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Grail

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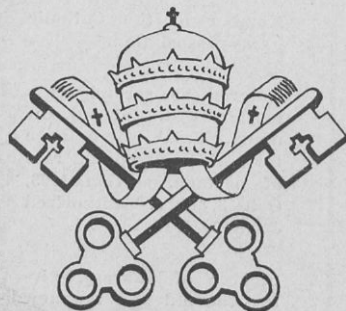
Must the Mother Die?

Reader Reaction

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What's A Magazine For?

Books on Marriage



SPECIAL EDITION

Christian Marriage

MANIFESTO ON MARRIAGE

WHEN Pius XII speaks, the world listens. Whether he is talking to a group of local bricklayers or an international Marian Sodality, his words are heavy with truth, and they apply in a way to all countries and all times.

His recent message to the Union of Italian Midwives was no exception. A few statements from it, badly misinterpreted, received wide publicity in many parts of the world. But the rest of the message, as far as most people are concerned, has already been consigned to the vast boneyard of historic papal addresses.

The purpose of this special issue of the *Grail* is to highlight this great document for the thing that it is: a manifesto on Christian marriage.

The text of the Pope's message is the core of the issue. In order to make it more to the point we omitted the passages that referred only to the local audience. To make it more readable we clarified and shortened the sentences wherever possible. But the substance of the message remains intact.

In the remaining pages we gathered articles to explain and illustrate the main ideas in the papal messages. The medical testimonies strongly support the reasonableness of the Pope's words on the value and inviolability of human life. Aileen Hogan's article summing up the latest information on training for childbirth will encourage fathers and mothers in their vocation of parenthood. The meaning and purpose of marriage are discussed in a dialogue written by a husband and wife.

The rest of the articles speak for themselves. In one way or another they all contribute to the Christian design for marriage.

Walter Sullivan, O.S.B.

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Pope Pius XII



Substance of talk given on October 29, 1951, to the Congress of the Italian Catholic Union of Midwives. Asterisks indicate omissions of specific references to apostolate of midwives.

MARRIAGE and MORALS

THOSE approaching the cradle of new life to assist this activity in any way should know the order the Creator wishes preserved there and the laws governing that order. So this is not a question of mere physical or biological laws which unrea-

soning agents and blind forces necessarily obey; this is a matter of laws which God has laid down to be accepted and fulfilled by the free and voluntary cooperation of man.

God's Perfect Intelligence has established an order in creation which

aims to fulfill His Divine Will. This order embraces man's external activities and the internal cooperation of man's free will. It places upon man the duty of acting in accord with the law of God and of nature. Nature puts at man's disposal the whole chain of causes that bring about a new human life. It is man who has to release the living force. Once released, this force is developed and brought to completion by the laws of nature. Once man has performed his part and set in motion this marvelous evolution of life, his duty is to respect its progress religiously. This duty forbids his halting the work of nature or hindering its natural development. . . . Conscience, enlightened by reason and faith under the guidance of the Authority established by God, teaches how far lawful action extends and where the obligation to abstain from action strictly imposes itself.

* * * * *

The world today has to be convinced by the triple testimony of mind, heart, and facts. . . . You are capable of understanding and appreciating what human life is in itself and what it is worth in the eyes of sound judgment, your conscience, society, the Church, and, especially, God. The Lord has created all other things on earth for man; but man, in the full meaning of his existence and essence, has been created for

God, and not for another creature, although, as far as his activity is concerned, of course, man has obligations toward the community.

The Right to Live

Now the infant is a human being, even though it be not yet born, to the same degree and through the same title as the mother. Every person, even the infant in the mother's womb, has the right to life *directly* from God, not from the parents or any human society or authority. Therefore no man, no human authority, can lawfully dispose of an innocent human life; that is, no one may purposely destroy life; not even as the means of accomplishing another purpose, however good the latter may be in itself. No science has this power over life. No medical, eugenic, social, economic or moral reason can be found to justify direct and deliberate attack on an innocent human life.

Certainly the saving of a mother's life is a most noble purpose, but the direct killing of the child as a means to accomplish that purpose is unlawful. A few years ago the direct destruction of what was called "worthless life," born or unborn, was practiced on many occasions. But the practice simply cannot be justified. From the start the Church declared such killing illegal, even though it be ordered by public authority. To kill the innocent who are not only useless to the nation but also a burden upon it, is contrary to positive

natural and divine law. The life of an innocent person is untouchable. Any direct attempt or attack against it is a violation of one of the basic laws that make it possible for men to live together in safety. . . . Remember that the law of God rises unshakable above all human laws, above all so-called "justifiable reasons."

Gift of God

In mind and heart the father and mother should tenderly treasure and joyously desire the as yet unborn child; they should welcome it with love from the moment of its birth. The child formed in the womb of its mother is a gift of God. He entrusts it to the parents. How delicately, how charmingly Holy Scripture describes the father sitting at table surrounded by his children! They are the reward of the upright man, just as sterility is often the punishment of the sinner. Scripture so perfectly expresses this in the verses of the Psalms: "Your wife (shall be) as a fruitful vine within your house, your children as olive-shoots round about your table. Behold, thus is that man blessed who fears the Lord" (Ps. 127, 3-4). But in reference to the wicked: "May his posterity be given over to destruction; may their name be blotted out in the next generation" (Ps. 108, 13).

At the birth of the child, hasten, like the Romans of old, to place it

in the arms of the father, but for a much nobler reason. By this act the old Romans paid respect to the father and his authority; but with you it is reverent recognition of the Creator, a petition for His Divine blessing, the loving and devoted fulfillment of God's Will. The Lord praises and rewards the faithful servant for the fruitful use of his five talents (Math. 25, 21). What praise, what reward will He have for the father who has cherished and reared for Him the human life entrusted to him! A life worth more than all the gold and silver in the world!

Mother's Love

And now concerning the mother. There is no doubt that the voice of nature speaks to her heart and fills it with the desire, the joy, the courage, the love, and the will to look after the child. Yet, this voice needs to be strengthened and to assume a supernatural tone, so to speak, if it is to overcome cowardly suggestions of various kinds. The young mother needs help to appreciate the greatness, the beauty, the nobility of that young life forming and living within her womb, born to her, carried in her arms and fed at her breast. Her heart and eyes should glow with that great gift of God's own love for her and her child. In many passages Holy Scripture echoes the supplicating prayers and the hymns of joyful thanksgiving of many a

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mother who has had her prolonged, tearful prayers for the grace to become a mother finally heard.

Because of original sin, the mother must suffer to bring her child into the world. But that very labor is actually another bond drawing mother and child even closer. The more pain it costs her, the more a mother loves her child. He Who moulds the mother's heart expresses this truth with deep and moving simplicity: "A woman about to give birth has sorrow because her hour has come. But when she has brought forth the child, she no longer remembers the anguish for her joy that a man is born into the world" (John 16, 21). And by the pen of St. Paul the Apostle, the Holy Ghost again shows the greatness and joy of motherhood: God gives the child to the mother, but in so doing He causes her to cooperate effectively in the unfolding of the flower whose seed He has placed within her. And this co-operation becomes a path leading to eternal salvation: "Woman will be saved by childbearing" (1 Tim. 2, 15).

* * * * *

The great need today is for appreciation and love of a life just begun. Unfortunately, and too frequently, even a cautious reference to children as a "blessing" is sufficient to stir up contradiction or even derision. The idea of the great "burden" of children is quite prevalent,

judging from remarks. Such a frame of mind is so opposed to God's plan, to the language of Holy Scripture, and even to sound reason and natural feelings! There may be conditions and circumstances when parents can avoid the "blessing" of children without violating God's law. Yet these cases of "pressing circumstances" do not permit the perverting of ideas, the belittling of values and the despising of the mother who has the courage and the honor to bring forth new life.

Supernatural Life

So far We have spoken of the protection and care of life on the natural plane. We are much more concerned with the supernatural life the child receives when it is baptized. At present there is no other way of giving this life to the child who is still without the use of reason. In any case, the state of grace at the moment of death is absolutely necessary for salvation. Without it no one can attain to supernatural happiness, the beatific vision of God. In the case of an adult, an act of love may be enough to obtain sanctifying grace and to make up for the lack of Baptism. To the child still unborn or the child just born this path is not open.

Consider, then, that charity to one's neighbors means helping him when necessary. Also that this obligation is all the more serious and

urgent when the good to be done or the evil to be avoided is greater and when the needy person is less capable of helping and saving himself. Thus it is easy to understand the real importance of seeing that a child without the use of reason be baptized if in serious or certain danger of death.

Certainly this duty binds the parents first of all. But, in urgent cases when there is no time to lose and a priest cannot be called, you [midwives] must perform the sublime duty of baptizing. Do not fail, therefore, in this charitable service and in the performance of this active apostolate of your profession. May the words of Our Lord comfort and encourage you: "Blessed are the merciful for they shall obtain mercy" (Math. 5, 7). And what greater, what more beautiful act of mercy is there than that of insuring for the soul of the child, on the threshold of a life just begun and that of approaching death, his entrance into the glory and happiness of eternity!

Mary—Model of Mothers

As soon as she heard the Angel's message, Our Blessed Lady replied, "Behold the handmaid of the Lord. Be it done to me according to thy word" (Luke 1, 38). Her "be it done" was a loving consent to the vocation of mother. And hers was a virginal motherhood and thus different from all others. Yet it was a

real motherhood in the true and proper sense of the word. That is why Catholics, when reciting the "Angelus," join the remembrance of Our Lady's acceptance with "And the Word was made flesh" (John 1, 14).

The right moral order demands that a sincere inner acceptance of the office and duties of motherhood correspond to the use of the marriage rights. Woman walks along the path pointed out by the Creator when she fulfills the purpose He has assigned to her as His creature. By accomplishing the purpose of motherhood she shares in God's goodness, His wisdom, and His omnipotence, as the Angel proclaimed: "Thou shalt conceive in thy womb and shalt bring forth" (Luke 1, 31).

Unwanted "blessing"?

When a married couple genuinely appreciate the honor of bringing forth a new life, they await its coming with holy impatience. They are ready to welcome and care for that life. Unfortunately, it is not always so. Often the child is not wanted. Even worse, it is feared. Under such conditions how can people be ready to carry out their duty? If only they will refuse to cooperate in anything that is immoral! Then there are prejudices to be banished, apprehensions and cowardly excuses too, all obstacles that make motherhood a thing to be feared. If parents desire advice and help merely to ease pro-

creation of new life, to protect it and direct it toward its full development, such help should be provided unhesitatingly. . . . Most important in these matters is a clear knowledge and humble acceptance of the Divine law.

Pius XI, Our predecessor of happy memory, solemnly stated the basic law of the marriage act and marital relations (Encyclical "Casti Conubii," Dec. 31, 1930). "Every attempt on the part of the married couple during the marriage act or during the development of its natural consequences to deprive it of its natural power and to hinder the procreation of a new life is immoral. No justifiable reason or necessity can change an action immoral by nature into an action that is moral and lawful."

This rule holds good today just as much as it did yesterday. It will hold tomorrow and always, for it is not a mere human law but the statement of the natural and Divine law.

May Our words be a sure rule for every case in which clearness, firmness, and determination are demanded.

Sterilization

It would be far more than a mere lack of zeal in the service of life if man's tampering affected, not just a single act, but the sexual organs as such, in order to sterilize and deprive them of the power to procreate new life. In this case, too, the teach-

ing of the Church is a definite rule for inward and outward conduct. Direct sterilization, that which aims at making procreation impossible, is a serious violation of the moral law and therefore unlawful. Public authority has no right to permit sterilization under the pretext of so-called "justifiable causes," and still less to order it or to have it carried out to the harm of the innocent.

This principle has already been stated in the Encyclical of Pius XI which We have quoted. Ten years ago, when sterilization began to be more widely practiced, the Holy See saw the need of speaking out clearly on the matter. We then declared publicly that direct sterilization, either permanent or temporary, in the case of man or of woman, is illegal. And this is by the power of the natural law, from which, as you are well aware, the Church has no power to dispense (Decree of the Holy Office, Feb. 22, 1940: *Acta Ap. Sedis*, 1940, p. 73).

Every effort should be made to oppose these unnatural trends and to refuse any cooperation with them.

Rhythm Theory

Then, here is a serious question we must face today. Can the obligation of being ready to accept motherhood be made to agree with the more widespread practice of observing the naturally sterile periods (the so-called agenic periods of the woman)? This practice seems to be a clear sign

of the will to shirk that obligation.

Advice and aid in this matter should not be sought from popular publications, but from objective statements of science and from the authoritative judgment of specialists in medicine and biology. Instructions on the biological and technical aspects of the theory should be given by technicians [midwives, etc.], not by priests. In this field, Christians realize that the norms of morality should be known and defended. And the Church is the competent judge of the final agreement of this theory with the moral law.

There are two possibilities in the case. If the practice of this theory means simply that the couple can make use of their matrimonial rights on the days of natural sterility too, then there is nothing wrong. For by so doing they neither hinder nor injure in any way the consummation of the natural act and its natural results. It is at this very point that the application of the theory differs from the abuse already mentioned which is a corruption of the act itself. There is a further difficulty, however, when the marriage act is permitted on those days exclusively (periods of natural sterility). In this case the conduct of the married couple must be examined more closely.

And now two more possibilities must be considered. Suppose that at the time of the marriage at least one of the partners intended to restrict

the marriage *right*, not merely its *use*, to the sterile periods so that at other times the second party would not even have the *right* to demand the act. This would be an essential defect in the consent to marriage and would make the marriage invalid. For the right granted by the contract of marriage is a continuous, uninterrupted and permanent right of each of the parties, the one to the other.

If, however, the act be limited to the sterile periods insofar as the mere *use* and not the *right* is concerned, there is no question about the validity of the marriage. Yet the moral licitness of such conduct on the part of the couple would depend upon the amount and security of moral grounds upon which they based their intention. The mere fact that the couple do nothing wrong in the act itself and are ready to accept and rear the child which in spite of their precautions may come into the world would not be enough; such conduct does not necessarily guarantee that their intentions are good and their moral motives unobjectionable.

Marriage—a Vocation

The reason for this is that marriage obliges to a state of life. While conferring certain rights, this state also imposes the fulfillment of a positive work in regard to the married state itself. In such a case, one can apply the general principle: a positive fulfillment may be omitted

when serious reasons show that this action is not opportune, or that such a demand cannot reasonably be made of human nature. All this is quite independent of the good will of those obliged by this state.

The marriage contract, which confers upon husband and wife the right to satisfy the inclinations of nature, sets them up in a certain state of life, the married state. Nature and the Creator impose upon those enjoying the right of marriage the duty of helping the continuation of the human race. The special activity which gives their state its value is the *bonum prolis* [having children]. According to God's plan, the individual and society, the people and the state, the Church itself depends on fruitful marriage for their existence. Hence, to marry and continuously to make use of the marriage right, and yet always and deliberately, *with no serious reason* to shirk its first duty would be a sin against the very meaning of married life.

There are, of course, serious motives that can excuse the couple for a long time, even perhaps for the whole duration of married life, from the positive duty of performing the marriage act. Such motives are those often mentioned in the so-called medical, eugenic, economic, and social "justifications." From this it can be seen that to restrict the performance of the marriage act only to non-fertile periods can be lawful only if there is a morally justifiable rea-

son. A sane and just judgment can determine the presence of such serious reasons, whether of a personal nature or caused by external circumstances. But if no such reasons actually exist, then the will to habitually avoid having children, while continuing to fully satisfy their sensuality, is a sign of a false appreciation of life, and of motives completely out of harmony with true ethical laws.

Fatal Risk

Sometimes very delicate cases occur in which the risk of motherhood cannot be taken or must be avoided completely; and yet observing the sterile periods either does not give enough security or must be abandoned for other reasons.

If in reliable and experienced judgment conditions absolutely demand a "no" (that maternity must not be risked), it would be a mistake and a wrong to impose or counsel a "yes." Here we are dealing with concrete facts, with a medical not a theological question. But in such cases couples do not ask for a medical answer (which, in the case, would have to be "no"). What they want is approval of a way of performing the marriage act that will not carry the risk of motherhood. Even in these instances every preventive step and every direct attack upon the life and development of the germ is in conscience prohibited and excluded. In such extreme cases there is but one way open, that of complete ab-



stinence from every complete exercise of the natural act.

Is Abstinence Impossible?

The objection will be voiced that such abstinence is impossible, that such heroism cannot be demanded. Today you will hear and read this objection everywhere. Even those whose duty and ability should make them competent judges raise the objection. In proof of it they argue: "No one is obliged to do the impossible. And no reasonable legislator, it is assumed, wishes by his law to oblige people to do the impossible. But, for married couples long-term abstinence is impossible. Therefore they are not obliged to abstain. The Divine law cannot demand this."

This false conclusion is reached through only partially true statements. To convince yourself of this, reverse the argument. God does not oblige people to do the impossible. But God does oblige married people to abstain, if their union cannot be fulfilled according to the laws of nature. Therefore, in this case abstinence is possible. Supporting Our

argument We have the teaching of the Council of Trent on the observance, necessary and possible, of the commandments. In this section the Council quotes St. Augustine: "God does not command impossible things, but when He commands He warns us to do what can be done and to pray for what cannot be done; and He gives us help so that we can" (Council of Trent, Session 6, Chapter II).

Heroic Virtue

Therefore, do not be confused by all this talk about impossibility. Never do anything contrary to the law of God and your conscience as Christians. It is wronging men and women of our times to judge them incapable of continuous heroism. Today, heroism is shown in a degree and to an extent that would have been thought impossible in days gone by. The reasons may vary greatly, from acceptance of sheer necessity to, at times, the service of injustice. Why, then, should this heroism stop at the borders of the passions and inclinations of nature when

the circumstances really demand it? The answer is clear. The man who does not want to control himself is incapable of doing so. He who believes he can, will be miserably disillusioned if he is counting merely on his own strength and does not sincerely and perseveringly seek help from God.

"Human Values"

For twenty years writers have been more and more occupied with "human and personal values" and the need of respecting them. In many of their writings even the specifically sexual act has its place assigned to it in the service of the married couple. They make the proper and more profound meaning of the marital right consist in the union of the bodies as the expression and actuation of the personal and affectionate union.

Articles, chapters, entire books, lectures, especially on the "technique of love," are written to spread these ideas. They make their meaning plain by specific advice to newlyweds. They pose as guides to matrimony, in order to prevent ignorance, misunderstood shame, and useless scruples from causing newlyweds to miss that which is offered them by God, Who has created the natural inclinations. If a new life arises from this complete mutual gift of the couples, they say it is a result that remains outside or, at best, on the border of the "human and personal

values," but that it is not the central desire of marital relations.

According to these theories the welfare of the child still hidden in the womb of the mother and its happy birth would have no more than a secondary importance.

First Purpose of Marriage

If this were merely a matter of placing more value on the persons of the married couple than on the offspring, one could, strictly speaking, let this question pass. But we are up against a serious upsetting of the order of values and purposes established by the Creator Himself. We are up against the popularizing of a number of ideas and sentiments directly opposed to the simplicity, depth and seriousness of Christian teaching.

* * * * *

The truth is that matrimony as a natural institution does not have as its first and inseparable purpose the personal improvement of the couples concerned. By the will of the Creator the first purpose of marriage is the procreation and education of children. There are other purposes too. Though also bound up in the very nature of matrimony, they are not in the same rank of importance with the first purpose. Still less are they superior to it. They are, in fact, subordinated to it. This holds true for every marriage, even if it bear no fruit, just as every eye is made for seeing, although in certain ab-

normal cases, because of special inward and external conditions, it will never be able to see.

Some years ago We Ourselves made a statement on these purposes. Our aim was to disperse all the doubts and errors that threatened to create confusion about matrimony and the mutual relations of its purposes. We discussed the inner meaning of the nature of marriage, pointed to the heritage of Christian tradition, quoted the teachings of numerous Sovereign Pontiffs, and stated the regulations of the Code of Canon Law (Canon 1013, par. 1). A few years later, in order to correct conflicting opinions, the Holy See issued a public decree stating that the opinion of certain recent authors could not be held. Some of these authors denied that the primary purpose of matrimony was the procreation and education of children. Others taught that the secondary purposes of marriage are not less important than the first purpose, but equal to it and independent of it.

Men—Not Animals

Does this mean that We deny or minimize what there is of good and right in the personal values arising from marriage and its fulfillment? Certainly not. The Creator has set up human beings in the state of matrimony for the procreation of life. Human beings made of flesh and blood, but also endowed with minds and hearts. They are not as

animals without reason. They are called to this vocation as men to be makers of their descendants. For this purpose God wishes couples to be united. Holy Scripture says that God created man to His image and that He created the human being both male and female (Gen. 1, 27). And we find it repeated in the sacred books, that "man must leave his father and his mother and unite himself with his wife, forming one flesh" (Gen. 2, 24; Math. 19, 5; Eph. 5, 31).

This is all very true and so willed by God. But it must not be divorced from the primary function of marriage, which is the service of new life. All the benefits of life together in marriage have been put by the laws of nature and the will of the Creator at the service of the descendants of the couple. And this includes not only the common toil of everyday life, but also the intellectual and spiritual gifts of both, even the benefits of the deep spirituality in marital love itself. In its full meaning, perfect married life is the *complete* dedication of the parents for the benefits of their children. And in its strength and tenderness, married love is itself an assurance of the most sincere care for the children and the guarantee of its being carried out.

Home vs. Laboratory

To reduce life together and the marriage act to a mere organic func-

tion for the transmission of seed would make of the home a mere biological laboratory, whereas it should be a sacred dwelling place for the family. In Our address (September 29, 1949) to the International Congress of Catholic Doctors, We definitely excluded artificial insemination from marriage. In its makeup, the marriage act is a personal act. It is a simultaneous and personal cooperation on the part of husband and wife. According to the very nature of the human agents and in the proper performance of the act, there is expressed the mutual gift which, according to Holy Scripture, unites the couple "in one flesh only."

This is something greater than the union of two seeds. The latter may be brought about even artificially, without the natural action of husband and wife. The marriage act, arranged and willed by nature, is a personal act of cooperation, and husband and wife give each other the right to this act when they marry.

Therefore, when this act is from the beginning and permanently impossible, as it should normally be performed, the object of the marriage contract is vitiated. That is why We said: "Do not forget. Only the procreation of a new life according to the will and plan of the Creator brings with it, in so perfect a way, the realization of the purposes intended. At the same time it is in accord with the physical and spiritual

nature and dignity of husband and wife, and with the normal and happy development of the child" (*Acta Ap. Sedis*, 1949, 560).

Secondary Purposes

Hence, the engaged couples or the young married couples should know that these "personal values," whether they relate to the body, the senses, or the spirit, are really genuine. But they should also realize that in the scale of values the Creator has put them in the second place, not in the first place.

There is something else which runs the risk of being forgotten. All these secondary values in the generative sphere and activity come under the specific duty of husband and wife, which is to produce new life and educate it. This is a lofty and noble duty. But it is one that does not necessarily belong to the nature of a complete human being. There is no lessening of the human person when one does not bring into play his natural generative power. To give up this right, especially if done for the noblest of motives, is not a destruction of personal and spiritual values. Our Lord spoke of this renunciation for love of the Kingdom of God: "Not all can accept this teaching; but those to whom it has been given" (Math. 19, 11).

To overestimate the generative function, as is frequently done today, even in its right and moral form of married life, is both an error and a

misunderstanding. It tends to the danger of distracting the mind and heart from good and lofty sentiments. Young people, still without experience, and ignorant of the snares of life, so easily fall a prey to this very danger. And what normal man, healthy in mind and body, would want to belong to the number of those lacking in character and mind?

We add here a brief word about the defense of human dignity in the use of the sexual urge.

God Wills It

The Creator in His goodness and wisdom has willed to continue and propagate the human race, using as His instruments men and women united in marriage. He has also arranged it so that in performing this act, husband and wife should experience pleasure and happiness both in body and soul. In seeking and enjoying this pleasure, therefore,

couples do nothing wrong. They simply accept that which the Creator has given them.

Yet, even here couples must know how to practice moderation. As in eating and drinking, so in the sexual act they must not let themselves go without restraint to the impulse of the senses. The right norm is this: the use of the natural desire to generate is lawful only in the married state, in the service of and according to the order of the purposes of marriage. Therefore, only in marriage and by observing the law just stated can the desire for, the fruit, and the satisfaction of this pleasure be lawful. Thus enjoyment is subordinated to the law of action which causes the enjoyment. And not the other way around, as some would insist, the action being secondary to the law of enjoyment. And this law, which is so reasonable, regulates not only the act in itself, but also the circumstances of the act. That is why one may sin in the manner of per-



When modern man, lacking the satisfactions of noble ambitions, devitalized, living without power or prestige, goes through his dull monotonous life without joy or beauty, his dead existence depends on a fictitious sexual life. His sexual joys are moral joys camouflaged. He seeks to satisfy them, not having the individual or collective force to satisfy his real aspirations. These disguises of aspirations are the opposite of those which Freud indicated.

—Jean De Menasce in *Commonweal*

forming the act, even though the act is completed according to its nature.

Undermining Morals

Violation of this rule is as old as original sin. But in our times there is the risk of losing sight of the basic principle. At present it is the custom to insist in word and writing (and some Catholics do it too) that the sexual act is necessarily independent of the primary purpose of procreation. It is said that it has its own purpose and value. People want to re-examine and find a new rule for the order established by God. They don't want to admit any check on the manner of satisfying the natural urge, so long as they preserve the essence of the sexual act. Ignoring the moral obligation to control their passions, they freely, blindly, and unrestrainedly follow the caprices and impulses of nature. Such a way of acting can but lead, sooner or later, to the undermining of man's morals, conscience, and dignity.

Nature might have aimed exclusively or even primarily at the mutual gift and mutual possession of couples for pleasure. The marriage act might have been arranged solely to make their personal experience happy in the highest degree, instead of stimulating them in the service of life. But then the Creator would have adopted another plan in ordering and arranging the natural act. But as God has arranged it, the sexual act is totally subordinated to and

directed in accord with the one great law of "generatio et educatio prolis"—the generation and education of children. He thus made the fulfilling of the first purpose of matrimony the origin and source of life.

Human Dignity

Unfortunately, ceaseless waves of pleasure-seeking sweep over the world. Married life is threatened by the rising flood of thoughts, desires, and acts that are seriously harmful to the first duty of man and wife.

Too often this anti-Christian search for pleasure unblushingly teaches how to nourish the desire for an increasingly intense enjoyment in the preparatory actions and final completion of the marriage union. This mentality presumes that in matrimonial relations the whole moral law is reduced to a regular fulfilling of the sexual act itself. And it holds that all the rest, however accomplished, is justified in the expression of mutual affection. And they go so far as to say that since the marriage union is sanctified by the Sacrament of Matrimony, all of these circumstances are therefore worthy of praise and reward where God and the conscience are concerned. All this teaching completely ignores the dignity of man and the dignity of a Christian, which demand control of excessive sensuality.

No! The seriousness and sanctity of the Christian moral law do not

permit unbridled satisfaction of the sexual instinct in the way of mere pleasure and enjoyment. The moral law does not allow man with his intelligence to let himself be dominated so completely, either in the act itself or in the circumstances leading up to it.

Happiness in Marriage

Some people think that happiness in marriage is directly proportional to mutual enjoyment in marital relations. This is not so. Genuine happiness in marriage is on a level with the respect the couple have for each other even in their intimate marital relations. They should not, of course, refuse as immoral that which nature offers and the Creator has given. But actually, mutual reverence and respect is one of the strongest elements of a pure and more tender love.

This modern cult of pleasure is empty of all spiritual value and unworthy of Christian couples. Christians should know that nature has given the instinctive desire for enjoyment and approves of it in lawful wedlock. But again, the satisfying of this desire is not the final pur-

pose in itself, but rather it serves life.

Banish from your minds this pleasure-seeking mentality. Do your best to stop the spread of literature dedicated to detailed descriptions of intimacy in conjugal life under the pretext of instructing, directing, and reassuring. Really, common sense, natural instinct, and a brief instruction on the clear and simple principles of Christian morality are usually sufficient to calm the timid consciences of couples. Whatever explanations or instructions are needed on particular points should always be given with delicacy and in accord with the natural law and the healthy conscience of a Christian.

This teaching of Ours has nothing in common with Manicheism or Jansenism as some try to claim in justifying themselves. It is simply a defense of the honor of Christian marriage and of the personal dignity of husband and wife.

* * * * *

Invoking upon you the powerful aid of Divine light and Divine comfort, We wholeheartedly give you Our Apostolic Blessing as a pledge of more abundant heavenly graces.

“Marriage can be wonderful from every point of view, when it is a combination of the highest physical delight with the highest spiritual development.... Since the greatest of all the arts is the art of living together and since the highest and most permanent happiness depends on it, and since the way to practice this art successfully lies through character, the supreme question is how to obtain character.”—from *Marriage* by William Lyon Phelps

Less than a month after the talk to the midwives Pius XII answered the criticism it had aroused. This time, on November 26, he spoke to the members of two national Italian family associations.

PIUS XII: REPLY TO CRITICS

AMONG the natural institutions of human society there is none that the Church holds dearer than the family. Marriage, the source of the family, was raised by Christ to the dignity of a Sacrament. And the family's rights, liberty and high purpose have always been defended by the Church, and will always be protected and supported by her.

* * * * *

External Pressures

Frequently and under varying circumstances We have spoken in favor of the Christian family. In most cases We hoped to help it, or We called upon others to help save it from very severe hardships. The worst of these is the calamity of war. The damages caused by the first World War were not yet repaired when World War II ignited a terrible conflagration. It will take much time and much patient labour by men, and even more trust in divine aid, before the serious wound inflicted on the family by two wars can begin to heal properly.

There is another evil, one that is partly the result of these devastating conflicts, but also a result of over-

population and of other improper or selfish tendencies. We speak of the housing crisis. All those legislators, statesmen or social workers who try to remedy this evil perform a most valuable service to the family. They also serve the family when they fight the scourge of unemployment and insufficient family wage. Then the mother will not be obliged, as too often happens, to get a job, but will be able to devote herself more to her husband and her children. To work for improved schooling and religious education is also a precious contribution to the good of the family. So is the fostering of a healthy naturalness and simplicity of habits in family living. The strengthening of religious convictions and the development of an atmosphere of Christian purity will free the family from harmful influences from outside and from all those alluring excitements which arouse disordered passions in the minds of youth.

But the family must be preserved today from a still greater misery: slavery to the state. There is a tendency to consider the family as a

mere organism at the service of the social community whose only purpose is to produce a sufficient mass of "human material" for that community.

Internal Corruption

But still another danger has been threatening the family for a long time. And at present its growth has become so considerable that it could be fatal because it attacks the family in its very roots. We refer to the wholesale undermining of morals in marriage.

During recent years We have taken every opportunity to define the essential points of moral doctrine about marriage. More recently We treated that doctrine as a whole in an effort to expose the errors which have corrupted it. At the same time We gave a positive demonstration of the meaning and purpose of the doctrine, of its importance and value for the happiness of husband and wife, of the children, and of the family as a whole. This doctrine also strengthens the foundation and superstructure of all society, from the home to the State and even to the Church.

Marriage—Font of Life

At the center of that teaching, marriage appears as an institution at the service of life. Closely connected with this principle is another which is one of the essential foundations not only of morality in marriage but of social morality in general: namely, that any direct attack

on an innocent human life as a means to an end (in this case to the end of saving another life) is unlawful. We have illustrated this in accordance with the constant teaching of the Church.

Innocent human life, whatever its condition, has a right to be protected against any direct deliberate attack from the very first moment of its existence. This is a fundamental right of the human person. And it applies throughout the whole Christian view of life. Hence, it is as valid for the life still hidden within the womb of the mother as for the life already born and developing outside of her. It is as much opposed to direct abortion as to the direct killing of the child before, during or after its birth. In both profane and ecclesiastical law, distinctions are made between these various phases of the development of life that is born or as yet unborn, and as regards certain civil and penal consequences of attack upon that life. Whatever the foundations for such distinctions may be, all these cases involve a serious and unlawful attack upon the inviolability of human life.

Mother vs. Child

This principle holds good both for the life of the child as well as for that of the mother. Never and in no case has the Church taught that the life of the child must be preferred to that of the mother. It is incorrect to put the case with this alternative: either the life of the child or that

of the mother. No. Neither the life of the mother nor that of the child can be directly attacked. In the one case as in the other, there can be but one obligation: to make every effort to save the lives of both, of the mother and of the child. (See Pius XI, Encyclical on Christian Marriage, Dec. 31, 1930.)

One of the finest and most noble aspirations of the medical profession is the search for ever new ways of ensuring the lives of both. But in spite of all the progress of science, there may still remain, now and in the future, cases in which the death of the mother will be risked, cases when it is the mother's wish to bring to birth the life that is within her, and not to destroy it in violation of the command of God: Thou shalt not kill! In such instances man must make every effort to help and to save right up to the last moment. And whatever the outcome, he must bow respectfully before the laws of nature and the dispositions of Divine Providence.

Value of Life

But, it is objected, the life of the mother, especially the mother of a large family, is of incomparably greater value than that of a child not yet born. The application of this theory of equalizing values in the case before Us has already been accepted in juridical discussions. The reply to it is not difficult. The innocent human being's right to life

does not depend on his greater or lesser value. More than ten years ago the Church formally condemned the killing of life that was considered "without value." Those who know the sad events that preceded and provoked that condemnation, and those who are able to reckon the terrible results that would follow if one were to measure the inviolability of innocent life according to its value, know well how to appreciate the motives that determined that condemnation.

Besides, who can judge with certainty which of the two lives is in fact the more precious? Who can know what path that child will follow and to what heights of achievement and perfection he may reach? Two greatnesses are being compared here. But one of them is an unknown quantity.

Heroic Mother

A forceful example comes to mind which some of you may already know. Its repetition will not lessen its effectiveness. The incident happened in 1905. At that time a young lady of noble birth and of still nobler sentiments was suffering the effects of a frail and delicate constitution. As a young girl she had been ill with a slight case of pleurisy, which in time seemed to be cured. Later, after contracting a happy marriage, when she felt a new life springing in her womb, she soon became aware of a peculiar physical indisposition.

The old trouble had become active again. The two competent doctors that attended her were thoroughly alarmed. In their opinion there was no time to lose; if the gentle lady was to be saved, a therapeutic abortion would have to be performed without delay. The husband also realized the gravity of the case and gave his consent to the distressful act. The midwife in attendance duly made known the decision of the doctors and begged her to submit to their decision. The mother replied with firm voice: "I thank you for your merciful advice; but I cannot snuff out the life of my child! I cannot, I cannot! I feel it already throbbing in my womb; it has the right to live; it comes from God and should know God so as to love and enjoy Him."

In spite of her husband's entreaties and supplications, she remained determined and quietly awaited the event. A baby girl was regularly born; but immediately after, the health of the mother began to grow worse. The pulmonary lesion spread; the deterioration became progressive. Two months later she was at the limit of her physical strength. She once again saw her little child, who was growing healthily under the care of a robust nurse. The mother's lips broke into a sweet smile and she passed away peacefully.

Many years went by. In a certain religious order there was a young Sister totally dedicated to the care

and education of abandoned children, tending sick little ones with eyes full of maternal love, as if to give them life. It was the daughter of the sacrifice, who now with her generous heart was doing so much good among abandoned children. The heroism of her fearless mother had not been in vain!

But We ask: Is it possible that Christian feeling, or even merely human feeling, has been so dulled that it can no longer appreciate the supreme sacrifice of the mother and the apparent action of Divine Providence, which brought forth such a splendid fruit from that holocaust?

Medicine and Marriage

We have always intentionally used the expressions, "direct attack on the life of an innocent person," and "direct killing." Because, for example, the saving of the life of the future mother, independently of her pregnant condition, may urgently require a surgical act or other therapeutic treatment which would have as an inevitable result, in no way desired nor intended, the death of the fetus. Such an act could no longer be called a direct attack on an innocent life. Under these conditions the operation can be licit, like other similar medical treatments, granted always that a good of high value is concerned, such as human life, and that it is impossible to postpone the operation until after the birth of the child, or to have recourse to other effective remedies.

Since the primary duty of matrimony is to be at the service of life, We express Our highest gratification and Our paternal gratitude to those generous mothers and fathers who, for the love of God and with trust in Him, courageously raise a large family.

Family Limitation

On the other hand, the Church knows how to consider with sympathy and understanding the real difficulties of the married state in our day. Thus, in Our last address on morality in marriage, We affirmed the legitimacy and, at the same time, the limits—in truth very wide—of a regulation of offspring which, unlike so-called "birth control," is in accord with the law of God. One may even hope that medical science will succeed in providing this licit method with a sufficiently secure basis. And the most recent information seems to confirm such a hope; but in this matter the Church naturally leaves the judgment to medical science.

Sacramental Life

What is of the greatest value in overcoming the many trials of married life is a living faith and a frequent reception of the Sacraments. From these sources torrents of strength pour forth. Their full ef-

fect cannot easily be grasped by those living outside the Church. And with this reminder of supernatural aid We desire to conclude Our address.

It may happen, beloved sons and daughters, that one day you will find your courage wavering under the violence of tempests unleashed around you and even more dangerously within the very bosom of the family. Subversive doctrines are being preached against the healthy and normal idea of Christian marriage. Have confidence! The energies of nature and especially the strength of grace with which Our Lord has enriched your souls in the Sacrament of Matrimony are as a firm rock against which the waves of a storm-tossed sea break powerlessly.

True, the tragedies of the war and the post-war period have inflicted on marriage and the family wounds that are still bleeding. Yet in these same years the constant faith and firm perseverance of married couples and maternal love too every ready for untold sacrifices, have won true and splendid triumphs in innumerable cases.

With all vigor, then, carry on your work, confident in divine aid in pledge of which We impart from Our heart to you and to your families Our paternal Apostolic Benediction.

"Until the world accepts the principle of the Brotherhood of Man under the Fatherhood of God, it will be compelled to live under a day-in and day-out alert with the dread of deadly explosions always imminent."

President Harry S. Truman



Must the Mother die?

FOLLOWING Pius XII's talk to the Italian Midwives, sensational press reports claimed that according to the Pope's teaching, in case of difficult delivery every effort must be made to save the life of the child, irrespective of the mother's safety. Storms of protest arose. Naturally! But the Holy Father had been misquoted. He said: "To save the life of the mother is a most noble purpose, but the direct killing of the child as a means to this end is not lawful."

Physicians, of course, were drawn into the discussions on "legal" abortions. The following statements appeared in news columns:

■ Dr. Samuel Cosgrove, professor at Columbia University, New York City, and practicing at Margaret Hague Maternity Hospital, Jersey City, spoke at the recent congress of leading obstetricians held in San Francisco. He stated: "We do not, in our hospital, feel we have 'murdered' any mother by withholding therapeutic abortions. Heart disease, for example, under no circumstances is ground for an abortion because the handling of women in labor can be adroit enough to eliminate shock. Therapeutic abortion not only carries a high death rate in itself, but it is fraught with other hazards. Such an operation is often followed by semi-invalidism, sterility, serious trauma, a guilt complex and frustration."

■ Dr. James H. Beaton, chairman of obstetrics and gynecology at St. Mary's Hospital in Grand Rapids, Michigan, further reports on Dr. Cosgrove: "Dr. Samuel A. Cosgrove stated in an address before the New York Obstetrical Society, March 14, 1944, that at Margaret Hague Maternity Hospital there were but four therapeutic abortions in 67,000 deliveries from 1931 to 1943. At the American College of Surgeons meeting in San Francisco recently Dr. Cosgrove further reported that no therapeutic abortions have been performed at his hospital since his original report in 1943. And the doctor insisted that there is no justifiable reason for a direct therapeutic abortion in the modern practice of obstetrics."

■ Dr. Beaton, himself widely known in his field, said that the choice between sacrificing the life of an unborn infant and that of the mother

is "entirely theoretical and actually does not happen in modern medical practice." He emphasized the moral code whereby no doctor has the right "to destroy life in order to save a life." Referring to the frequency of therapeutic abortions some fifteen years ago in cases of pregnant women with various diseases and toxic conditions, Dr. Beaton insisted: "Now, with modern medical knowledge therapeutic abortion is practically extinct in all good hospitals. The modern doctor treats the disease skillfully and leaves the normal condition, pregnancy, alone."

■ Dr. Roy J. Heffernan, of Tufts College and Carney Hospital, Boston, speaking at the same congress mentioned above, emphatically declared: "Anyone performing a therapeutic abortion today does so because he is either ignorant of modern methods of treating complications of pregnancy or else he is unwilling to take the time to treat them. Abortions are contrary to natural law. An unborn baby is human, and the medical profession is dedicated to the preservation of human life."

■ British Catholic doctors, answering attacks occasioned by the Holy Father's talk, issued a statement in which they declared:

"The Catholic doctor who respects all life, mother's and child's equally, is more deserving of trust than the doctor who is prepared to kill the

child by performing abortions. With the advances made in modern medicine, a case where the mother would have to be sacrificed to save the child very rarely arises. The Hippocratic Oath as well as the Fifth Commandment forbid the murder of the unborn child. The Pope's pronouncement introduces nothing new, and any loss of confidence in Catholic doctors or nurses who have shown skill and devotion to duty in the past is unjustified."

■ The Reverend Joseph Ryland-Whitaker, a Jesuit and a qualified physician and chaplain of Glasgow University, told students: "An interesting point is that modern obstetric practice is coming more and more into line with the teaching of the Catholic Church. Abortion is now considered very bad medically and very bad surgically. It is now recognized that a pregnancy does not usually cause deterioration of the mother's health, and very often it helps her towards recovery. If a thing is bad morally then it is bad technically in medical practice, and the Church has rendered a great service to medicine in pointing that out."

▲ In his more recent talk, the second article in this issue, Pius XII emphatically denied that he had preferred the child's life to the mother's. Read the detailed treatment of this question in that document of His Holiness.

John Julian Ryan and Mary Perkins are both well known writers. Here they team up as husband and wife to outline their ideas on the vocation of marriage.



Fides Publishers

MARRIAGE

a vocation

BY JOHN AND MARY RYAN

WHEN we were leaving school or college, twenty years or so ago, only those boys who intended to be priests or brothers, only those girls who hoped to be sisters were considered to "have vocations." The rest of us really thought that, since we had not been given vocations to the religious or priestly life, we had no vocations at all. We knew, of course, from our catechism, that God had made us to know, love and serve

Him on earth and be happy with Him forever in heaven. But we somehow thought, nevertheless, that He Himself had no special plans for us, that He had not "called" us to do anything special for Him or with Him. Those of us who managed to get married would be fortunate, we thought, but not because marriage was a way to God. God had not chosen us for His special service, and so, married or single, our job was

merely to make a living, have as good a time as possible while avoiding sin, and so to pass the time until the day of our death.

How much damage such a foggy and false—and widespread—idea of "vocation" has done to souls and to the Church, only God knows. How many potentially great servants of God have turned to frivolity or to some false cause, since they thought that God had no work for them! How many homes that might have become nurseries of saints have merely tried to be nurseries of successes, because they thought that this was all that marriage was for!

But, thank God, in these last twenty-odd years, this odd idea of God's Providence from which we suffered—as if He had plans for only five percent of His children!—is gradually giving way to the Christian truth, that God called each of us into being, called each of us to be a member of His Church, calls each of us to do some special work for Him towards the establishment of His Kingdom, calls us each to our own special function in the Mystical Body of Christ, to contribute our own special happiness to the joy of all redeemed mankind in heaven. In other words, each of us has a vocation. The priesthood and the religious life are, of course, the highest and greatest vocations; but both married life and single life in the world are also vocations, and are to be lived as vocations, for we Chris-

tians are all "called to be saints."

What is meant by a "vocation," in the Christian use of the word? First of all, it is a state of life to which God *calls* people. Then, it is a state of life which has been established by God, which is, therefore, itself *holy* and capable of making those holy who try to fulfill its requirements and cooperate with God's grace. And, lastly, a vocation is that way or state of life by which God wishes those whom He calls to it *to grow* in His knowledge and love, *to serve* Him on earth, and to come to share His happiness in heaven.

We all know that the priesthood and the religious life are vocations, that they fulfill these three requirements. But what about marriage?

First of all, can anybody be said to be "called" by God to the state of marriage? Yes. As members of the human race we were all called to marriage in the very beginning of things when God blessed Adam and Eve and told them to "increase and multiply." This call is given to the race in general, and ordinarily, is not of obligation to any one person. But it is, none the less, a very real call, the call which shows God's will as to the choice of a state of life for the majority of His human creatures. In other words, unless a higher call intervenes to the priesthood or the religious life, or unless circumstances show that God's Will is otherwise, anybody may rightly



consider himself or herself "called" to the state of marriage.

But can it be said that Joe is particularly called by God to marry Jane, rather than Imelda: that Jane really has a "vocation" to marry Joe rather than Steve? If Joe and Jane, before and during their engagement, have been trying to discover and carry out God's Will, using ordinary common sense, praying for light and grace, then it can certainly be said that each truly has a God-given vocation to marry the other. And even if they got married without due thought or care, even if the marriage humanly seems to be a mistake, once it is a fact, a marriage becomes at the very least a God-permitted vocation, the only way of life by which God wants these two people to serve Him. (The equivalent kind of God-

permitted vocation used often to be seen in Europe in the case of girls "pushed" by their impoverished families into convents whether they themselves would have so chosen or not. But God's plans and work for each of us are not frustrated by our mistakes!) And the more young people are accustomed to think of marriage as a vocation, to choose it in that light and to choose their partners in that light, the more each marriage will become an intelligent, willing and generous response to God's call, not a confused reaction to instinct, even though God-given.

We may, then, truly say that people are called to the state of marriage. May we also say that marriage is instituted by God, is a holy way of life and capable of making us holy? Of course we may, and we cannot help doing so if we read about the institution of marriage in Paradise, Our Lord's words about marriage in the Gospels, St. Paul's Epistles, the Marriage Ceremony and Nuptial Mass and the Encyclical on Christian Marriage. Every pagan culture up to our own considered marriage a religious institution, considered family life to be essentially bound up with the worship and service of the gods. The Jews, the chosen People, knew all this from God's own revelation and decree, and knew also that from their marriages, from their family life, some day would come the Messiah. How much more should we consider marriage holy, and cap-

able of making us holy, since Our Lord has made it a Sacrament, a channel of His life, of His grace. Now our marriages are patterned, constructed, founded, on the model of the union between Christ and His Church, made to be and meant to be visible images of that union. How could God possibly have made it clearer that Christian marriage is a holy state of life?

But, yet, married people ordinarily have little time to pray, little time to be quiet and think about God, little time or energy to go out and work to establish His Kingdom. How can it be said that marriage is a way of life which leads us to know and love God better, which enables us to work for Him, which can unite us to Him on earth as a preparation to happiness with Him in heaven? The objections seem formidable mainly because we are so accustomed to hearing them; but when we begin to examine married life as it is, we begin to see more and more clearly, not less, precisely why God has made it the vocation for the majority of His children. For most of us could only learn about God's love for mankind, about the love which Christ has for His Church and for our own souls, through experiencing the love of a fellow-creature, the full, complete self-donation of one person to another which is only possible in marriage and in married life. We could only learn how to love God with our whole hearts and souls and

minds and strengths by learning and practising complete self-donation in marriage, by giving our energy, our time, our interest, our life-blood itself as they are called for by the necessities of family life, as well as by that special form of self-donation which sums it all up, the marriage act itself. Those people whom God fits for and calls to a life of celibacy for Him, do not need such practice, such schooling in both the perfections and imperfections of human love and human union. They can go straight to the reality of the love of God and the love of man for His sake, to the reality of union with Him. But the majority of us need the symbol in order to achieve that same reality.

Again, the very relationships of family life are those which God uses to teach us about Himself and His life. Fatherhood and motherhood point the way, by their imperfections as well as their perfections, to His infinite Fatherhood, His perfect Providence. Childhood teaches us of our divine sonship in Christ, as wedlock shows both us and our children our own relation as Christians, individually and all together, to Christ Our Lord, the Bridegroom of His Church. The very real and dreadful damage which, as all modern schools of psychology have found out and interpreted in different ways, the misunderstanding and misuse of the fundamental family relationships can do to our whole personalities, shows

the far-reaching and tremendous force which they are meant to be when they are rightly lived and seen in the healing and strengthening light and grace of Christ.

Again, the inescapable activities of family life are all meant to be so many pictures and reflections of God's world-wide goodness, and, above all, of the Holy Eucharist. All our cleaning and washing and tidying can lead us to appreciate the graces of Baptism, and Penance, and of what Our Lord went through to win them for us. All our polishing and decorating and beautifying can lead us to glory in what the Holy Spirit does for us in anointing and decorating and beautifying our souls and our lives. And all the time and patience we spend for and on our children can lead us to a greater love of God's perfect care of us, His perfect patience with us. One could go for books and books. But there is no need. After all, God chose family life for His Son's Mother and foster-father and for His Own Son for thirty years out of thirty-three!

Many historical forces and circumstances are responsible for our lack of appreciation of marriage in the past, especially in the recent past. This lack is only a part of the long neglected lack of appreciation of the Christian vocation in general, of our great dignity as Christians,

of the possibilities for life and action and happiness which God has given us with our Baptism, which He increases with each Sacrament. But, thank God, the glories of Christian life and work are once more beginning to be unfolded before our eyes.

Let us all, then, whatever our own calling, do all that we can to foster the truth that marriage is a vocation. For here is one most obvious place to begin to foster the truth that every Christian has a vocation. If parents realize the glory of their own calling, they will bring up their children to realize that each of them has his own vocation. And teach them to be on the look-out for signs of God's Will, so that those whom God calls to the priesthood or the religious life will be ready for His call. When parents realize at once the difficulty and the grandeur of their own vocation, they will bring up their children to realize that God means life for each of them to be at once hard and heroic and happy. Then those whom God calls to be priests and nuns will not be afraid of His call. Then, also, those whom God calls to marriage will enter it more carefully and prayerfully, ready to live it more fully and happily, because more Christianly, than has ordinarily been possible up to now.

And thus, slowly and in God's good time, all things, all work and all life, will be restored in Christ.

Is the **GRAIL** safe for Children?

FATHERS and mothers have been asking themselves that question during the last few months. The reasons for their concern are 1) our *frank treatment of love and marriage* and 2) our *occasional use of profanity* (in the magazine, of course).

With regard to the first point. Our treatment of love and marriage is frank but not immoral. In fact, we feel that it is impossible to develop a really Christian attitude toward love unless it is treated frankly and honestly. The pious hush-hush treatment and puritanical looking-down-the-nose at the sacred function of sex are responsible for much of the flagrant immorality that we see all around us today.

So we say: the Grail is primarily for mature readers; read it yourself before you give it to the children. If there is something too adult for them, they will probably skip over it anyway.

But if they do wonder about some story or article, encourage them to discuss it with you. It will give you a splendid opportunity to tell them the truth about sex before they pick up the distorted ideas that are current in the alley and on the street corner.

The other problem is profanity. We certainly do not approve of it in real life. Nor do we believe in printing it just to shock people. But good fiction must reflect life, and not necessarily the ideal life. In real life some people do use profanity and vulgarity in their conversation. A skillful writer can often avoid using such objectionable words in a story. But sometimes the actual words are necessary to make the story seem real.

But there is still another point to be considered. There is nothing wrong with the fact that four letter words appear in print. The effect they have on the reader is the thing that counts. If a story with strong language makes you disgusted, there is no harm done. The danger lies in the possibility that profane language may seem attractive. Here it is difficult to draw the line between healthy realism and harmful vulgarity.

We try to maintain a norm that will be acceptable to most mature readers. Individual parents are the ones to decide what their children should or should not read.

The Editors

Abbey Newsmonth

DECEMBER ushered in the Liturgical Year, which begins with the First Sunday of Advent. Soon after, we celebrated with a Pontifical Mass the Feast of the Immaculate Conception. **Father Christopher** preached the sermon.

Two events during the Advent season deserve to be recorded. On December 14 we again welcomed Players, Inc., of Catholic University. They gave a splendid performance of Twelfth Night despite the fact that several of them were under nervous tension due to an auto accident earlier in the day. Less than ninety minutes before the curtain was to go up, four members of the cast were stranded fifty miles away in Evansville. Thanks to **Father Gabriel**, who offered his services as chauffeur and to the plucky spirit of the cast, the show did go on!

Two nights later the Chancel Choir under the direction of **Father Theophane** treated us to a concert of Christmas hymns and carols. **Father Alaric** was the narrator.

On the 19th the exodus of the students began. Another mass departure soon followed. Forty Fathers went to parishes in Indiana, Kentucky and Illinois to exercise their priestly powers so that Christmas Gifts might be exchanged by God and men.

Then came the night before Christmas and at the stroke of ten, a song was sung by "Angels." In imitation of the heavenly host who sang the glad tidings to the shepherds, four monks awoke the brethren from their rest with the Angels' song, "Gloria in Excelsis Deo."

Each one hurried into choir for the three hours of praise to the God-Man on His birthday. Matins was first sung; then at midnight the Pontifical Mass was celebrated by **Father Abbot**. Both the joyful chants of the Mass and **Father Abbot's** sermon were heard by listeners near and far through the courtesy of Station WHAS in Louisville. **Father Raban** gave the commentary.

During the holidays **Father Jude**, now a First Lieutenant Chaplain in the Army, paid us a short visit. He is still stationed at Ft. Jackson, S.C. His division will soon go on maneuvers in Texas.

Bells rang and whistles tooted at midnight of December 31. Yet the monastery was quite silent. However the bells did ring on New Year's Day, but at 3:45 a.m., when they called the monks to Matins, the first of the hours of prayer which make up such an important part of the usual monastic schedule.

Christopher Jeffords, O.S.B.



Why Marry?

by Charles and Rita Strubbe

JOHN glanced up from his paper and planted a husbandly kiss on the cheek of his just returned wife. "Well, how'd the wedding go? What did the groom wear?"

Mary settled down on the arm of his chair. "John, it was simply beautiful. Jane made the loveliest bride. And Paul is so distinguished looking. They're a perfect match . . . and they have such high ideals, too."

"Um, that's good," came from behind the sports page.

"You're not even listening! Jane says Paul always listens to her. She says she believes a wife should be a real companion to her husband."

"Fine, glad to hear it."

Mary warmed to the subject. "Oh, yes, Jane says the successful wife

nowadays is the one that realizes that there's much more to marriage than just having children. Why she says. . . ."

"More . . . ?" John asked, his voice rising a bit.

"Of course. Marriage is mutual love and companionship, and helping improve each other. Those are the really important things, aren't they?"

"I take it you mean that children aren't important."

"Now don't be difficult, John. You're deliberately misinterpreting what I said. Of course children are important, but I didn't marry you just to have children. I married you because I love you, and want to be



This is an imaginary dialogue between a man and his wife. If we've made the husband seem a little wiser than most, and the wife less brilliant than some, maybe it's just because we're fed up to here with comic strips where Dad is treated with amused contempt by everybody including the dog, and slightly sick of radio and television skits which make a joke of his role of head of the family and center of authority. C. and R.S.

with you. You know that. Besides, we're supposed to help each other get to heaven."

"I didn't want to read, anyway," sighed John, abandoning his paper. "Tell me something . . . why did you work so hard getting dinner last night. You bothered serving my favorite, pot roast and noodles, salad, dessert and all the rest of it. You could have got by with throwing a greasy hamburger on the table."

"With prices the way they are, pretty soon you'll be lucky to get

hamburger. Besides, mine aren't greasy. But there you go, changing the subject when I want to be serious. You know perfectly well that I love to cook, and that I enjoy an attractive table."

John was suddenly serious. "Are those really the main reasons for your cooking, and working hard at it?"

There was a moment's hesitation before Mary replied slowly, "Yes, I think so. No, on second thought, I guess not. I cook to feed you and the children, and I try to do a good job because I want you to be healthy. But while I'm at it, I might as well enjoy it."

"And we couldn't live if we weren't fed?" John asked.

"That's right." Mary's tone became impatient. "But I still don't see what that has to do with the reasons for our marriage."

John became professorial. "Let us elucidate. First, we agree that you cook to feed your family—that's

the primary reason. Second, the fact that you happen to like cooking makes it nice, but it's not the most important consideration. Couldn't we apply this to the reasons for our marriage?"

"I think I'm beginning to see your point. But surely there's more to eating than just staying alive. Shouldn't we enjoy our food?"

John grinned. "You know how I appreciate your cooking. God wants me to. That's why He gave us such an almost infinite variety of flavors, textures, varieties of food. And that's why He gave me my healthy appetite, so that I'll want to eat in order to live, and so that I'll take pleasure in it. But the day that I start eating for this pleasure alone, eating too much for the welfare of my body, that day I'm guilty of gluttony."

Mary poked an elbow into John's middle. "From the looks of that spare tire, you're in need of confession right now. But I think what you're trying to say in your usual roundabout way is that just as God gives us our appetite for food so that we'll stay alive, He makes marriage attractive so that we'll have children."

"Go to the head of the class. As you said, God makes marriage very beautiful—in spite of the universal desire of wives to reduce their husband's waistlines. He makes it beautiful so that we'll cooperate with Him in bringing new souls into the world,

for His glory. That's God's purpose in instituting marriage."

"Let's see if I can finish the comparison," Mary chimed in. "We eat primarily to make our bodies grow. We get married to make Christ's Body grow. When we have children and have them baptized, we're bringing new members to His Body, the Church, and that's what makes *it* grow."

"Correct. That's your lesson for tonight." John patted her on the head. "Now where's that newspaper. . . ."

"Wait a minute. So far all this is clear, but I still think Jane and Paul had some wonderful ideas. Do you mean that having children is the only important part of marriage? Shouldn't they pay any attention to the personal side of marriage, companionship and all that?"

"Look, Mary, didn't I just finish saying that God makes marriage beautiful? He offers us physical enjoyment, affection, mental harmony, even great spiritual joy—in fact, everything except a chance to read the paper in peace. But these good things, though tremendously important, are not the first purpose of marriage. What they are is part of our reward for doing His Will in the married state. Being married is the way most of us get to be happy, believe it or not. And God wants us to have this happiness."

"Furthermore," Mary mused,

"marriage is the way most of us get to heaven, so I suppose we ought to work at making our marriage better in every way."

"The only thing we've got to remember," interrupted John, "is that none of these important aspects of marriage should get in the way of the primary purpose. Some people, for example, think that the only purpose of marriage is sex."

"Yes," Mary agreed, "when you read some of these 'marriage advice' columns in the papers, you'd think that good sex relations was the only thing that mattered in marriage. But I don't think very many intelligent people fall into that mistake."

"They can be just as stupid in other ways."

Mary was puzzled. "How do you mean?"

"Lots of good people who don't look at sex as the be-all and end-all of marriage make a different mistake. They think that marriage is made for their personal spiritual improvement. That sounds a lot nobler, but it still isn't true."

"But shouldn't our marriage make us holier?"

"Certainly. It's a Sacrament, isn't it? But, for the twentieth time, the first purpose of marriage, the reason why God instituted this particular state in life, is to have children, and to raise them."

Mary took the offensive. "There's something wrong with that argument. We know lots of good couples

who haven't any children, even though they want them."

"Well, what about it? The important thing is the intention. If a couple want children, they're entitled to the benefits of marriage. They're willing to cooperate with God, but He doesn't guarantee to send children to every marriage. Sometimes it's the burden of childlessness that gets people to heaven."

"Burden of childlessness," she snorted. "You sound just like a man. I know plenty of people who think having children is the burden."

"Do you think so?"

"You know I don't. I don't pretend that I enjoy being pregnant, and having the babies, and doing endless laundries, and sterilizing thousands of bottles, but our house would be empty without them."

"Not to mention our life!"

Mary was lost in thought. "Maybe one of the reasons why people emphasize the personal relations in marriage and make them seem all-important is because they're afraid to have children, or too selfish to have them. So they talk themselves into believing that the marriage is for their own personal good. Makes them sound so logical—and it surely makes their life a great deal easier."

"Easier, I grant you," John nodded, "but lonelier and less joyous, too."

"Oh, yes! I admit there are times when I'd be willing to sell them all

for a nickel, after a particularly wild day. But that feeling lasts only until they're tucked in for the night... they look so angelic sleeping."

"That's about the only time they do look angelic!"

"John, you know they're wonderful. Besides, what are you complaining about? You're away all day. It gets pretty monotonous, day after day."

"That's one of the reasons why people are afraid to have children," John added. "It means work, drudgery, responsibility, and giving up a lot of personal freedom... and a lot of bills to pay."

"Not only that, John, but a lot of us women are cowards when it comes to having babies. It's no laughing matter."

"No complaints, please. St. Paul says, 'Woman will be saved by child-bearing.' I still think we fathers ought to get a little time off our Purgatory for the hours we spend pacing the floor in the waiting room, to say nothing of those 2 a.m. bottles."

"You're being flippant, and I'm serious," Mary pouted.

"So was St. Paul!"

"I know, but don't fool yourself. That's the reason why a lot of women don't want babies. And another thing, we have to give up our careers when we have children."

"Sure, but some of the 'careers' your friends gave up weren't much of a sacrifice. Some of those dizzy

dames ought to realize that having children and raising them is about the most rewarding career there is."

"That's true. I don't know how women can think it's more important to punch a typewriter than it is to train little Christians. If a woman *has* to work, that's something else again. Even so, I certainly feel sorry for her; she's bound to miss a lot."

"All right, mine wife, I'll agree that mothers give up a lot. But remember that Christ said the way we'll get to heaven is by doing things for others. If we give a poor man only so much as a drink of water, it's like giving it to Christ Himself. Don't you suppose that a mother—or a father, for that matter—who spends all her time doing things for her family is going to be high in heaven?"

"I'm counting on it," replied Mary, flapping her elbows like a pair of angelic wings. "It used to worry me that I was so tied down to the house that I had little chance to practice the corporal works of mercy. Now I'm beginning to realize that 'charity begins at home' really means something, since I can serve Christ in you and the children."

"That's that whole point of marriage, my little seraph," John summed up. "Everything we do in marriage, everything we enjoy together, even our love and our spiritual growth—all of them are ultimately for the service of our children. It's a full time job."

"Brrr, you make it sound forbidding. You mean the ideal mother has to give up all her activities outside the home, just to dedicate her life to her children? No more bridge or PTA?"

"Calm your fears, little one," John pontificated. "Not at all, not at all. A woman'll be a better mother if she relaxes once in a while. And, more important than that, she'll be a better mother if she realizes that her family isn't off on an island by itself someplace. It's part of a parish, a neighborhood, a community; and the kind of environment it's a part of is going to affect her children almost as much as the home

does. She's got to spend part of her time trying to make those surroundings as Christian as she can. Raising children starts in the home, but it certainly doesn't stop there."

"You know," Mary mused, "I think I'm going to have a little talk with Jane. She's got a lot to learn."

John stood up and stretched. "Fine... now where did I put that paper?"

Mary groaned, "Oh, John, I'm so sorry; I just used it to wrap the garbage."

"You didn't! And after all the nice things I've been saying about marriage!"

"Now, John..."

FAVORITE FAMILY PHOTO



WHAT'S *Catholic*

AMERICA aims to give its readers a weekly survey of the news with a balanced Catholic interpretation of current events.

COMMONWEAL is a journal of Catholic opinion edited by laymen. It features a wide range of writers including many outstanding Catholic thinkers.

INFORMATION is a small monthly with a fresh style that appeals especially to big-city readers. It highlights parish activities of all kinds and is very instructive for converts.

TODAY is published for students. Its approach is apostolic, social, and modern. Stimulating is the word for it.

WORSHIP is a monthly for people who are interested in the liturgy. Its articles are serious but not difficult to read. Formerly called **Orate Fratres**.

THE SIGN is a magazine of general interest for the whole family. Outstanding both for content and appearance and several times winner of Catholic Press Awards.

MAGAZINE FOR

IF you have ever asked that—or thought it, glance over this short list. You'll be impressed by the wide variety of real needs served by these publications. There isn't room to include all the worthwhile Catholic magazines. So we picked a few outstanding ones.

INTEGRITY is edited by militant lay Catholics. It points out false ideals in modern living and explains the Catholic way of life. It has many devoted friends and many vehement critics.

MARYKNOLL is one of the best known among the rapidly improving magazines that support and report on the mission activity of the Church.

CATHOLIC DIGEST is published in English, five foreign languages, and Braille. Provides a wide variety of wholesome and interesting reading gleaned from Catholic and non-Catholic publications.

THE GRAIL is a monthly edited by Benedictines. It aims to provide a variety of articles and stories with emphasis on the worship of God and Christian family life.

THE MASS ... and MARRIAGE

by Rt. Rev. Msgr. Reynold Hillenbrand

A great leader in the liturgical and family life apostolate in our country here points to the source of all sacramental life—Christ's Redeeming Death.

Reprint from The Cana Conference Proceedings, Chicago

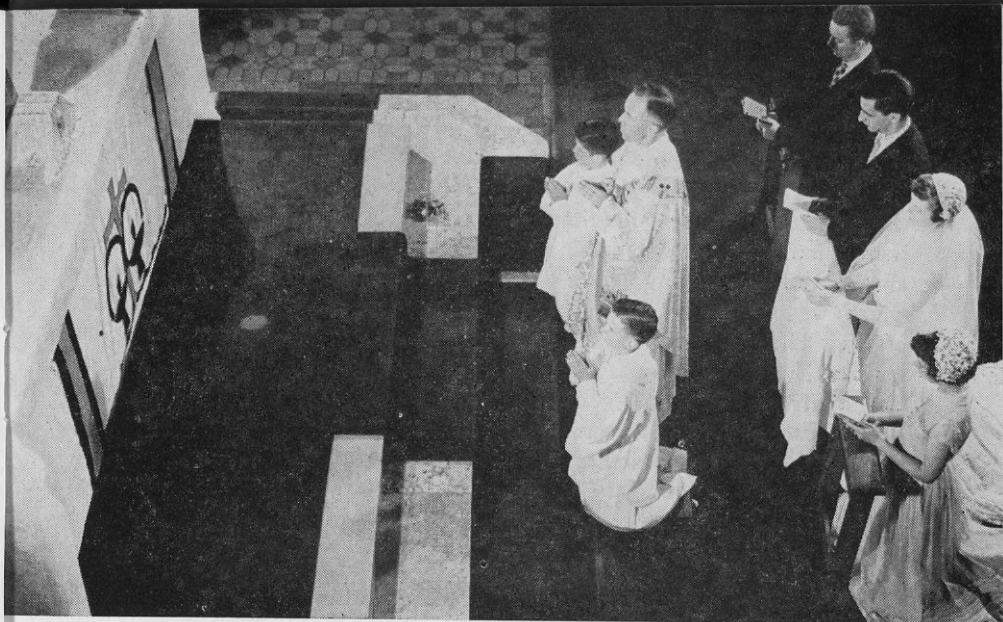
THE central moment of all human history was Our Blessed Lord's death. Every moment in human history up to that time converged at that one point. And every moment in the subsequent history of the world looks back to that one moment in retrospect. The reason is that Our Blessed Lord's death restored to us the greatest gift we have—our life in God. Because the Mass is that death renewed, the most important moment in the world today is the moment of the Mass—the restoration of all life in God.

What Heaven Is

Without understanding our life in God we really cannot understand either marriage or its connection with

the Mass. We have to go back a very long way to one of God's decisions. God had to give us a heaven, but was not compelled to give the kind of heaven He actually did. He was compelled to give us a heaven where we would be completely and entirely happy (like the Limbo of unbaptized infants) but not compelled to give us a heaven where we would see Him.

But He determined to give us the maximum kind of heaven. A heaven better than which cannot be imagined. A heaven in which we would actually see God. So we must, if we can, imagine our entrance into heaven as a moment in which our minds meet with God, look into God, and see disclosed His endless and mani-



Fides Publishers

fold wonders. Seeing God remedies, as it were, a condition that obtains on earth, where God is close to us (He is in the air we breathe, in the floor on which we walk, in our bodies, in our souls), yet He is strangely distant from us because we do not actually *see* Him.

When we get into heaven God is going to disclose Himself to us. Now, looking into God, seeing God, means that we are going to share the life of God. Why? Well, let us inquire what is the life of God? God is a spirit. Being a spirit, He has a mind and He has a will. His life consists in using this mind and this will. The first thing God does with His mind is to know Himself as He is. And then God uses His mind to love Himself as He sees Himself. That *is*

the life of God. Now, when we step into Heaven, we are going to *do* that Divine thing. We are going to live as God lives: We are going to see God as He sees Himself, and we are going to love God as we only can love Him when we actually see Him. And that means sharing the very life of God. God could not give us a better kind of heaven than that—a heaven where we would actually share His life.

Divine Life on Earth

Then God made a second decision. He determined that we were not only going to have a sharing of His divine life in heaven, but we were going to share His life on this earth. He wasn't going to wait until we got into heaven. And so, when He made

the first man and the first woman, He gave them not only their own lives, the lives of their bodies and their souls, but at the same time He poured into their souls something we always call sanctifying grace, but which we had better call The Life of God, The Divine Life. When we say sanctifying grace, we say that we have a gift of God: it is a grace and, at the same time, it is something that makes us holy, sanctifies us. But the words "sanctifying grace" don't tell us what that gift really is. However, when we say The Divine Life, The Life of God, we actually see what the gift is—a sharing in the very life of God.

That gift, as you know, was lost by the first two people. It was lost not only for themselves, but for all of us. And the world might have remained that way; we might have been barred forever from seeing the face of God. But God determined to remedy that—in the most wonderful way possible—by Himself stepping into the human race, becoming a creature like ourselves, and, as a man, bringing back to us our life in God. That is what Christ did. The whole burden of His life, the exquisite life which He lived, was designed for one thing, to restore to the human race their life in God, their Divine Life. This He effected by His death; He gave back to the world at that moment its sharing in the very life and in the very nature of God.

This is the moment which made the whole world new, because Christ Himself was the New Man. And He renewed the world because He gave back to men their new life, their second life, their better life, their life in God. From that moment forward the world would be new because Christ had entered into it to make new men of us. Not only that, but He made our life in God much fuller than it would have been if Adam had never sinned and the world had persisted as a Paradise.

The Mass

The world would be an unrelieved tragedy had Our Blessed Lord not died. In His death He gave back to men their Life in God. And what is the Mass? It is Our Blessed Lord's death, renewed upon an altar. The great moment in the world, therefore, is the Consecration of any Mass. When the priest pronounces the consecrating sentences over bread and wine, there occurs upon the altar exactly what occurred upon the hill of Calvary—Our Blessed Lord's death in its full and glorious reality. The moment of Redemption which restored the Divine Life to the world is renewed upon an altar. Just as from the moment of Our Lord's death, so from the moment of any Mass which renews that death, there flows into human souls the Life of God. This is the moment revived which restored to the world our Life in God, the moment from which we draw our Divine Life.

The Sacrament of Matrimony

When you pledged your lives together in the Sacrament of Matrimony, there flowed into you an increase in the Life of God. There also came into your life the help of actual grace, the help that through a lifetime will enable you constantly to increase that Life in God. As a result of the Nuptial Mass you will forever be more divinized, forever receive a greater increase in the Life of God.

Our Blessed Lord, speaking to the Samaritan woman, called the Divine Life "streams of life-giving water" which would flow from Him into the world. We can picture Our Lord's death, therefore, as a sort of fountain from which well seven great streams to inundate, to irrigate, to enliven the world. Some of the Fathers of the Church have spoken as if those seven streams came from Our Blessed Lord's open side—that there flowed not only the Blood which redeemed the world but the water which symbolized the Divine Life flowing into our souls. And one of those streams of life is the stream of Matrimony coming from Our Lord's death and coming from its renewal in the Mass. Therefore when you are at Mass you ought to remember that it is the restoration of your Divine Life and the coming of that Divine Life into your lives specifically because of the Sacrament you have received.

Parenthood

From marriage come children. The significant thing about any human being is not the fact that God made him (wonderful as it is to draw a human being of body and soul out of nothingness) but the fact that God has lifted him to the sharing of another life, the sharing of a better life, the sharing of His own life. Children are great not because they are human beings endowed with the most wonderful life of body and soul, but because, by coming into life they will be enabled also to share the Life of God. That is why in the moment of rebirth (and we are all born twice—once of our mothers and a second time of God) you as parents are never allowed to act as the sponsors of the children. They are going to have *God*parents because they are entering into a new life, the Life of God. You, in a sense, surrender your parenthood, having in your stead these people who are the new parents, the *God*parents of the children.

The Mystical Body

Mass is something we do with Christ because we are members of His Mystical Body. Our Blessed Lord might have given the Divine Life to the world single-handed. Having gone back to heaven, He might have distributed it without the help of any of His human beings. But He wanted to give it through man. He wanted to draw men into a very close living union with Himself, so

that where they would be He would be, where they would act He would act. That is why, at the moment of His death, He gave the world His complete self, His Mystical Body.

The chief thing He committed to that Mystical Body, the thing He would do with His members, and never without them, was the Mass. The Mass is the act of the *whole* Mystical Body. Therefore, the second thing we ought to remember at Mass time is that we and Christ are one, that we belong to His Mystical Body.

We have to correct a notion which is sometimes current among Catholics, that the tightest and most compact union is the union of man and wife. The most compact union on earth is the union of Christ and His Christians—the union of the Mystical Body. As a matter of fact, husband and wife are closer together because they are members of Christ, rather than because they are man and wife. And you are closer to your children because you and your children are members of Christ, rather than because they are your children, flesh of your flesh, bone of your bone, and blood of your blood. You are joined more closely to your children because you are all members of His Mystical Body, rather than because you are all members of the same human family.

That is what St. Paul meant when he said that marriage reflects the union of Christ and His Mystical Body—that marriage is the *image* of

it. Surely the image is not something greater than that which it reflects. Not only does your marriage reflect the union which you have with Christ, but it also reflects the union of Christ with Himself. For Christ gathered in Himself—one person—two very diverse things: the nature of God and the nature of man. The most perfect marriage that was ever effected was effected in Christ—the joining of God to man, the joining of a human nature and a divine nature in one person, in one Christ—and even *that* your marriage reflects. So at Mass time, as members of the Mystical Body, you ought to think of this union in Christ, and also of your union through the Sacrament of Matrimony, which mirrors it so clearly and so beautifully.

Christian marriage is a union in Christ. We must not begin, as people so often do, to inspect marriage because it may be economically advisable, or because their temperaments fit, because these two people, in all probability, will be able to make a go of it. No, that is beginning at the wrong end: we have to begin with the fact that the marriage is a union in Christ. And that to safeguard that union there flows from the death of Christ as renewed in the Mass, a lifelong trend of influence on that marriage. Even if it may have been an inadvisable marriage in the first place, even that handicap can be overcome in Christ because the help from His death

flows from the Mass into that union, into those lives.

I would like to mention here too that because the union of marriage so perfectly reflects the Mystical Body, we can better understand what St. Paul means (it sometimes falls so strangely on people's ears) when he talks of the subjection of wife to husband: "Wives, be subject to your husbands." Although people enter into marriage equally as persons, equal in their love, yet they enter into something which has an organic structure, just as the Mystical Body has. Christ is the Head of the Mystical Body and we are His members. So people who enter into this union of Christ with His subjects must take the structure which He has made and which in its very substance also mirrors Him: the head of the marriage is the man, the body of marriage is the woman. The woman is subject, as St. Paul says, to her husband as the Church is to Christ. It is only in understanding the Mystical Body that we can understand this structure which Christ has given to marriage.

We Act With Christ

Because the Mass is the great action of the Mystical Body, it is something that we do together. Christ has obtained that we should do the Mass together. That is why, at the moment of Baptism, He gave us the sharing in His Life, the gift of Faith, Hope, and Charity which transforms our minds and our wills, and the gift of Himself—the greatest

gift of all. He also gave us a sharing in His priesthood. The character of Baptism stamps the image of Himself as a priest upon us, so that whenever He acts as a priest, and He does so at Mass, we are acting with Him; so, as Pius XII reminds us, the Mass is always done by the Mystical Body even if the priest says the Mass alone unattended by any people. What He does is done by all the members of Christ, by everyone who is a Catholic in the world. We are active with Christ at Mass time. Because we do act with Christ we should translate the action into the most complete human terms; we should have in our parish churches the dialogue Mass; we should have a sung Mass, in order to enter more fully, more humanly into our action with Christ.

This activity we have with Christ is also mirrored in the Sacrament we receive. Of all the Sacraments, Marriage is the only one which people give to each other. The first and greatest of all wedding gifts by far is the husband's gift to his wife of an increase in Divine Life and the wife's gift to her husband of an increase in Divine Life. He gives her this lifelong title to all the help they will need to make their married life beautiful. She gives him that same gift.

Because we are active at Mass time we ought to reflect that it isn't enough for us to be active with Christ at the moment of His redemption

when He renews it upon the altar—but that we have to be active away from the altar. Our Blessed Lord wasn't content merely to die upon the Cross. He wanted what His Cross meant brought into people's souls. So likewise at Mass time we can't be content with being active with Christ only at the moment of Redemption renewed; we have to carry that action into life itself. Our Blessed Lord meant by His death to renew the whole world and He meant literally the whole world—all the things of man's life, everything he does. He meant to renew economic life, political life, international life, to bring all these things to a head in Himself, to lift them up in Himself. He said, "I will draw all things to myself."

Domestic Life

That includes domestic life as well. He wants His redemptive influence, His renewing influence brought into every phase of life, including family life. Who is going to do that? Husband and wife. It was never more necessary than now when domestic life all over the world is so broken up. Therefore you must be active about domestic life, family life, married life. It is the responsibility you owe not only to yourself but to our particular age. You will be active in the first instance by attention to your own married life, and in the second instance by the work you are engaged in. Translate the activity which you

learn at Mass, the redemptive activity which is meant to renew the world, to renew domestic life. That influence is going to be present in your own marriage and it is going to be felt in the married lives of other people.

The activity which you have with Christ at Mass can never be confined to Mass time. It must be carried into life. Twice within the past three years Pope Pius XII has said that any Catholic who thinks he can confine his Catholic life merely to the Mass and Sacraments, wonderful as they are, deludes himself with the error of the purely spiritual, the error of thinking that the Mass and the Sacraments are unconnected with life, that they don't penetrate into economic and political life, into international life, domestic life, racial life. The influence of Calvary, renewed at Mass, must penetrate into life. And you as married people must see that Christ's redemptive influence penetrates into your particular field—the family, your marriage—the field of your apostolic work.

The Mass As a Community Act

If there is anything the world needs it is to live and to act together. And everything that men do, working together in economic life, uniting in political life, in domestic life, everywhere the world needs to learn to act together. Where are we going to learn this? At Mass time,

because the Mass is something that is done together. It is acted together in every one of its phases, in the Offertory, the Consecration, the Communion.

Too often we regard the Communion as an individual act. Yet at Communion we eat that One Person in whom we are one—the Head of the Mystical Body. And because we are receiving the Divine Life we are drawn more closely together. The Mass, therefore, cannot be conceived in any sense but as a corporate act; something we do together. We have to learn to appreciate this sense of oneness and then translate it into every field of life. And you who are the apostolate of marriage have to translate it into the marriage field. You have to have that sense of oneness in your own marriage and you have to transmit it to your children, not only by example but by teaching. In many instances children were given good example but failed to observe it in their own marriage. So for that reason, example is not enough. They must be taught a sense of unity in the family derived from the Mass.

The Mass As a Teacher

The final connection between the Mass and the family is this: the Mass is our great teacher. This is one of the least understood points about the Mass. The Mass is a teacher—not the sermons you hear at

Mass; not the catechism classes at school, not the lectures you may have heard, study clubs you may have engaged in, not these but the Mass itself.

It teaches us to grow in the image of Christ, for the Church has attached to the sacrifice the life of Christ. We need to heed the whole life of Christ—His incarnation, His birth, His life, His death, His ascension. Our constant contact with the life of Christ year by year in the Mass will gradually form in us the image of Christ. Pope Pius XII, in his new encyclical on the Mass and the Liturgy, has canonized something that has been taught for a long time: that whenever we contact an incident in the life of Christ we receive a special grace to transform us into the likeness of Christ.

In transforming your own life into the image of Christ do it for the sake of your spouse. Draw into your own life the image of Christ from the Mass, and induct your children more and more into this great teacher in their lives.

You are engaged in an aspect of the family apostolate. This will permit you to inspect your marriage and all the things that it means as a marriage and as a marriage in Christ. You will be able to appreciate, as your life together goes on, the meaning of a marriage in Christ, the meaning of Christ's death, and His death renewed in the Mass.

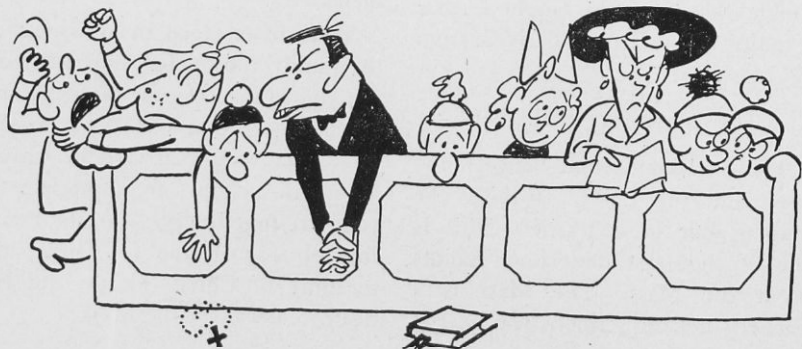


... AND SO TO BED —

FOR BETTER
OR WORSE



THE CUREMS NEVER HIRE A BABY SITTER —
THEY JUST BRING THEM ALONG TO DRIVE US CRAZY



THERE'S NOTHING LIKE FAMILY WORSHIP ON SUNDAYS!



SURPRISING THE LITTLE WOMAN BY GETTING SUPPER-



" IF SHE THINKS I'M GOING TO GET UP
TO PUT OUT THE CAT "...



JEB

ONE WAY TO ABOLISH THE BREAKFAST NEWSPAPER BARRIER

MARRIED LOVE

We caution our readers that such statements as "the reproductive urge is the source of love," "the immediate purpose of marriage is the gratification of the sexual urge and fecundation," etc., are biological statements that would require serious adjustment and qualification in a more accurate expression of what Dr. Carrel is attempting to say. Farther on we read that "...sexual intercourse... must retain its profound meaning. All senses, especially the sense of beauty should participate in it." The "profound meaning" is the Sacramental meaning and the "beauty" is the beauty of the spiritual reality of a love that is a small sample of the love of Christ for His Church, as is properly stressed elsewhere in this issue.

The Editors

LOVE is a mysterious thing, invisible, immaterial, yet as real as steel. As elusive as smoke in the wind—and stronger than death. From wild passion, it may grow into this selfless, indissoluble affection, whose presence in the house even a stranger can easily detect. If carefully nurtured, it will, in spite of the progress of age and the extinction of reproductive life, continue to

Reprint from Reader's Digest

Alexis Carrel, M.D.



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expand with the full strength of its beauty.

The origin of love is both organic and mental. The substances set free in the blood stream by the testicle or the ovary have a powerful influence on affective and intellectual activities. They permeate the whole organism with sexual desire. They inspire selfless love and dedication. They illuminate the world of lovers with the eternal joy of spring. In

other terms, they supply the physiological requisites for the loftiest activities of the mind. Whether conscious or unconscious, the reproductive urge is the source of love. Man is unity and multiplicity. He has to create, love and pray with all his organs.

Today, as in the remotest past, youth entertains the charming and dangerous illusion of its innate ability at love-making. In consequence, love-making, especially in marriage, is frequently not an enduring success. For married love is no easy enterprise. Unfortunately, the science of marriage has remained rudimentary, although its development is essential both to the happiness of man and to the greatness of civilization.

The immediate purpose of marriage is the gratification of the sexual urge, and fecundation. This urge is an inexorable law of nature. And it is more than a romantic glow. It is the biologic source of aspiration and achievement. It *can* be kept fresh and vital if intelligence and imagination are given creative scope. Such richly shared sex life is a cornerstone of marital stability and happiness.

Married love is a creative enterprise. It is not achieved by accident or instinct. Perfunctory coitus is a confession of lack of intelligence and character. There is profound beauty and even holiness in the act of fecundation. We should not forget that the Church blesses the sex-

ual union of man and woman by a sacrament. Mothers sometimes inflict grave injury by instilling in their daughters contempt of sex. "You will have to tolerate sex. Often you can escape by pleading tiredness." All the resources of science and technique must be used in order to make of marital relations an ever-flowing source of *mutual* joy.

The problem of marriage is to transform mating into an enduring union. Male and female are attracted by their opposite characteristics. The more masculine the man, the more feminine the woman, the more passionate the mating. But sexuality permeates both mind and body. Man and woman are profoundly different. While intimately united, they are separated by an abyss.

An enduring union is thus rendered difficult by the physiological and mental disparities that are the essence of femaleness and maleness. Man is active, hard, logical; woman, passive, sentimental, and intuitive. Her nervous system, her temperament, prepare her for maternity. Marriage is an association of two different but complementary individuals. These characteristics of the partners are responsible for both the efficiency and the difficulties of the association.

Not only are husband and wife separated by organic and mental differences, but these differences vary from week to week, according to sexual rhythms. Sexual rhythms are

incomparably more marked in woman than in man. During the whole menstrual cycle, fluctuations take place in activity, courage, temper, sex desire. Man also manifests oscillations of temper and activity. This knowledge should allow mutual understanding of various moods, and may prevent tragedies.

Success in marriage requires continence as well as potency. In other words, character is indispensable in well-ordered sexual life. Certain periods, including illness and pregnancy, impose continence. To refrain from sexual intercourse during married life demands nervous equilibrium and moral strength. For many individuals, it is true heroism. Before marriage, the ideal state is chastity. Chastity requires early moral training. It is the highest expression of self-discipline. Voluntary restraint from the sex act during youth, more than any other moral and physical effort, enhances the quality of life. The use of prostitutes is injurious. For paid love-making is a degradation of the real sex act. It lacks the essential quality of profound mutuality. It is without the benison of beauty.

Even true love may not protect husband and wife against certain dangers of sexual relations. Early excesses prevent the full development of body and mind. Late excesses accelerate the rate of aging and decay. When exhausted or worried, the husband should not be

induced by an oversexed wife to perform the sex act. Reciprocally, the untimely ardor of an ignorant husband may tire or exasperate his undersexed wife. Love is incompatible with ignorance and selfishness. Also with disease. Since chastity in girls, as well as in boys, is far from being the habitual rule, lovers must ascertain before marriage whether they are free of gonorrhea and syphilis.

There is no apparent natural rule for sexual relations. The frequency of the sex act varies widely. There are sexual athletes as well as weaklings. Copulation can be performed at any time, while in other mammals it takes place only during the heat period. Therefore, intelligence and self-control must replace instinct in the management of sexual life. The enormous variations in individual constitutions have rendered impossible the elaboration of precise rules. Each couple must take into consideration their physical and mental peculiarities. For the failure of married life often comes from technical ignorance.

Lovers are seldom perfectly mated. Often the husband has a stronger sexual appetite than the wife. Sex indifference may be induced by the ignorance or brutality of the husband. As in the animal kingdom, the female has to be enticed by the male.

In married life, sexual intercourse has a tendency to become a monotonous performance. On the contrary,

it must retain its profound meaning. All senses, especially the sense of beauty, should participate in it. It is the capacity, through mind and spirit, to exalt the symbolism of the act that differentiates man from the animals. Affection must bestow a benediction upon emotional manifestations.

There are abundant resources in the field of sensory and psychologic stimulation. All the little arts of love-making should be brought into play. The expected, taken-for-granted attitude is to be avoided by both partners. An infinite variety of expressions can be given to sex love.

Small attentions kindle conjugal affection. Endearing words and expressions of appreciation should be liberally mingled with everyday matters not necessarily connected with sex. How can a woman accept the love addresses of a man who at all other times ignores or criticizes her? In the actual love-making ritual, words are as desirable as caresses.

In woman, sexual excitation rises slowly. She needs to be prepared for the act. Generally, the masculine orgasm occurs before her senses are totally roused. Thus, she is left unsatisfied, nervous, perhaps disgusted. In order that she may really consummate the sex act, her husband must learn self-control and enlightened technique. It will augur well for the future of the race when

women demand a higher intelligence quotient of men as lovers.

Marriage should provide a proper environment for the offspring. The slow development of children, the necessity of their organic and spiritual formation, require permanency in human mating. In other terms, monogamy and indissolubility of marriage. Since the quality of the children depends on the hereditary endowment of the parents, the wise selection of a mate is of the utmost importance. Only in this manner can eugenics be realized.

Between husband and wife, intellectual union is highly desirable. Feminine intelligence, although differing from masculine intelligence, is not inferior to it. Girls should receive as advanced an intellectual education as boys do. In order to play their specific part in life, they need extensive knowledge. It is folly to confine their interests to the details of housekeeping, or to the so-called duties of society. Love becomes anemic if not helped by intellectual activity. Both the happiness of married life and the future of society depend on intelligence in love. The main enemy of love is the innate selfishness that modern education develops to its maximum in each boy and girl.

The sex act has been deprived of its natural consequences by the technical progress of contraception. However, the biological law of reproduction remains imperative. And

transgressors are punished in a subtle manner. It is a disastrous mistake to believe we can live according to our fancy. Being parts of nature, we are submitted to its inexorable laws. Sterile love may sink into monotonous dreariness or selfish folly. Generally, the old age of those without children resembles a barren desert.

Insufficient fecundity is also dangerous. For the only child is deprived of the companionship, formative influence, and help that his potential brothers and sisters would have given him. In large families, there is more cheerfulness and mutual aid than in small ones. It is probable that three children are the indispensable minimum for the harmony of the family and the survival of the race. The true social unit is not the isolated individual, but the functional group constituted by husband, wife, and offspring. Curiously enough, democracy gives more importance to the individual than to the family.

We have not yet fully understood that love is a necessity, not a luxury. It is the only ingredient capable of welding together husband, wife, and children; the only cement strong enough to unite into a nation the poor and rich, the strong and the weak, the employer and the employee. If we do not have love within the home, we shall not have it elsewhere. Love is as essential

as intelligence, thyroid secretion, or gastric juice. No human relationships will ever be satisfying if not inspired by love. The moral command, "Love one another," is probably a fundamental law of nature, a law as inexorable as the first law of thermodynamics.

Those who achieve greatness in business, in art, in science, are strongly sexed. There are no sexual weaklings among the heroes, the conquerors, the truly great leaders of nations. But sublimated love does not need material consummation. Inspiration may come from the repression of sexual appetite. "If Beatrice had been the mistress of Dante, there would be perhaps no *Divine Comedy*."

To conclude: Man and woman have no innate knowledge of the physical, mental, and social requisites of married love. But they are capable of learning the indispensable principles and techniques of this complex relation. Prospective husbands and wives will be wise in applying their sense of material and spiritual values to the selection of a mate, and to preparation for the great adventure. Those who are married, and perhaps already disappointed, should realize that failure is avoidable, that success can still be achieved. For intelligence, which has given man mastery over the material world, also possesses the power to usher him into the realm of love.

SHE WRITES FOR FAMILIES

Mary Fabyan Windeatt had planned to be a concert pianist or at least a court stenographer and then to marry and have a large family of girls and boys. But Divine Providence had other plans; so she has been writing books for teen-agers these past ten years. Before that, she was busy writing short stories, articles, book reviews, dramatic and motion picture criticism, and radio plays in New York.

The Children of La Salette was her latest book, and she is now telling the story of the French girl, Pauline Jaricot, who did so much for the foreign missions. This will be her nineteenth book for the family book shelf.

Here are her other books published by THE GRAIL: **The Children of Fatima** \$2.00; **David and His Songs** (King David and the Psalms that he wrote) \$2.00; **Little Queen** (That is what the father of St. Therese called her) \$2.00; **Little Sister** (is Blessed Imelda) \$1.50; **My Name Is Thomas** (says St. Thomas Aquinas) \$1.25; **The Parish Priest of Ars** (is St. John Baptist Vianney) \$2.00; **The Man on Fire**



Mary Fabyan Windeatt

(is about the author of most of the Epistles you hear read at Mass on Sunday—St. Paul) \$2.50; **Our Lady's Slave** (is St. Louis De Montfort who loved Our Blessed Mother very much) \$2.50; **The Medal** (is the story of the Miraculous Medal given by Our Lady to St. Catherine Laboure) \$2.00.

Other publishers have books of Miss Windeatt's also: **Hero of the Hills** (Saint Benedict) \$1.75; **Lad of Lima** (Blessed Martin De Porres, \$1.75; and others.

Order from THE GRAIL Office, St. Meinrad, Indiana.

TRAINING

In his message to the midwives the Holy Father encouraged them to help make childbearing easier and more joyful for parents. In this article Aileen Hogan outlines the meaning and philosophy of a group training program that fills the need indicated by the Holy Father. Miss Hogan is well qualified to write on this subject. She has had many years of experience in practicing and teaching obstetric nursing, and at present she is working with the Maternity Center Association in New York.

The Editors

HAPPY, healthy, close-knit families don't just happen. Deeply spiritual, God-fearing, secure families are no accident. They are planned for, and worked for, prayed for, built day by day, hour by hour.

Deep in our hearts we know this. But there is still controversy as to where education for family living should start. This makes for futile argument. Education for family living for each child starts the day the child is born. From the very beginning the child is being educated for the part he will play in his own future family. In the beginning he has little choice. He is subject to

the continual influence of his home.

The time comes when he goes out into the wider circle of school and college and business, and he sees many ways of living. Eventually he wants to marry and start a family life of his own. Many of us who are interested in the family, and particularly in maternal and child health, see this time just before marriage as late, but not too late for education in family living. But we have found that the best time to teach family living to the adult man and woman is the time when they are expecting their first child.

So a program in training for

FOR CHILDBIRTH

by Aileen Hogan

childbirth has been worked out. This is not a new program. It has been built up carefully, gradually over a quarter of a century. It is now a broad educational program which offers to the parents adequate tools with which to build the strong, happy, healthy, secure families they want so much.

There are five units in the program. These units are not five separate avenues of approach. They are five closely woven threads which together make the pattern clear. The units are:

- 1) Positive health for the family.
- 2) Understanding how babies develop and are born.
- 3) Adequate physical preparation for childbearing.
- 4) Support and encouragement in labor.
- 5) Guidance with early beginnings of the new family.

This is not a program for the mother alone. The family is the unit. It does not make sense to consider a family as a unit and yet offer an extended program to only part of

the unit. The father and mother come to class, they come together, to listen, to read, to discuss, to think, and to plan ahead. These are weeks and months of planning, not planning only for a layette or for a nursery, but planning for a new and different life, and the important thing is that they think and plan together. And each family works within the larger framework of a team which takes in the doctors, the hospital personnel and the community agencies which make the program possible.

Positive Health for the Family

To many this is a puzzling concept. Positive health is more than a negative absence of disease. It is even more than an overflowing vitality, or zest for life.

In studying the concept of positive health the parents too often realize that it is just beyond their grasp. But the spirit of it will not let them go. They dig more avidly for understanding, that they may provide the coming child with the knowledge

they themselves did not have. They often ask why they did not receive this education much earlier, long before they even considered marriage or children.

The first step towards positive health for the child is that the parents know themselves. The majority know pathetically little about themselves physically. They think they do. They have had a little biology, a little anatomy, a smattering of psychology, and they are sure they know all the answers.

Physical knowledge of self is not inherited. It is acquired by work, and under guidance. The State recognizes the almost universal lack of knowledge when, by law, it requires the couple entering marriage to have blood tests made. This is good, but it is not enough. Ideally, and thinking in terms of positive health, the young couple going for this blood test would also find a physician who would give them a thorough physical check-up, and what is equally important, adequate marriage counselling.

For example, poor nutrition and anemia are responsible for some of the most common complications of pregnancy. They both yield to treatment. The physician could show the young couple how to eliminate these two sources of future trouble, and how to build up a positive concept of family nutrition which would rule out that scourge, anemia.

And how often are the young

couple told that there is a very real possibility that no children will come; that infertility is a problem we have always with us; that the deepest tragedies walk with those who travel from clinic to clinic, from doctor to doctor in a search for the cause of their childlessness. And is it ever pointed out to them that large families are not the result of over-indulgences or excess? Too few know that a disciplined, well planned way of life is most often the one which allows the cells responsible for life to grow strong and mature and best able to reproduce themselves.

All these things are emphasized in the approach to positive health. Stress is put on the need for adequate medical supervision. The feeling grows that medical care is a commodity for sale, and people are more and more eager to know how to choose wisely. By medical care the parents mean the services they can expect from their doctor, both obstetrician and pediatrician, from their hospitals, and from the allied community agencies. They should understand the quality and the value of the services they receive. The parents too often think in terms of paying for the "delivery" of the baby. Understanding parents know that an equally important service is the eight months of care before the "delivery," and the three months care after the baby has arrived. With this knowledge the parents realize that it isn't

a matter of first baby or fourth baby, of experience or inexperience. With every baby the mother has need of competent medical supervision from the beginning of pregnancy on, if she is to give herself and the baby every possible advantage for positive health.

How a Baby Develops and Is Born

Here the parents follow the development of the baby, from one cell till that moment when together they hear his first cry and for the first time hold him in their arms. It is a complicated and a detailed story. When it is told simply, explicitly, and well, it works a three-fold magic on its hearers. Fear drops away, assurance springs up in its place, and before your eyes you see the adjustments of old relationships and the growth of new ones. For fear has been at the bottom of many difficulties. Usually it is fear of the unknown. This is particularly true during pregnancy. There are so many whispered things, so much idle chatter, so many tall tales. And always there is the fear of being inadequate in this new role. These fears belong not only to the mother. The same fears ride the father, and he has the added responsibility of keeping his fears to himself.

As the husbands and wives listen, and read, and talk, and think, they see more clearly how wonderful the growth of the baby is. They see

how marvellously the mother's body adjusts and grows to meet the demands made on her. The husband realizes that his part in this family drama is more important than ever. He sees how much his wife needs his support, and confidence, and assurance.

One of the great advantages of having the father present at these classes is that he is the first to sense when the mother needs help. Maybe she is just suddenly tired, maybe the discussion has turned on a subject which is of real worry to her. Whatever the difficulty, we see the husband quietly taking over. He may only transfer the pencil and notebook from her lap to his... perhaps it is the quiet circling of his arm across her shoulders. But as the mother leans back in her chair, the tensions seem to ebb away, and there is a sense of unity between them which augurs well for the future. We see the same thing happening in the group as a whole. Common problems call for common thinking, and the planning together develops in the group a sense of being equal to all emergencies.

Adequate Physical Preparation for Childbirth

This is the phase of the program which has been too often singled out for publicity and fanfare. Bringing a child into the world does entail great physical effort. So, perhaps it is not too difficult to see why many

would look only to the physical preparation. The "exercises," as this phase is called, have little merit by themselves. It is only as they are understood and mastered as part of the whole program that they can take their really important part.

The exercises are simple. They are not strenuous and fatiguing. They bring ease and relief from many of the annoying strains and fatigues of pregnancy. They show the mother how to cope with her growing, changing body, so that she can carry her baby gracefully as well as comfortably. The exercises bring into daily use the muscles which will be called on for strenuous work at the time of the baby's birth. The mother learns how to synchronize her efforts during labor. The husband learns where his support and encouragement is needed, not only during pregnancy, but at that all important time, the baby's birthday.

The ability to relax completely and instantly, even under strain, is one of the most important parts of the exercises. This ability is an asset at any time, but it is essential during labor if the mother is to do her work efficiently and with some degree of physical comfort. Both mother and father, and doctors and nurses know that medication, sedation, and even light anesthesia is always available, and at times even necessary for the safe conduct of labor. They also know that there is no drug or combination of agents

which will give complete oblivion throughout labor, and at the same time be entirely without risk for both mother and baby.

So during the months before the baby arrives the parents plan and study and work so that they may know what is required of them on that eventful day. Together they hope to bring their baby into the world. Together they want to hear his first cry, and together welcome him home. They know there will be times when they need help, and they fervently hope that they have chosen their allies well.

Support and Encouragement in Labor

This is the unit which should have the fanfare and the publicity, the understanding and the sympathy of all those who are interested in making the baby's birth a happy, a dignified, and a memorable day in the life of the family. Now for the first time all the members of the team, the parents, the doctors, the nurses, the hospital personnel, are together and working in unison. A weak spot anywhere can do much to impede the success of the whole effort.

The parents have done their share. They have early chosen a doctor in whom they have implicit trust. They know that he understands and is in sympathy with their desire to bring this baby into the world by their own efforts; that they want to be together and conscious when the baby arrives, that they want the baby a-

wake and alert from the minute of birth. The parents know that under the strain of labor it will take their united efforts to do their own part of the job. They rely on the doctor to make the professional decisions which affect the health of the mother or the baby. They are confident that he will make the decisions within the framework of their wishes as long as he can do so safely. If the parents have chosen well there is no one who can do more than their doctor to help them make this day one of the high peaks of living.

Some of the practical things which make this possible are:

1) Parents taking time to see their doctor together. This is a family relationship, a professional relationship, a lifetime relationship which is being built up. This is teamwork, and it is difficult to have confidence in members of a team you have never seen.

2) Having a first hand knowledge of the hospital where the baby is to be born. Some hospital administrators cannot see why the parents ask for this tour of the labor room, the nursery, and the hospital room. They think it is idle curiosity. They do not realize that the mother quite often has never been in a hospital. There are pictures and fears buried deep in her mind that no amount of talking will ever erase. In fact, nothing erases that fear except seeing how simple and quiet and how peace-

ful a labor room can be. And when this is refused them nothing will persuade the parents that there is not something there to hide, that there has not been some truth in the horror tales they have heard. Some doctors, realizing the importance of this tour, and yet knowing how busy hospital personnel is, have taken small groups of parents on a personally conducted tour on a Sunday morning, and have felt well repaid for their effort.

3) Understanding on the part of all members of the team that a husband's place is by his wife's side during labor. This baby is their joint responsibility. The wife needs the support of her husband's presence. She wants him there. He wants to be with her. And there is no good reason, scientific, moral, esthetic, or human, why he should not be there. If he has the same understanding, the same training for labor that his wife has had, he will be her best support in labor.

4) Knowledge that there are hurdles in labor, that there are definite spots where even the best trained mother will need help. Here she should not be asked to make decisions. The doctor knows what the family wants. They trust his judgment. He decides when and where and what the help will be. Medication, anesthesia, surgery, all have a place in good obstetrics. If the team is working as it should this decision can be confidently left in the doctor's hands.

*Guidance in the Early Beginnings
of the New Family*

The tools which the parents used in their training for childbirth are lifetime tools. The parents carry them over now to adequate building of the new family. The first week of the baby's life is an important time for the whole family. It is full of new and wonderful experiences. But often for the mother there is also a rugged undercurrent of physical discomfort. Knowing what to expect is again the mother's safeguard. As long as the mother knows the cause of the discomforts, knows that they are a normal sequence, and that they will not last, then she can take them in stride, and enjoy the real experiences of this new phase of living.

All through the program a great part of the group discussion has centered around the time when the new baby would be taken home. They know that the completeness of the physical preparations made will have much to do with the ease with which the adjustments can be made. Some are taking the baby home to a nursery suite, some to only a screened-off corner of a one-room apartment. But they know that these are not the essential things. The important thing is that their hearts and

minds are ready to welcome the new baby into the family.

The group discussions on family living have ranged far and wide. These young parents felt that it was not too soon to be thinking ahead to the time when this child would be leaving them to build a family of his own. They want to give him all they have by way of preparation, yet they want to hold some part of their lives intact, alive, and growing for that last phase of their own lives, when they will be together again as a family of two. There is wisdom in this, a basic recognition that the child is given to them as a trust, and only for a while.

So many come into the group weighed down with what is coming to be known as a Jehovah complex, a feeling that the whole business of living is their individual responsibility. Over the months there grows up in the group a feeling that no family is planning alone, that there is always an unseen power present. Some call it chance, some call it luck, some call it heredity, some call it providence. Some know it is God. And they rest content in the knowledge that the burdens of life will never be too heavy for their shoulders, especially their united family shoulders, to bear.

People who say they sleep like a baby usually don't have one.—Leo J. Burke, in *Saturday Evening Post*

LET'S TELL THE WHOLE STORY

--about sex

Edward B. Lyman—

advises parents to give their children both sides of the story at once: the physical and the spiritual.

IN approaching this problem of sex instructions, let us dispose first of the quaint notion that information alone will automatically wipe out all sex crimes, guarantee happy marriages and reduce our divorce rate to zero.

I suppose that never before has material on the so-called facts of life been so widely and easily obtainable. In fact, conscientious parents today are frequently forced to give their children certain phases of sex instruction long before they are emotionally ready, for fear that they may pick it up first from companions in the wrong way.

No, we cannot complain of any lack of information on the physical nature of sex. Yet the wave of sex crimes, many of them degenerate, continues to fill our papers, frightening children, worrying parents and causing deep concern to police and city officials. And our record of divorce and broken homes is a national disgrace.

Why?

Could it be that information alone is not enough? Could it be that teaching our youngsters only the *mechanics* of the sex function is no more a guarantee that they will use that function in the way its Divine Author intended than teaching a group of army recruits the mechanics of anti-aircraft weapons can insure the peace of the world?

Perhaps we can simplify matters if we set down a series of connected facts:

1. You and I were created by a Supreme Being whom we call God.
2. God's partners in this act of creation were our parents, for He took from each of them a part of their bodies in order to produce the cell from which our own bodies evolved.
3. The human reproductive system, therefore, takes on a sublime dignity and purpose, for it constitutes

the machinery by which the divine plan of creation is accomplished.

4. To make sure that the earth would be populated according to His plan, God made the urge for physical union between man and woman one of the strongest of all human instincts.

5. At the same time, in order to insure that this physical union be surrounded with both the spiritual and social safeguards proper to the dignity of its purpose, God instituted marriage and the family.

6. Society has come to recognize, therefore, as a natural law as well as a divine precept, that the physical union of a man and woman within the bond of matrimony, for the purpose for which it was instituted, is morally right and that such relations outside the protection of marriage is morally wrong.

7. The instinctive recognition of what is right and what is wrong in human conduct, which we call conscience, is obviously more developed in some individuals than in others. Yet the voice of conscience is the most powerful natural brake known on immoral conduct. Where it is developed by proper character training, and particularly where it is reinforced by spiritual helps, it tends to restrain the inclination to evil that is one of the two warring forces in our human nature.

Now some may conclude from this that parents should explain the physical nature of sex and that the clergy

should handle the spiritual side. Nothing, in my opinion, could be more unrealistic.

The story of human procreation is a great deal more than the physical detail of how an ovum is fertilized and grown within the mother and finally born into the world, beautiful though that story is. It is also the story of who designed the marvelous machinery of the body, of the soul which lights a new little life, of *why* we are born as well as how.

You cannot separate the physical and spiritual facts of creation any more than you can separate body and soul. When you do, in both cases, you have clay. Nothing else.

And if this is true of the elementary phases of sex instruction, which involve no great stimulation of the imagination and almost none at all of the emotions, how much more does it apply to any description of the marriage act itself?

For here we are talking to teenage youngsters whose imaginations are strongly developed and whose emotional reactions are easily stimulated and sometimes explosive. And sex information is not arithmetic. It is a personal thing, intimately bound up with the emotional process.

We have a solemn obligation to see that our children, *at the same time they are given the physical facts about sexual union*, are taught how to control as well as how to use this God-given function.

We've covered so far the importance of putting a moral base under sex education and the equal importance of seeing that children get both biological and spiritual aspects of the story *at the same time*.

Now if moral principles are to mean anything, they should not be left hanging on the walls like motes, but made into practical working tools to use in everyday activity, as a carpenter uses his level and plumb line to guide him.

Why is it that one family, with every asset of wealth and environment, will produce a delinquent, while another, at the opposite pole of surroundings and material advantage, will be happy, good neighbors and responsible citizens?

In the Catholic home, God is consciously made a part of the family circle. From babyhood the children are taught who made them, to say their prayers, to thank God for each meal, each new toy. Good humor, fairness and tolerance are encouraged by example as well as precept. Children learn about obedience through the extension of divine authority to parents and others vested with lawful jurisdiction. In short, there is a definite relationship established in the child's mind from early babyhood between the reality of God and—through the moral law—every human thought, word and deed. There is our design for living.

In school, of course, the problem is vastly more complicated by dif-

ferences in religious belief, by our confusion over the true meaning of academic and religious freedom and separation of church and state and by court decisions in test cases which sometimes run into each other going and coming.

We have just reason to be proud of our American public school system as the finest in the world. Whatever its shortcomings, it is perhaps not too extravagant praise to say that it has only one serious fault. It is completely godless.

This is true in spite of the fact that the great majority of our public school officials and teachers are decent, God-fearing people. The hard fact remains, however, that as a practical matter it is almost impossible to mention the name of God in the classroom.

Why is this so important to our present discussion? Because true education can never be separated from values—in this case, moral values. And how are we going to lay a foundation for moral values without the bedrock of belief in God, who gave us those moral values?

Can we restore the Creator to His rightful place in our schools without getting involved in sectarian differences or overlapping the functions of church and state?

I think we can. I think we can if we really want to, if we realize how desperately important it is to our country that this brave new generation, which will have the job of

rebuilding the world, have a sound set of moral values.

How can we accomplish this in the schools? Considering the practical difficulties to be faced, I think we might limit our efforts to two simple steps:

1. That our children begin each day in school with a little prayer, asking God's blessing on their work.

2. That in all our teaching we reverently acknowledge God as the divine source, not only of life itself, but of the dignity of man on which our democracy is founded, of the physical universe and of our civil rights and duties.

That's all. The rest can be left to the home and the church.

But there is one more question in the field of education which has an important bearing on our discussion of tying in moral values with family life instruction.

It has been the traditional boast of many of our distinguished institutions of higher learning that they are primarily concerned, not with the mundane and constantly shifting details of daily living, but with eternal, unchanging values. Their purpose is to equip the student with a yardstick, as it were, against which he may measure any situation, and to sharpen his mental and moral endowments so that he can make his own way.

Now there is considerable to be said in favor of this philosophy. Yet I venture to suggest that the

world in which we live today has become far too complex for us to be satisfied with handing a student a set of tools and a blueprint. We must also help him build his house.

To bring this down to our own field, suppose we take the question of continence before marriage. It will do a mother little good to talk to her daughter about the virtue of chastity, however, unless she can also help her decide whether a certain amount and kind of petting with a certain boy under certain circumstances will endanger her chastity or not. The application of principles, in other words, has become almost as important as, and even more difficult to work out than, the principles themselves.

Well, now we come to the final stage of our discussion. Who should be responsible for sex instructions?

There has, of course, been a great deal of controversy generated over this question, with groups of embattled parents and teachers arguing whether or not sex education should be given in the schools. Yet, as so often happens, when you analyze all the reasons on both sides, you find that the area of agreement between the warring factions is much broader than where they disagree. For instance:

1. Nearly everybody agrees that children should have competent instruction in the necessary facts of sex, not only as a matter of right, but to protect them from the con-

sequences of the distorted half-truths heard in back alleys which were the only acquaintance many of their parents had with the subject when they were young.

2. Most educators and other competent authorities, I believe we can assume, agree that the ideal method is for parents to instruct their own children. The American Social Hygiene Association, for one, has repeatedly emphasized this principle.

3. Parents who have taken the trouble to think the matter through will recognize, on the other hand, that the priest, the teacher, the counselor and the social worker cannot be left out of any intelligent planning on this problem either. Quite the contrary.

In the first place, there will always be parents who cannot or will not undertake this important obligation themselves. Someone will have to teach their children.

Next, we already have in many school curricula subjects like biology, home economics, the social sciences and so on, which cover certain points of sex information or other phases of family life education. It would be far better, in my opinion, to concentrate on perfecting and spiritualizing the courses we already have, integrating new material into them where necessary, than to set up special courses in sex education alone.

Finally, even children from happy homes will often come to their teacher—if she is a good teacher and has

won their confidence—with some question about their bodies or about marriage or some problem of living. I believe most authorities would agree that such situations should be handled quietly and naturally on the spot, although preferably in private.

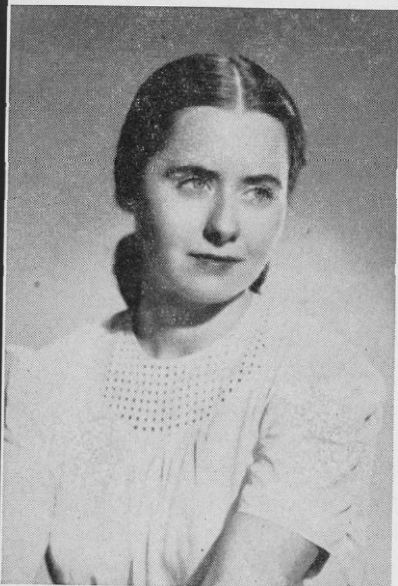
Now when all this is said, we still have one very important reservation. I believe that *group* instruction of young people in the advanced stages of purely sexual matters is psychologically and pedagogically unsound, and may be morally dangerous.

I believe that in cases where it becomes necessary for the teacher herself to fill the role of parent in discussing intimate sex questions with a youngster, such instruction should be given privately, as much or as little as may be necessary at the moment, and with proper regard both for spiritual values and for the characteristics of the individual child.

It would be a tragedy if parents and teachers, with the advice and cooperation of the clergy, missed the opportunity to work together on this vital problem—a tragedy in which our children would be the innocent victims.

Working together, they can build a solid moral foundation—in the home and at school—under sex instruction and family life education. Only thus will they have the dignity and purpose God intended them to have, and which the new generation so desperately needs.

Stories in Pictures



Marie-Celeste Fadden returned from her European art-fellowship tour with little money, but plenty of ideas. She came home a few days before Christmas and brought with her charming and unusual gifts; most impressive of all was a collection of French books for children. These were for her little nephew and niece: Michael and Koko (Marianne). Her little "chickens," particularly Michael, who is the older, were fascinated with the beautiful and brilliant illustration in **El Fiocco** and **Coquelinette**, and others. The imaginative yet simple

drawings told the stories so simply (thank heaven!) that you didn't have to translate the script.

By the next Christmas, the kiddies were "through" with the foreign collection. Little Michael was at this point asking such questions as: "Why did Jesus let the men hang Him on the cross?" "Is Jesus undied?" "Where's Jesus, mommy?" and "Why do we go to church?" As you have probably experienced, these questions aren't too easy to answer to settle the mind of a child.

Marie-Celeste tried that Christmas to find little books such as the ones she had found in Europe. Only this time she went looking for wonderful drawings with the "answers," written in English to boot! In some cases she found the "answers" without the charm and gaiety of the foreign books, and in other cases, she found the charm without the "answers."

It was about this time that Marie thought of writing and illustrating books for children grouped as "Careers for Children." This was to be just a sideline: for her main work was painting. She would attempt to introduce children to the "Life of an Artist," "The Life of a

Writer," etc. In fact, she had completed one little book called "Katy and her Kitten," the story of a little girl who wanted to be an artist. This little book was never published, because she suddenly realized that there were far more important and necessary facts for children to know.

Marie had spent quite a bit of time in Assisi, and there had fallen in love with the simplicity of Saint Francis. He fed the birds and



talked to the animals. He became a great Saint. They could certainly come to understand a saint like that; and they would love him. So with these thoughts in mind, Marie went to work, and came home with her illustrations of "St. Francis and the Wolf of Gubbio."

Little Michael and Koko followed the work quite closely and were overjoyed in watching its progression.

Baby Joanne was born about this time and is still too young to comprehend the little books. But

there will be four little books on the Saints awaiting her! After Saint Francis came "Noah's Ark" then



"Blessed Martin," and now Koko and Michael are anxiously awaiting "St. Benedict, the boy who changed the world."

The illustrations tell the story, so that children who can't read, still understand what the story's about. The script is kept very simple, so that First Graders can follow it themselves.

Order from GRAIL Office, St. Meinrad, Indiana: **Noah's Ark** \$2.00; **The Wolf of Gubbio** \$1.50; **The Magic Carpet** \$2.00; **The Boy Who Changed the World** \$2.00



the *Grail* recommends:

a select list of books and pamphlets
about marriage and family life.

PAPAL MESSAGES

CHRISTIAN MARRIAGE, Leo XIII. National Catholic Welfare Conference. An Encyclical Letter of Feb. 10, 1880, in pamphlet form.

ON CHRISTIAN MARRIAGE, Pius XI. Paulist Press. Probably the most frequently quoted encyclical on the subject. Pamphlet.

THIS IS MARRIAGE, Pius XI. Grailville. Pius XI's encyclical in simplified form especially designed for high school and college students. Pamphlet.

WOMAN'S DUTIES IN SOCIAL AND POLITICAL LIFE, Pius XII. Paulist Press, 1945. A pamphlet containing a talk of His Holiness on woman's place in present day life.

PAPAL DIRECTIVES FOR THE WOMEN OF TODAY, Pius XII. N.C.W.C. Talk of Pius XII given on September 11, 1947, showing especially the relation of women in industry and

professions to the family and home life. Pamphlet.

GUIDING CHRIST'S LITTLE ONES. N.C.W.C. pamphlet. An address of the Holy Father to Catholic Action women.

THE HOLY FATHER SPEAKS TO NEWLYWEDS. Family Life Bureau, N.C.W.C. A pamphlet containing talks given by Pius XII to audiences of newly married couples.

ASCETICAL AND MORAL

THIS TREMENDOUS LOVER, M. E. Boylan, Newman Book Shop, 1947. Chapter 20: "Marriage and Holiness," a convincing discussion of the sources of holiness in married life.

CHRISTIAN DESIGN FOR SEX, Joseph Buckley, Fides Publishers, 1952. A careful, thorough approach to sex through physiology and theology, this book reflects the extensive experience of the

author in sex-education and Cana work.

MARRIAGE AND FAMILY RELATIONSHIPS, A. H. Clemens, Catholic University Press, 1950. Nine selected papers from the Workshops on Marriage and Family Relationships, conducted by Dr. Clemens at Catholic University, 1948 and 1949.

MARRIED SAINTS, S. P. Delaney, Longmans Green & Co., 1935. Popular treatment of the unpopular subject of virtue in home life.

CHILDBIRTH WITHOUT FEAR, Grantly Dick Read, Harpers Bros., 1944. A doctor's convincing treatment of the "normal experience of natural childbirth."

SINS OF PARENTS, Charles H. Doyle, Nugent Press, 1951. A searching examination into consciences of parents regarding their mutual relationships and those with their children.

ACCENT ON PURITY, Joseph E. Haley, Fides Publishers, 1948. Emphasis on the positive side of sex, preparation for marriage, courtship, etc., with a guide to sex instruction.

MARRIAGE GUIDANCE, E. F. Healy, Loyola Univ. Press, 1948. The author of **Moral Guidance** proves that he can treat of the specific field of marriage just as directly, clear-

ly and convincingly as he did in that previous work.

MARRIAGE, Longmans Green & Co., 1942; **IN DEFENSE OF PURITY**, Sheed and Ward, 1945, Dietrich von Hildebrand. These works can hardly be classed as popular, but their popularity is growing with married folk who think seriously about their state in life.

SOME NOTES ON THE GUIDANCE OF PARENTS, Daniel A. Lord, Queens Work, 1944. Specifically dealing with sex instructions to the young of the family, Fr. Lord also suggests to parents modes of character training.

SOME NOTES FOR THE GUIDANCE OF YOUTH, Daniel A. Lord, Queen's Work, 1938. This first book of "notes" by Fr. Lord treats of character training, disciplinary methods, "talks with youth," etc.; it is an excellent guide in the hands of all educators and those working with youth.

LOVE, MARRIAGE AND CHASTITY, Emile Mersch, Sheed and Ward, 1939. The author of the monumental **Mystical Body of Christ** and of **Morality and the Mystical Body** here applies the doctrines of the Mystical Body and Divine Life in their practical implications for married life.

MIND THE BABY, Mary Perkins, Sheed and Ward, 1949. A sincere

and direct effort to harmonize the life of the soul and the life of the body in the full meaning of married life.

MARRIAGE AND THE FAMILY, Edgar Schmiedeler, McGraw-Hill, 1946. A thorough-going study by the director of the Family Life Bureau of the N.C.W.C.

THREE TO GET MARRIED, Fulton Sheen, Appleton-Century, 1951. Inspirational guide, with clear and reverent answers to the problems of married life.

THE CHRISTIAN FAMILY, Tilhamer Toth, Herder, 1947. Interpreting the law of nature and the law of God, the author provides doctrinal, apologetic, and ascetical materials.

YOUTH AND CHASTITY, T. Toth, Garden City Press. A bit sermonish, but a practical application of the moral principles of chaste living to the problems facing the young.

EVE AND THE GRYPHON, Gerald Vann, Blackfriars, 1947. Talks to women on the various vocations of woman. Yet this tiny book contains eminently practical principles for men and women who are seeking union with God in any walk of life.

OUR FAMILY BOOK OF LIFE, Designs for Christian Living, 1949. A family record book that is manifestly different and eminently Catholic—emphasizing the "sacramental highlights" of the family.

LITURGICAL AND APOSTOLIC

CANA CONFERENCE PROCEEDINGS OF 1949, Cana Conference of Chicago, 1950. Ten talks delivered by experts on the family ideal as promoted by Cana and Pre-Cana work.

THE SOUL OF THE APOSTOLATE, J. B. Chautard, Trappist Monastery, 1946. Harmonizing the active and the inner lives of all, married and unmarried, who hope to bring Christ to their fellowmen.

CANA IS FOREVER, Charles H. Doyle, Nugent Press, 1949. The vital force of marriage in the world today.

THE DESTINY OF MODERN WOMAN, W. B. Faherty, Newman Bookshop, 1950. Discussion of the place of woman in society today based on the writings of Pius XII.

THE FAMILY IN CHRIST, the National Liturgical Conference Proceedings, 1947. This set of papers of the 1946 Liturgical Week deals

completely with family life from the sacramental sources.

THE FAMILY FOR FAMILIES, J. Filas, Bruce Publishing Co., 1947. Stresses the necessary influence of any family on the families with which it comes into contact and suggests practical applications of the realization of this fact.

THE HOLY SACRIFICE OF THE MASS, Martin B. Hellriegel, Pio Decimo Press. Simple and clear, including diagrams, this presentation of the meaning of the Holy Sacrifice is most practical for every

member of the parish—and of the family.

THE WEEK WITH CHRIST, Emerich Lawrence, Fides Publishers, 1951. Short meditations on the Sunday and Holy Day Masses, with special application to daily family living.

MARRIAGE, Fides Album, 1951. Picture album aiming at a broader and fuller meaning of married life.

THE CHURCH YEAR, H. Stieglitz, Macmillan Co. A set of talks to children on the seasons and feasts of the Church year.

PAMPHLETS

A wealth of material in brief, popular presentation can be obtained from the following publishers:

ALTAR AND HOME PRESS, Conception, Mo.

DESIGNS FOR CHRISTIAN LIVING, Box 5948, Westport Station, Kansas City 2, Mo.

FAMILY LIFE BUREAU, N.C.W.C., 1312 Massachusetts Ave., N.W., Washington 5, D.C.

FIDES PUBLISHERS, 21 W. Superior, Chicago 10, Ill.

GRAIL PUBLICATIONS, St. Meinrad, Indiana.

GRAILVILLE, Loveland, Ohio.

LITURGICAL PRESS, Collegeville, Minn.

PAULIST PRESS, 401 W. 59th St., N. Y. 19, N. Y.

PIO DECIMO PRESS, Box 53, Baden Station, St. Louis 15, Mo.

QUEEN'S WORK, St. Louis, Mo.

CORRESPONDENCE COURSES

THIS IS A GREAT SACRAMENT, The Catholic Centre, 1 Stewart St., Ottawa, Canada. An excellent, thorough, positive coverage of every angle of married life in its whole meaning. It is a correspondence course in preparation for marriage.

FUNDAMENTALS OF MARRIAGE, The Catholic Centre, 1 Stewart St., Ottawa, Canada. A very fine review of the basic principles of marriage and their practical application. This is a correspondence course **for married people only.**

PICTURE CREDITS: Photographs: Eva Luoma 30, 31; G. Felici 1, 9; Fides 25, 39.

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**HELP US, GOD
BY YOUR
STRENGTH**

OUR BACK COVER THOUGHT

Struggle between what is weak in us and what is strong in us, is a necessary element of Christian life on earth. If there were no weakness there could be no spiritual maturity in people. Our Lord says plainly to St. Paul (2 Cor. 12, 9): "Strength is made perfect in weakness." And St. Paul says a startling thing, "I will boast of my weakness that the strength of Christ may dwell in me." This valiant Apostle, whose conversion was such a great triumph of grace over weakness, admits the secret of his victory: "By the grace of God, I am what I am, and His grace in me has not been fruitless (1 Cor. 15, 10).

St. Benedict speaks forcibly of this lifelong conflict between self-indulgence and the Divine life in us when he says in the last part of the Prologue to the Holy Rule, "We must prepare our hearts and bodies to do battle under holy obedience to God's command. So let us ask God to give us strength for anything that our nature finds almost impossible."

As Christians, in a monastery, in the intimacy of marriage, or singly in the world, we know that trying

**TO DO WHAT IS
ALMOST IMPOSSIBLE
IN OUR WEAKNESS**

and difficult circumstances can make the faithful observance of our vows, or even the keeping of the moral law seem almost impossible. If, during such moral crises and temptations, we depend only on our own natural strength and resources, we face spiritual disaster.

Pius XII warns Christian spouses against a spiritual defeatism which insinuates that observance of the Divine law is impossible in hard circumstances. "It is not fair to men and women today to judge them incapable of continuous heroism. . . . Why should such heroism, if the circumstances really demand it, stop at the borders of the passions and inclinations of nature? The answer is clear. The man who does not want to control himself is incapable of doing so. He who believes he can do so, *counting merely on his own strength without seeking sincerely and perseveringly help from God*, will remain miserably disillusioned."

Don't say it with Flowers

George's first thought on awakening was Myrtle. His last on drifting off to sleep was Myrtle. His insides dissolved into nervous jelly at the sound of her voice; but hardened bachelor that he was, he shrank from the thought of an open proposal of marriage. Forty years of bachelorhood had made him skittish around women, and bound him in a straight-jacket of reserve and silence in the presence of his Myrtle.

Myrtle was little help to George. Twenty years as librarian had not prepared her for the gentle art of love. Although she welcomed George every Friday night with devotion in her eyes, they sat awkwardly at opposite ends of the divan and the evening's conversation was punctuated by long, embarrassing silences.

The 14th of May was Myrtle's birthday, and the afternoon before George had a flash of inspiration. He bought her a dozen American Beauty roses and concealed a carefully worded proposal of marriage in the bouquet.

On the morning of the 14th, Myrtle was surprised by a messenger boy from the local flower shop.

"Happy birthday from George," he said as he handed her the bouquet.

With girlish excitement Myrtle received the roses and placed them on the piano beside George's picture. As her birthday passed with no word from George, Myrtle grew apprehensive. By noon the next day everyone in town except Myrtle knew that George had left on the morning train for Chicago with three suitcases and a trunk.

Days turned slowly into weeks, and weeks into months, with no word from George. Like the roses in the silver vase she kept on the corner of her dresser, Myrtle, visibly withered.



Then one day, almost a year later, during spring house cleaning while she was dusting her dresser, Myrtle accidentally upset the vase of faded flowers and noticed for the first time a small yellow note in George's familiar scrawl.

"Darling," it read, "if you love me and will be my wife, be at the Burlington depot tomorrow morning at nine o'clock wearing one of my roses. Your loving George."

HELP US, GOD

BY YOUR

STRENGTH

TO DO WHAT IS

ALMOST IMPOSSIBLE

IN OUR **WEAKNESS**

Rule of St. Benedict