COURIER-JOURNAL

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The New Code of Canon Law Marriage and the new code

Conclusion of 10-part series. By Father Kevin McKenna

Vice Chancellor, Diocese of Rochester The Church has devoted 140 canons more than the number treating any other subject in the Revised Code of Canon Law - to deal directly with the sacrament of matrimony. This large number is a strong indication of the importance given by the Church to this vocation. The Church continues to agonize over somber statistics that indicate that for every two couples entering marriage, another couple divorces. Perhaps this present age, as much or more than other periods of history, calls the Church to carefully share its tradition and theology with the world. The Revised code attempts to put into juridical terms the Church's theological heritage as well as recent developments contributed by the behavioral sciences to an understanding of the capacity of individuals to enter Christian marriage.

An important contribution to the understanding of matrimony was made by the conciliar document Gaudium et Spes ("The Church in the Modern World"), which emphasized covenant rather than contract in describing the marital state. The term "covenant" is rich in scriptural associations --- the bond between the God of the Old Testament and His beloved Israel. Instead of a "contract," in which each spouse hands over rights to the other, the Second Vatican Council preferred to view this sacrament as an intimate partnership of life and love rooted in a covenant of irrevocable personal consent. The new code uses this theme in its definition of marriage: "The marriage covenant, by which a man and woman establish between themselves a partnership of their whole lives and which of its very nature is ordered to the well-being of the spouses and to the procreation and upbringing of children, has between the baptized, been raised by Christ the Lord to the dignity of a sacrament" (Canon 1055,1). Particularly prominent in this code is

the emphasis on preparation for receiving the sacraments. Reflecting its awareness and recognition of a clear responsibility to help prepare couples for this state of life, the Church legislates a total community-action plan for marriage. It is not the sole responsibility of the pastor to provide premarital preparation; the code places the responsibility on the larger local community (Canon 1063). The code forcefully prods us to continue developing and improving such programs as our own diocesan Pre-Cana sessions; in which married couples and sometimes support specialists — physicians, psychologists, etc. - participate in marriage preparation.

Being a legal document, the code also continues the traditional concern of the Church that both parties have freedom to enter into marriage. When a Catholic wishes to marry a baptized member of another Christian faith, the law requires the bishop's permission be obtained and that the Catholic make promises to reaffirm his or her faith and do all in his or her power to raise the children in the Catholic faith. The other party must be aware of these promises. The same requirements are asked when a Catholic marries a person who is not baptized, with the further understanding that without the bishop's "dispensation" the marriage would not be considered valid. The code further outlines other situations that can invalidate marriage. Also covered in the code are regulations about who can officiate (or serve as an official witness for the Church) at a marriage ceremony.

Paraphrasing the old custom of marriage, the new code, too, has "something old and something new." While presenting some of the later developments of doctrine about a "community of life," the Church maintains its canonical traditions concerning conditions for validity, etc. The bottom line is that the law assists each spouse to become more like Christ and His bride, the Church.

Camp Stella Maris needs help for construction, renovation

Camp Stella Maris will launch a three-year fund-raising effort beginning this month, according to Albert Schum, president of the camp's board of directors.

Schum said the camp is seeking \$400,000 for various construction and renovation projects.

"To enable the camp to meet present and future demands of its growing clientele, existing facilities must be upgraded," said Schum, treasurer of Macke Business Products in Rochester.

This, the first fund-raising campaign of its kind in camp history, will be chaired by Brian Dwyer, vice president and manager of Chase Lincoln Bank's Pittsford Financial Service Group.

Assisting Dwyer are John Oberlies and Philip Wegman, co-chairman of the campaign's pace setter division. Oberlies is vice president of public affairs for Rochester Gas & Electric, and Wegman is president of Wegman Companies in Rochester. Wayne DeHond, a partner in the DeHond-Stowe law firm in Rochester and P. Jerry Coder, marketing manager at Eastman Kodak, will chair the major gifts division. Gene deManincor, membership director of the MetroCenter YMCA in Rochester, and Michael Ryan, assistant vice president of Chase Lincoln First Bank in Rochester, will chair the special gifts division.

Camp Stella Maris, located about 30 miles south of Rochester on the eastern shore of Conesus Lake, will celebrate 60 years of resident camping this summer.

Under the guidance of executive director Raymond Tette, the number of resident campers has nearly doubled in 10 years, going from 730 in 1975 to more than 1,300 a year ago.

Strictly a children's summer camp during most of its earlier existence, Camp Stella Maris now conducts programs throughout the year for senior citizens; families; and school, church and business groups.

Father Albert Shamon A Word for Sunday

Sunday's Readings: (R3) Luke 9:18-24; (R1) Zechariah 12:10-11; (R2) Galatians 3:26-29.

When Ethan Allen, the Revolutionary War hero whose Green Mountain Boys took Ft. Ticonderoga, was courting the girl he loved, he frequently cut across a local cemetery. The people soon got tired of his disregard for their dead and decided to cure him of his habit.

One dark night as Ethan leaped over the cemetery fence, he landed at the bottom of a freshly dug grave. A figure in white appeared above him and in a sepulchral voice droned: "Ethan Allen, what art thou doing in my grave?"

Unperturbed, Allen replied: "What in thunder art thou doing out of it?"

That question must have sent the specter scurrying.

Such a switch in momentum occurs in Sunday's gospel. Jesus asked His disciples, "Who do people say that I am?" They answered, "John the Baptizer. Some say Elijah. Others say one of the prophets." Then our Lord slammed the ball right into their court and changed the momentum. "But you — who do you say that I am?" Up to that point, it was a nice, safe game. But now the momentum had changed. To Jesus it was important that His disciples knew who He was. Peter replied, "The Messiah of God."

But that was only a half answer. Jesus had to spend almost the rest of Luke's gospel trying to teach them the kind of a Messiah He was going to be — namely, a suffering Messiah, as foretold by Second Isaiah in the Servant Songs.

Jesus wanted His followers to grasp two things: they had to be people of prayer and of the cross. So He began His dialogue in the context of prayer and ended it on the note of the cross.

Our Lord's dialogue took place in the context of prayer: "One day when Jesus was praying in seclusion, His disciples were with Him." But wasn't that, to say the least, a strange "seclusion?" "His disciples were with Him!" Not very much seclusion, I would say. Why did Jesus admit them into His seclusion? Because He wanted to teach His disciples that they too must be people of prayer.

Like the Master, too, the disciples of the

Tutorial program offered by Sisters of St. Joseph

From July 14 through August 1, the Sisters of St. Joseph are sponsoring an individualized instruction program for students completing grades one through eight in June. Sessions in reading and/or math are being offered at two locations: Blessed Sacrament School, Oxford Street (corner of Monroe Avenue) and Our Lady of Perpetual Help School, Joseph Avenue near Norton Street.

This is a remedial program tailored to the individual requirements of each student with instruction by experienced and qualified teachers. Students may register for one or two Lord were to be people of the cross. The first reading from Zechariah underscorës the cross of Christ. In fact, St. John sees the piercing of our Lord's side on the cross as the fulfillment of Zechariah's "They shall look on him whom they have pierced" (John 19:37).

The book of Zechariah, like that of Isaiah, is really an anthology. By that 1 mean it is a collection of prophecies (chapters 10-14) originally circulated independently and about the fourth century B.C., were appended to the book of Zechariah (chapters 1-9). Sunday's reading comes from one of those unnamed authors. It was probably a pep talk to bolster Israel's hopes during the difficult Greek period after the death of Alexander the Great, 323 B.C.

There'll be grief, writes the prophet, greater than the grief that prevailed in Egypt on the night of the first Passover when the angel of death slew the firstborn of the Egyptians. The people would grieve as the Canaanites used to grieve in the plain of Megiddo at the annual ritual weeping over the dying vegetation gods, Hadadrimmon (Ezekiel 8:14).

And what would cause this grief? Not some foreign invader, but the people themselves. They will slay an unamed hero, king of the house of David — "They shall look on him whom they have thrust through."

As the seed must die to bring forth fruit, so from this violent death God's spirit of grace and petition will flow upon the inhabitants of Jerusalem — through the cross to light (per crucem ad lucem).

Knowing the prophets, Jesús tells His own that He must endure many sufferings. He tells them, because He wanted to make it clear that the disciple is not above the Master. "Whoever wishes to be my follower ... must take up his closs each day."

Easier said than done. What is the daily cross? Just being kind, helpful, loving, caring, sharing to everyone each day. "She gets my goat." Well, don't let her; evercome evil by good. "He's a pushy gu always me-first. I don't like him." OK, don't like him — love him! That's toi.gh! Who said it is easy? That is why Jesus wanted His disciples to pray. Do what you can; pray for what you cannot do.

According to Sister Jeanne Morre. II, director of this program which has been running successfully for several years, its main advantage is the one-to-one situation which eliminates the element of competition between

subjects. Tuition for one class is \$120 for two

classes, the cost is \$200.

classmates.

"Students feel good about what they can accomplish at their own levels."

For registration, contact Sister Jeanne Morreall, 15 Mendon-Ionia Road, Mendon, 14506 or call (716) 586-1000, ext. 34.

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