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Moral questions... ADS7470

MORAL QUESTIONS AFFECTING MARRIED LIFE



HIS HOLINESS POPE PIUS XII



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Moral Questions Affecting Married Life

**Addresses given October 29, 1951 to
the Italian Catholic Union of Midwives
and November 26, 1951 to the National
Congress of the Family Front
and the Association of Large Families
Translations from the Italian language**

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To the Italian Catholic Union of Midwives

INTRODUCTION

1. The object of your profession, beloved daughters, the secret of its greatness and beauty, lies in keeping careful watch over the hidden, silent cradle where into the germ given by the parents, God breathes an immortal soul, so that you may tend the mother and prepare for the happy birth of the child she carries within her.

2. If you consider the wonderful collaboration of parents, nature and God, whence there comes to light a new human being made according to the image and likeness of the Creator (*Gen. I, 26-27*), how can you not realize to the full the great value of the part you play in this task? "I know not how you were formed in my womb," the heroic mother of the Machabees said to her sons. "For I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you. But the Creator of the world . . . formed the nativity of man." (*2 Mach. 7, 22*)

3. For this reason, those who approach the cradle wherein life is formed assisting this activity in one way or other must know the order that the Creator wishes to be preserved there and the laws that govern it. Hence it is not a question here of simple physical or biological laws which agents without reason and blind forces necessarily obey, but of laws whose execution and whose effects are entrusted to the free and voluntary cooperation of man.

4. The order established by the Supreme Mind tends to the object willed by the Creator. It embraces man's visible activities and the invisible participation of his free will; it implies both doing and not doing when duty so dictates. Nature puts at man's disposal the whole chain of causes giving rise to a new human life: it is man who has to release the living force, nature that must develop its course and bring it to completion. Once man has performed his part and put into motion this wondrous evolution of life, his duty is to respect its progress religiously, and this is a duty that forbids his arresting the work of nature or hindering its natural development.

Conscience, Reason, Faith and Authority

5. Thus, the role of nature and that of man are clearly determined. Your professional training and experience fit

you to know what man and nature do no less than the laws and rules to which both are subject. Your conscience, enlightened by reason and faith under the guidance of the Authority established by God, teaches you how far lawful action extends and where the obligation to abstain from action strictly imposes itself.

6. In the light of these principles We now propose to put before you some considerations on the apostolate to which your profession pledges you. Every profession carried out with God's blessing brings with it a mission, the mission of putting into practice within the profession itself the teaching and intentions of the Creator and of aiding men to understand the justice and holiness of the Divine plan and the good that comes to them from this plan when carried out.

I

Your Apostolate is Carried out In the First Place Through Yourselves

7. Why do people call upon your services? Because they are convinced that you know your business; because you know what the mother and child need, the dangers to which both are exposed, how these dangers can be avoided or overcome. People expect advice and help from you, not of an infallible nature, of course, but of one within the bounds of human knowledge and power, in keeping with the progress and present state of the theory and practice of the work in which you specialize.

8. If people expect all this from you, it is because they trust you, and this trust is something eminently personal. Your person must inspire it. That such trust be not deceived is not only your keen desire but also a demand of your office and profession—therefore, a duty of your conscience. For this reason, you must strive to rise to the height of your specific knowledge.

Technical Ability Important

9. Your technical ability is also a requirement and a form of your apostolate. What credit would be given to what you say about moral and religious problems connected with your office if you were to appear deficient in your technical knowledge? On the other hand, if, by your superior technical capacity, you are able to command respect, your inter-

vention when morals and religion are concerned will carry much more weight. To the favorable opinion won for yourselves by your merit, there will be added in the minds of those who call on you the well-founded conviction that Christianity as carried out faithfully by people who are convinced of its truth, far from being an obstacle to professional worth, is a stimulus for and a guaranty of it. Such people will see clearly that in the exercise of your profession you are aware of your responsibilities before God; that in your faith in God you find the strongest motive for rendering service, increasing your dedication in proportion to the need; that from a solid religious foundation you draw strength to oppose irrational and immoral practices—whatever their source may be—with a calm, fearless, and unshakeable “No.”

10. Esteemed and appreciated as you are for your personal conduct no less than for your knowledge and experience, you will see that you are willingly entrusted with looking after the mother and the child, and perhaps without your being aware of it, you will exercise a deep—though often silent—and most efficacious apostolate of practical Christianity. However great the moral authority due to strictly professional qualities, man’s actions for the benefit of his fellowkind are accomplished in the first place with the twofold seal of humanity and true Christianity.

II

The Second Aspect of Your Apostolate is Zeal in Upholding the Value and Inviolability of Human Life

11. The present world has urgent need of being convinced by the triple testimony of mind, heart, and facts. Your profession offers you the chance of giving such testimony and makes this a duty. Sometimes this testimony will express itself in a mere word spoken opportunely and with tact to the mother or father, but in the majority of cases it is your conduct and your conscientious way of going about things that have a discreet and silent influence on the parents. More than other people you are capable of understanding and appreciating what human life is in itself and what it is worth in the eyes of sane reasoning, your conscience, society, the Church, and, especially, God. The Lord has created all other things on earth for man; and so far

as his being and essence are concerned, man has been created for God, and for no other creature, although so far as his activity is concerned he has obligations toward the community. Now the infant is "man," even though it be not yet born, to the same degree and through the same title as the mother.

Infant Has the Right to Life

12. Every human being, even the infant in the mother's womb, has the right to life *immediately* from God, not from the parents or any human society or authority. Therefore there is no man, no human authority, no science, no medical, eugenic, social, economic or moral "indication", that can show or give a valid juridical title for *direct* deliberate disposition concerning an innocent human life—which is to say, a disposition that aims at its destruction either as an end in itself or as the means of attaining another end that is perhaps in no way illicit in itself. Thus, for example, to save the life of the mother is a most noble end, but the direct killing of the child as a means to this end is not licit. The direct destruction of what they call "worthless life" born or unborn, practiced a few years ago on many occasions, can be justified in no way. For this reason, when this practice began, the Church formally declared that the killing, even by order of public authority, of those who although innocent are not only useless to the nation on account of physical or psychic defects but also a burden upon it, is contrary to positive natural and divine right and therefore, illegal. (*Dec. Holy Office* 2 Dec. 1940—*Acta Apos. Sedis* Vol. 32, 1940, pp. 553-554). The life of an innocent person is untouchable. Any direct attempt or aggression against it is a violation of one of the basic laws without which men cannot live together in safety. There is no need for us to go into details regarding the significance and weight of this basic law as far as your profession is concerned. But remember that the law of God rises unshakable above all human laws, above all "indications."

Protect the Still Hidden Life

13. The apostolate of your profession imposes upon you the duty of making other people know the respect and esteem of human life which you cherish within you because you are convinced of the truth of Christianity. When the

need arises, you must defend it boldly, and when necessary and you are able to do so, you must protect the defenseless and still hidden life of the child, supporting your action with the force of the Divine Commandment "Thou shalt not kill" (*Ex.* 20, 13). Such defensive action is sometimes most necessary and urgent, but it is not the most noble and important part of your mission, a mission which is not merely negative but eminently constructive, one which tends to promote, construct, and strengthen.

14. Instill in the mind and heart of the mother and the father esteem, desire, and joy for the newborn child; make them welcome it with love from the moment of its birth. The child formed in the womb of its mother is a gift of God (*Ps.* 126, 3), Who entrusts it to the parents. How delicately, how charmingly, Holy Scripture describes the father sitting at table surrounded by his sons! They are the reward of the upright man, just as sterility is often the punishment of the sinner. Hear what Scripture says in the incomparable verses of the Psalm "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 of the evildoer it is said: "May his posterity be given over to destruction; may their name be blotted out in the next generation" (*Ps.* 108, 13).

In the Arms of the Father

15. At the birth of the child, hasten, like the Romans of old, to place it in the arms of the father but for an immeasurably more elevated reason. For the ancient Romans this meant a recognition of paternity and the authority deriving from it: but in your case, it is an act of homage to and recognition of the Creator, an invoking of the Divine blessing, the duty of carrying out the office given by God with devotion and affection. If 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 reserve 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 the Chief Concern

16. But your apostolate is chiefly concerned with 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, in order to overcome cowardly suggestions, whatever form they take, this voice needs to be strengthened and assume a supernatural tone, so to speak. It is you who, more by your whole manner of being and acting than by words, must help the young mother appreciate the greatness, the beauty, the nobility of that young life forming and living within her womb, born of her, carried in her arms and fed at her breast. In her heart and eyes you must see that there is a reflection of the great gift of the love of God for her and her child. In Holy Scripture there are numerous examples echoing the prayers of supplication and the hymns of joyous thanksgiving of many a mother who, after having implored for so long with tears in her eyes for the grace of becoming a mother, has been finally heard. And the very labor which, after original sin, the mother must suffer to bring her child into the world is nothing but another bond drawing mother and child even closer. The more pain it has cost her, the more a mother loves her child. He Who moulds the mother's heart expresses this truth with profound 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 through 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 cooperation becomes a path leading to eternal salvation: "Woman will be saved by child-bearing" (1 *Tim.* 2, 15).

17. This perfect agreement between faith and reason gives you the guarantee that you are in the right and can carry out your apostolate of esteem and love of this new-born life with absolute security. If you succeed in carrying out this apostolate by the cradle-side where the newly born child lies crying for the first time, you will not find it too hard to obtain that which your conscience as midwives, in harmony with the laws of God and nature, makes you prescribe for the good of the mother and of the child.

Children a "Blessing"

18. There is no need for us to show you experienced women the great necessity today for this apostolate of esteem and love of the life of a new-born babe. Unfortunately, there are many cases where speaking, even cautiously, of children as a "blessing" is sufficient to provoke contradiction or even derision. Very often the idea and remarks about the great "burden" of children dominate. How opposed is such a frame of mind to God's plan and the language of Holy Scripture and even to sound reason and the sentiment of nature. If there are conditions and circumstances where, without violating God's law, parents can avoid the "blessing" of children, nevertheless these cases of "force majeure" do not authorize the perverting of ideas, the disparaging of values and the despising of the mother who has the courage and the honor to bring forth new life.

Attention to Supernatural Life

19. What we have said up to now concerns the protection and care of life on the natural plane, but it is much more applicable to the supernatural life the child receives when it is baptized. Under the present economy 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 a grown-up person, an act of love may suffice for obtaining sanctifying grace and making up for the lack of Baptism. To the child still unborn or the child just born this path is not open. If, then, you consider that charity to one's neighbor means helping him when necessary, that this obligation is all the more serious and urgent when the good to be wrought or the evil to be avoided is greater and when the needy person is less capable of helping and saving himself, then it is easy to understand the great importance of seeing that Baptism is given to a child deprived completely of the use of reason, in grave danger or certain of dying. There is no doubt that this duty binds the parents in the first place but, in urgent cases when there is no time to lose and a priest cannot be called, you must perform the sublime office of giving Baptism. Do not fail, therefore, in this charitable service and in the exercise 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 ensuring for the soul of the child—on the threshold of a life just begun and that of approaching death—entry into the glory and happiness of eternity!

III

A Third Aspect of Your Apostolate is that of Helping the Mother in Carrying Out the Function of Motherhood With Readiness and Generosity

20. 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, I, 38). It was a "be it done," an ardent consent to the vocation of mother, a virginal motherhood in no way to be compared with any other. Yet it was a real motherhood in the true and proper sense of the word. (Cf. *Gal.* IV, 4). For this reason, when reciting the "Angelus," Catholics follow the remembrance of Our Lady's acceptance with "And the Word was made Flesh" (John, I, 14).

21. It is one of the fundamental demands of the right moral order that sincere inner acceptance of the office and duties of motherhood correspond to the use of the conjugal rights. This is the condition on which the woman walks along the path marked out by the Creator, going toward the end He has assigned to His creature by making her, through the exercise of that function, a sharer in His goodness, His wisdom and His omnipotence, according to the message of the Angel "Thou shalt conceive in thy womb and shalt bring forth" (Luke, I, 31).

22. If such be the biological basis of your professional work, the object of your apostolate will be to act so as to maintain, revive, and stimulate the feeling and the love of the office of motherhood.

Attitudes of Parents

23. When a married couple esteem and appreciate the honor of bringing forth a new life whose advent they await with holy impatience, your role is an easy one. All you have to do is to encourage this feeling in the couple: readiness to welcome and care for that life being born follows of itself.

Unfortunately, it is not always thus. Often the child is not wanted. Worse, it is feared. Under such conditions, how can people be ready to carry out their duty? In cases like this, your apostolate must be exercised in an effective and efficacious way: Negatively, in the first place, by your refusal to cooperate in anything that is immoral; Then constructively, by striving delicately to banish prejudices, apprehension or cowardly excuses in order to remove, as far as you are able, even external obstacles that may render the acceptance of motherhood a painful thing. If people ask your advice and help merely to facilitate procreation of new life, to protect it and direct it toward its full development, you can cooperate unhesitatingly. But in how many other cases do they have recourse to you for hindering procreation and conservation of this life with no regard for the commandments of the moral order? To grant such requests would be lowering your knowledge and your ability by making you accomplices in an immoral action; it would be a perversion of your apostolate. This demands a calm but categoric "No" that does not allow the laws of God and the dictates of the conscience to be transgressed. Therefore, your profession compels you to have a clear knowledge of this Divine law so that you can make it respected without going beyond its precepts.

Law Governing Conjugal Relations

24. In his Encyclical *Casti connubii* of December 31, 1930, our predecessor, Pius XI, of happy memory, solemnly reiterated the fundamental law governing the marriage act and conjugal relations: that any interference of the couple, either in the performance of the conjugal act, or in the development of its natural consequences, which is designed to deprive it of its inherent power and prevent the procreation of a new life, is immoral; and that no "indication" or requirement can transform an intrinsically immoral act into a moral and permissible act (A.A.S., Vol. 22, P. 559 seq.).

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

26. Let our words be a sure rule for every case in which your profession and your apostolate demand of you clarity, firmness, and determination.

Sterilization a Grave Violation of Law

27. It would be very much more than a mere lack of readiness in the service of life if the man's attempt affected not just a single act but the organism itself, in order to sterilize and deprive it of the faculty of procreating a new life. In this case, too, you have, in the teaching of the Church, a clear rule for your inward and outward conduct. Direct sterilization, that which aims at making procreation impossible as both means and end, is a grave violation of the moral law, and therefore illicit. Even public authority has no right to permit it under the pretext of any "indication" whatsoever, and still less to prescribe it or to have it carried out to the harm of the innocent. This principle has been already stated in the Encyclical of Pius XI which we have quoted (pp. 564, 565). Therefore, ten years ago, when sterilization came to be more widely applied, the Holy See found itself in need of stating expressly and publicly that direct steriliation, either permanent or temporary, of man or of woman, is illegal by virtue of the natural law from which, as you are aware, the Church has no power to dispense (Dec. S. Off. Feb. 22, 1940: *Acta Ap. Sedis*, 1940 p. 73).

28. Use all your strength therefore in opposing these perverse tendencies and refuse to cooperate with them.

Use of Sterile Period

29. Then, there is the serious question today as to whether and how far the obligation of ready disposition to serve motherhood can be reconciled with the ever more widely diffused recourse to the periods of natural sterility (the so-called agenetic periods of the woman) which seems to be a clear expression of the will contrary to that disposition.

Be Informed Scientifically and Morally

30. It is rightly expected that you be well informed from the medical point of view about this theory and of the progress that is likely to be made in it. It is also expected that your advice and aid be not based on popular publications but founded on scientific objectivity and the authoritative judgment of specialists in medicine and biology. It is your office, not that of the priest, to instruct married people either when they come for private consultations or through serious publications on the biological and technical

aspects of the theory, without, however, allowing yourselves to be let in for propaganda that is neither right nor decent. In this field, too, your apostolate demands of you as women and Christians that you know and defend the norms of morality to which the application of this theory is subordinated. Here it is the Church that is the competent judge.

31. There are two hypotheses to be considered. If the carrying out of this theory means nothing more than that the couple can make use of their matrimonial rights on the days of natural sterility too, there is nothing against it, for by so doing they neither hinder nor injure in any way the consummation of the natural act and its further natural consequences. It is in this respect that the application of the theory of which we have spoken differs from the abuse already mentioned which is a perversion of the act itself. If, however, it is a further question—that is, of permitting the conjugal act on those days exclusively—then the conduct of the married couple must be examined more closely.

Invalidity of Marriage Possible

32. Here two other hypotheses present themselves to us. If at the time of marriage at least one of the couple intended to restrict the marriage right, not merely its use, to the sterile periods, in such a way that at other times the second party would not even have the right to demand the act, this would imply an essential defect in the consent to marriage, which would carry with it invalidity of the marriage itself, because the right deriving from the contract of marriage is a permanent, uninterrupted and not intermittent right of each of the parties, one to the other.

33. On the other hand, if 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. Nevertheless, the moral licitness of such conduct on the part of the couple would have to be approved or denied according as to whether or not the intention of observing those periods constantly was based on sufficient and secure moral grounds. The mere fact that the couple do not offend the nature of the act and are prepared to accept and bring up the child which in spite of their precautions came into the world would not be sufficient in itself to guarantee the

rectitude of intention and the unobjectionable morality of the motives themselves.

Fulfillment of a Positive Work

34. The reason for this is that marriage obliges to a state of life which, while conferring certain rights 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 that a positive fulfillment may be omitted when serious reasons, independent from the good will of those obliged by it, show that this action is not opportune, or prove that a similar demand cannot reasonably be made of human nature.

35. 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. But upon couples who perform the act peculiar to their state, nature and the Creator impose the function of helping the conservation of the human race. The characteristic activity which gives their state its value is the *bonum proles*. The individual and society, the people and the state, the Church itself depend for their existence in the order established by God on fruitful marriage. Therefore, to embrace the married state, continuously to make use of the faculty proper to it and lawful in it alone, and, on the other hand, to withdraw always and deliberately with no serious reason from its primary obligation, would be a sin against the very meaning of conjugal life.

Grave Reasons Necessary

36. From this obligation of contributing positively, it is possible to be exempt, for a lengthy period, and even for the entire duration of the marriage, if there are grave reasons, such as those which not infrequently occur in the so-called "indications" of a medical, eugenic, economic, or social nature. From this it follows that observing the non-fertile periods alone can be lawful from the moral point of view. Under the conditions mentioned it really is so. But if, according to a rational and just judgment, there are no similar grave reasons of a personal nature or deriving from external circumstances, then the determination to avoid habitually the fecundity of the union while at the same time to continue fully satisfying their sensuality, can be derived only from a

false appreciation of life and from reasons having nothing to do with proper ethical laws.

37. Now you might insist observing, perhaps, that in the exercise of your profession you sometimes come across very delicate cases in which the risk of motherhood cannot be run or must be avoided completely, and in which, on the other hand, observing the sterile periods either does not give sufficient security or has to be abandoned for other reasons. And then you ask how one can still speak of an apostolate in the service of maternity.

Complete Abstinence

38. If in your reliable and experienced judgment, conditions absolutely demand a "no", (that is that maternity must be excluded) 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 theological question, one, therefore, which you are competent to handle. But in such cases couples do not ask you for a medical answer, which is necessarily negative, but for approval of a "technique" of the conjugal act which insures them against the risk of motherhood. Here is another occasion on which you are called to exercise your apostolate, insofar as you do not leave any doubt that even in such extreme cases every preventive step and every direct attempt upon the life and development of the germ is in conscience prohibited and excluded, and that there is but one way open, that of complete abstinence from every complete exercise of the natural faculty. Here your apostolate obliges you to clear, sure judgment and calm firmness.

39. But it will be objected that such abstinence is impossible, that such heroism cannot be attained. Today you will hear and read this objection on all sides, even from those who on account of their duty and ability should be able to judge very differently. The following argument is brought forward as a proof: "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 mean this."

Abstinence is Possible

40. Thus, from partly true premises a false conclusion is deduced. In order to convince yourself of this, invert the steps of the argument. God does not oblige people to do the impossible. But God obliges married people to abstain, if their union cannot be fulfilled according to the laws of nature. Therefore, in this case abstinence is possible. In confirmation of this argument we have the Council of Trent which, in its chapter on the observance, necessary and possible, of the commandments teaches us that, as St. Augustine said, "God does not command impossible things, but when He commands He warns us to do what can be done and to ask what cannot and gives you help so that you can" (*Conc. Trid.* Sess 6 Cap II. Denzinger n. 804 S. August. *De natura et gratis* Cap 43 n. 50 Migne *P. L.* vol. 44 col. 271).

41. Therefore, do not allow yourselves to be confused in the practice of your profession and your apostolate by all this talk about impossibility, either as regards your own inner judgment or in what concerns your outward conduct. Never do anything contrary to the law of God and your consciences as Christians. It is wronging men and women of our times to deem them incapable of continuous heroism. Today, for many reasons—perhaps with the goad of hard necessity or even sometimes in the service of injustice—heroism is exercised to a degree and to an extent which would have been thought impossible in days gone by. Why, then, should this heroism, if the circumstances really demand it, stop at the borders established by the passions and inclinations of nature? The answer is clear. The man who does not want to master himself is incapable of so doing. 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.

42. So much, then, for what concerns your apostolate in winning couples for the service of motherhood not in the sense of blind slavery under the impulse of nature but of a use of the rights and duties of married people governed by the principles of reason and faith.

IV

The Final Aspect of Your Apostolate Concerns the Defense of the Right Order of Values and the Dignity of the Human Person

43. The "values of the human person" and the need of respecting them is a subject which has occupied writers more and more for twenty years. In many of their writings even the specifically sexual act has its place assigned to it in the service of the married couple. The proper and more profound meaning of the conjugal right must consist in this that the union of the bodies is the expression and the physical manifestation of personal and mutual affection.

44. Articles, chapters, entire books, lectures, especially on the "technique of love" are written to diffuse these ideas, to illustrate them with advice to newly-married couples as a guide to matrimony in order that through stupidity, wrong notions of modesty, or baseless scruples, they do not miss that which God Who has created the natural inclinations also offers them. If from this complete mutual gift of the couple there arises a new life, it is a result that remains outside or, at the most, on the border of the "values of the human person," a result not denied but not desired as the center of conjugal relations.

45. According to these theories, your self-dedication for the good of the life still hidden in the womb of the mother and its happy birth would have no more than a secondary importance.

Ideas Opposed to Christianity

46. If this relative appreciation stressed merely the value of the persons of the married couple rather than the offspring, one could, strictly speaking, let this question pass. But we are faced with a serious inversion of the order of values and ends established by the Creator Himself. We are faced with the propagation of a host of ideas and sentiments directly opposed to the clarity, depth and seriousness of Christian teaching. Here, then, is another place where your apostolate must enter. It may happen that you are confided in by a mother and wife and questioned about the most secret desires and the intimacies of conjugal life. How can you who are aware of your mission make the truth and right order prevail in the appraisals and actions

of couples if you yourselves do not possess an exact knowledge and are not armed with the strength of character necessary to uphold that which you know to be true and just?

47. The truth is that matrimony as a natural institution, by virtue of the will of the Creator, does not have as its primary, intimate end the personal improvement of the couples concerned but the procreation and the education of new life. The other ends though also connected with nature are not in the same rank as the first, still less are they superior to it. They are subordinated to it. This holds true for every marriage, even if it bear no fruit, just as it can be said that every eye is made for seeing although in certain abnormal cases, because of special internal and external conditions, it will never be able to see.

The Primary Purpose of Marriage

48. Some years ago (10 March 1944) with the precise aim of putting an end to all these uncertainties and errors that threatened to spread mistakes about matrimony and the mutual relation of its ends, We Ourselves made a statement on the order of these ends. We indicated what the inner structure of the natural disposition reveals, what is the heritage of Christian tradition, what the Sovereign Pontiffs have frequently taught, and what is established in proper form by the Code of Canon Law (Canon 1013 para I). A few years later, to correct conflicting opinions, the Holy See issued a public decree stating that the opinion of certain recent authors could not be admitted, authors who denied that the primary end of matrimony was the procreation and rearing of children or taught that the secondary ends of marriage are not subordinated to the primary end but of equal importance and independent of it (*S.C.C. Officii* 1st April 1944 *Acta Ap. Sedis* Vol. 3, a 1944, p. 103).

49. Does this mean that we deny or diminish what there is of good and right in the personal values arising from marriage and its carrying out? Certainly not. In matrimony, for the procreation of life, the Creator has destined human beings made of flesh and blood, endowed with minds and hearts: they are called as men, not animals without reason, to be the makers of their descendants. For this end God wishes that couples be united. Holy Scripture says of God

that He created man to His image and that He created the human being both male and female (*Gen. I, 27*), that, as we find it so often in the sacred books, "man must abandon his father and his mother and unite himself with his wife forming one flesh" (*Gen. 2, 24, Math. 19, 5, Eph. 5, 31*).

Perfect Married Life

50. All this, therefore, is true and so willed by God. But it must not be divorced from the primary function of marriage, which is service for new life. Not only the common work of external life but also intellectual and spiritual endowment, even the depths of spirituality in conjugal love as such, have been put by the will of nature and the Creator at the service of our descendants. By its nature, perfect married life means also the complete dedication of the parents for the benefit of their children, and in its strength and tenderness, conjugal love is itself a postulate of the most sincere care for the offspring and the guarantee of its being carried out. (St. Thomas 3 p.q. 29 a. 2 in c. Supplmt. q. 49 a. 2 ad I).

Artificial Insemination

51. To reduce cohabitation and the conjugal act to a simple organic function for the transmission of seed would be converting the home, the sanctuary of the family, into a mere biological laboratory. In our address of September 29, 1949, to the International Congress of Catholic Doctors, we formally excluded artificial insemination from marriage. In its natural structure, the conjugal act is a personal action, a simultaneous and immediate cooperation on the part of the husband and wife which by the very nature of the agents and the propriety of the act is the expression of the mutual gift which according to Holy Scripture brings about union "in one flesh only."

52. This is something much more than the union of two seeds which may be brought about even artificially, without the natural action of husband and wife. The conjugal act, ordained and willed by nature is a personal act of cooperation, the right to which husband and wife give each other when they marry.

53. Therefore, when this act, in its natural form, is from the beginning and permanently impossible, the end and object of the marriage contract suffer from an essential

defect. This is what we said on that occasion: "Do not forget. Solely the procreation of a new life according to the will and plan of the Creator brings with it in a wonderful degree of perfection, the accomplishment of the ends intended. At the same time it is in conformity with the corporal and spiritual nature and the dignity of husband and wife, with the normal and happy development of the child" (*Acta Ap. Sedis*, Vol. 41, 1949, p. 560).

54. Therefore, tell the girl who is engaged or the young wife that you have come to speak to her of the values of married life, that these personal values, whether they relate to the body, the senses, or the spirit, are really genuine but that in the scale of values the Creator has put them not in the first but in the second place.

A High and Noble Office

55. Add this, too, something which runs the risk of being forgotten. All these secondary values in the generative sphere and activity come within the scope of the specific office of husband and wife, which is to produce new life and educate it. This is a high and noble office, but it is one that does not belong to the essence of a complete human being as though in the case when the natural generative tendency is not brought into play there would be some diminution of the human person. Renunciation of this act—especially if done for the noblest of motives—is not a mutilation of personal and spiritual values. Of this renunciation for the love of the Kingdom of God Our Lord has said: "Not all can accept this teaching; but those to whom it has been given." (Math. 19, 11).

56. To exalt, therefore, as is frequently done today, the generative function in even its right and moral form of conjugal life, is not only an error and an aberration. Doing this brings with it also the danger of a deviation of the mind and affections which might hinder or suffocate good and lofty sentiments, especially among young people still without experience and ignorant of the snares of life. What normal man, healthy in mind and body would want to belong to the number of those lacking in character and mind?

57. In the field where you exercise it, may your profession enlighten minds and inculcate this just order of values so that men may conform their judgment and their conduct to it.

58. This explanation of ours about the function of your apostolate as midwives would be incomplete were we not to add a brief word concerning the defense of human dignity in the use of the generative inclination.

59. The Creator Who in His goodness and wisdom has willed to conserve and propagate the human race through the instrumentality of man and woman by uniting them in marriage has ordained also that in performing this function, 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 accept that which the Creator has given them.

The Limits of Moderation

60. Nevertheless, even here couples must know how to restrict themselves within the limits of moderation. As in eating and drinking, so in the sexual act, they must not abandon themselves without restraint to the impulse of the senses. The right norm therefore is this:—The use of the natural inclination to generate is lawful only in matrimony, in the service of and according to the order of the ends of marriage. From this it follows that only in marriage, and by observing this rule, the desire for and the fruit of this pleasure and satisfaction are lawful. Hence, enjoyment is subordinated to the law of action from which it derives and not the other way about, the action to the law of enjoyment. And this law, so reasonable, concerns not only the substance but also the circumstances of the act, with the result that although the substance of the act be unimpaired, one may sin in the manner of performing it.

Obligation to Dominate the Passions

61. Transgression 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 maintain in word and writing (and some Catholics do it too) the necessary autonomy, the proper end, and the proper value of sexuality and its performance independently of the object of procreation. People want to reexamine and find a new rule for the order established by God. They do not want to admit any other check on the manner of satisfying instinct than observing the essence of the instinctive act. Thus, for the moral obligation to dominate the passions there is sub-

stituted license to follow blindly and without restraint the caprices and impulses of nature, a line of conduct which sooner or later can but lead to the damage of man's morals, conscience, and dignity.

62. If nature had aimed exclusively or even primarily at a mutual gift and mutual possession of couples for pleasure, if it had ordained that act solely to make their personal experience happy in the highest degree and not to stimulate them in the service of life, then the Creator would have adopted another plan in the formation and constitution of the natural act. But this act is completely subordinated to and ordered in accordance with the sole great law of "*generatio et educatio prolis*," the fulfilling of the primary end of matrimony as the origin and source of life.

Threat to Married Life

63. Unfortunately, never-ending waves of hedonism sweep over the world and threaten to drown all married life in the rising flood of thoughts, desires, and acts, not without grave dangers and serious damage to the primary duty of man and wife.

64. Too often this anti-Christian hedonism does not blush to raise this theory to a doctrine by inculcating the desire to intensify continually enjoyment in the preparation and carrying out of the conjugal union, as though in matrimonial relations the whole moral law were reduced to a regular completion of the act itself and as though all the rest, no matter how accomplished, remained justified in the pouring out of mutual affection, sanctified by the sacrament of matrimony, worthy of praise and reward where God and the conscience are concerned. Of the dignity of man and the dignity of a Christian, which restrain excess of sensuality, no notice is taken.

65. No! The seriousness and sanctity of the Christian moral law do not admit unbridled satisfaction of the sexual instinct tending merely to pleasure and enjoyment. The moral law does not allow man with his reason to let himself be dominated to that point, be it a question of the substance or the circumstances of the act.

Happiness in Marriage

66. Some people are of the opinion that happiness in marriage is in direct proportion to mutual enjoyment in conjugal relations. This is not so. Happiness in marriage is in

direct proportion to the respect the couple have for each other even in their intimate relations: not that they should deem immoral and refuse that which nature offers and the Creator has given, but because the respect and the mutual esteem it generates is one of the strongest elements of a pure, hence, more tender love.

67. In the performance of your duties, oppose, as much as you can, the impetus of this refined hedonism which is empty of all spiritual worth and unworthy of Christian couples. Show how nature has given the instinctive desire for enjoyment and approves of it in lawful wedlock but not as an end in itself; that it is something that serves life. Banish from your minds the cult of pleasure and do your best to stop the diffusion of literature that thinks it a duty to describe in full detail the intimacy of conjugal life under the pretext of instructing, directing, and reassuring. To calm the timid consciences of couples, common sense, natural instinct, and a brief instruction on the clear and simple maxims of Christian morality are usually sufficient. If under special circumstances a girl who is engaged or a young wife needs further explanations on some particular point, you must instruct her with delicacy and in conformity with the natural law and the healthy conscience of a Christian.

Personal Dignity of Husband and Wife

68. This our teaching has nothing to do with Manicheism or Jansenism as some try to make out in justification of themselves. It is simply a defense of the honor of Christian marriage and of the personal dignity of husband and wife.

69. To serve for this end is, especially in our days, an urgent duty of your mission as midwives.

70. And this brings Us to the end of what We wanted to explain to you.

71. Your work opens up to you a vast field for a many-sided apostolate: an apostolate not so much of words as of deeds and guidance; an apostolate that you can usefully exercise only if you are well aware of the object of your mission and the means of carrying it out, if you are endowed with a firm and resolute will based on profound religious conviction, inspired and given its value by faith and Christian love.

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

**Address to the National Congress of the
"Family Front" and the Association of
Large Families, November 26, 1951**

1. In the natural order, among social institutions, there is none which the Church has closer to her heart than the family. Marriage, which is its root, was raised by Christ to the dignity of a Sacrament. The family itself has always found, and will always find, in the Church its defence, protection and support in all that concerns its inviolable rights, its liberty and the exercise of its lofty function.

2. Hence it is, beloved sons and daughters, that We feel particular joy in welcoming to Our residence the National Congress of the "Family Front" and the Association of Large Families, and in expressing both Our satisfaction with your efforts towards the aims to which you aspire, and Our paternal wishes for their successful attainment.

3. A family movement such as yours, striving to put into full practice among the people the idea of the Christian family, and impelled both by the interior force which vivifies it, and by the needs of the people in whose midst it lives and grows, cannot fail to place itself at the service of the triple aim which is the object of your endeavors: the influence to be exercised on legislation in that vast domain which directly or indirectly affects the family; solidarity between Christian families; and the Christian culture of the family. This third objective is the fundamental one; to second and promote it the first two must concur.

4. We have frequently and on very diverse occasions spoken in favor of the Christian family, in most cases either to help it or to call upon others to help save it from the gravest hardships; above all, to assist it in the calamity of war. The damages caused by the first World War were far from having been fully repaired when the second even more terrible conflagration came to augment them. Much time will be needed yet, and many labours on the part of men, with even greater divine aid, before the deep wound inflicted on the family by two wars can begin to heal properly.

5. Another evil, partly due to these devastating conflicts, but also a consequence of over-population and of various unsuitable or selfish tendencies, is the housing crisis. All those who endeavor to remedy this evil, be they legislators, statesmen or social workers, perform, even if only in an indirect way, an apostolate of eminent worth. The same

holds as regards combatting the scourge of unemployment, and providing for a sufficient family wage so that the mother will not be obliged—as too often happens—to seek employment outside the home but may be able to dedicate herself more to her husband and her children. To strive on behalf of the school and religious education: this, too, is a precious contribution to the welfare of the family, as also are the fostering therein of a healthy naturalness and simplicity of habits, the strengthening of religious convictions, the development around it of an atmosphere of Christian purity which will free it from deleterious outside influences and from all those morbid excitations which give rise to disordinate passions in the minds of youths.

6. But there is a deeper misery still from which the family must be preserved, namely, the degrading bondage to which it is reduced by that mentality that tends to make of it a mere organism at the service of the social community for the purpose of procreating therefore a sufficient mass of “human material”.

7. There is, however, another danger which has been threatening the family, not merely since yesterday but for a long time, and which at its present noticeable growth could become fatal to it because it attacks the family in its very roots. We refer to the subversion of conjugal morality in its widest sense.

8. During those late years We have availed Ourselves of every occasion to expound one or other of the essential points of that moral doctrine, and more recently to treat of it as a whole, not only confuting the errors which corrupt it but also giving a positive demonstration of its meaning and purpose, of its importance and value for the happiness of husband and wife as well as of the children and the entire family, for the stability and the greater good of the entire social structure from the home to the State and even to the Church.

Direct Attempt on Innocent Life Unlawful

9. At the center of that teaching marriage appears as an institution at the service of life. In close connection with this principle, We have illustrated, in accordance with the constant teaching of the Church, a thesis which is one of the essential foundations not only of a conjugal morality but of social morality in general: namely, that any direct attempt on an innocent human life as a means to an end—in this case to the end of saving another life—is unlawful.

10. Innocent human life, in whatsoever condition it is found, is withdrawn, from the very first moment of its existence, from any direct deliberate attack. This is a fundamental right of the human person, which is of general value in the Christian conception of life; hence as valid for the life still hidden within the womb of the mother, as for the life already born and developing outside of her; as much opposed to direct abortion as to the direct killing of the child before, during or after its birth. Whatever foundation there may be for the distinction between these various phases of the development of life that is born or still unborn, in profane and ecclesiastical law, and as regards certain civil and penal consequences, all these cases involve a grave and unlawful attack upon the inviolability of human life.

Principle Holds Both for Life of Child and Mother

11. 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 erroneous to put the question 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 subjected to an act of direct suppression. 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 (cfr. Pius XI, *Encycl. Casti Connubii*, 31 Dec., 1930—*Acta Ap. Sedis* vol. 22, p. 562-563).

12. It is one of the finest and most noble aspirations of the medical profession to search for ever new ways of ensuring the life of both. But if, notwithstanding all the progress of science, there still remain, and will remain in the future, cases in which one must reckon with the death of the mother, 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!—nothing else remains for the man, who will make every effort right up to the last moment to help and save, but to bow respectfully before the laws of nature and the dispositions of Divine Providence.

13. But—it is objected—the life of the mother, especially mother of a large family, is of incomparably greater value than that of a child not yet born. The application of the theory of the equivalation of values to the case which oc-

cupies Us has already been accepted in juridical discussions. The reply to this harrowing objection is not difficult. The inviolability of the life of an innocent human being does not depend on its greater or lesser value. It is already more than ten years since the Church formally condemned the killing of life considered to be "without value"; and whosoever knows the sad events that preceded and provoked that condemnation, whosoever is able to weigh up the direful consequences that would result, if one were to try to measure the inviolability of innocent life according to its value, knows well how to appreciate the motives that determined that disposition.

14. 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, one of them being an unknown quantity.

An Example

15. In this regard We wish to cite an example which may perhaps be already known to some of you but which notwithstanding that fact loses none of its suggestiveness. It goes back to the year 1905. At that time there was a young lady of noble birth and of still nobler sentiments, but who was frail and of delicate constitution. As a young girl she had been ill with a slight apical pleurisy, which seemed cured; when, however, having contracted a happy marriage, she felt a new life springing in her womb, she soon became aware of a peculiar physical indisposition, which alarmed the two able doctors who were attending her with every care and solicitude. The old apical trouble, the cicatrized lesion had become active again; in their opinion there was no time to lose; if the gentle lady was to be saved, a therapeutic abortion would have to be provoked without the least delay. The husband also realized the gravity of the case and signified his consent to the distressful act. But when the midwife in attendance duly made known the decision of the doctors and beseeched her to defer to their opinion, she replied with firm voice: "I thank you for your merciful advice; but I cannot suppress 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."

16. Her husband also entreated, supplicated and implored

her; she remained inflexible and quietly awaited the event. A baby girl was regularly born; but, immediately after, the health of the mother began to get worse. The pulmonary lesion spread; the deterioration became progressive. Two months later she was at the limit of her forces; she once again saw her little child who was growing healthily under the care of a robust nurse; her lips broke into a sweet smile and she passed away peacefully.

17. Many years went by. In a religious institute a young Sister might be particularly noticed, totally dedicated to the care and education of abandoned children, bending over sick little ones, with eyes full of maternal love, as if to give them life. It was she, 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! (cfr. Andrea Majocchi, *Tra Bistori o Forbici (With Surgical Knives and Scissors)* 1940, p. 21 etc).

18. But We ask: Is it possible that Christian sensibility, even also purely human sensibility, has been dulled to the point that it cannot any longer appreciate the sublime holocaust of the mother and the visible action of divine Providence, which brought forth such a splendid fruit from that holocaust?

19. On purpose We have always used the expression "direct attempt on the life of an innocent person," "direct killing." Because if, for example, the saving of the life of the future mother, independently of her pregnant state, should urgently require a surgical act or other therapeutic treatment which would have as an accessory consequence, in no way desired nor intended but inevitable, the death of the fetus, such act could no longer be called a direct attempt on an innocent life. Under these conditions the operation can be licit, like other similar medical interventions, granted always that a good of high worth is concerned, such as life, and that it is not possible to postpone the operation until after the birth of the child, nor to have recourse to other efficacious remedies.

20. Since, too, the primary office of matrimony is to be at the service of life, the expression of Our principal gratification and of Our paternal gratitude goes to those generous mothers and fathers who, for love of God and with trust in Him, courageously raise a large family.

Regulation of Offspring

21. On the other hand, the Church knows how to consider with sympathy and understanding the real difficulties of the married state in our day. Therefore, in Our last allocution on conjugal morality, 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 compatible with the law of God. One may even hope (but in this matter the Church naturally leaves the judgment to medical science) that science will succeed in providing this licit method with a sufficiently secure basis, and the most recent information seems to confirm such a hope.

22. For the rest, to overcome the multiple trials of conjugal life, what is of the greatest worth is a living faith and a frequent reception of the Sacraments, whence pour forth torrents of strength of whose efficacy those living outside the Church cannot easily form a clear idea. And with this call to supernatural aid, We desire to conclude Our address. It may be, beloved sons and daughters, that one day it will fall to you to find your courage wavering under the violence of the tempest which doctrines, subversive of a healthy and normal conception of Christian marriage, unleash around you and even more dangerously into the bosom of the family. 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. And if the tragedies of the war and the post-war period have inflicted on marriage and the family wounds that are still bleeding, nevertheless, in these years the constant faith and firm perseverance of married couples, as likewise maternal love, ever ready for untold sacrifices, have in innumerable cases, won true and splendid triumphs.

23. 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.

DISCUSSION OUTLINE

BY THE REV. EDGAR SCHMIEDELER, O.S.B., PH.D.
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Address to the Union of Midwives

1. In what does the object, as well as greatness and

- beauty of the profession of midwifery center? What knowledge, generally speaking, does this entail on her part?
2. What, according to Pius XI, is the mission of this as of every profession?
 3. Is the acquisition of the specific knowledge required by the office and profession of the midwife a matter of duty or conscience?
 4. Is there any relation between the personal conduct and technical knowledge of the midwife, on the one hand, and the influence she may have occasion to exert in the field of morals and religion? If so, what is that relation?
 5. What basic moral law derives from the fact that every human being including the unborn infant, has the right to life immediately from God, not from the parents, or any human society or authority?
 6. If we are to influence other people to know and appreciate the value and inviolability of human life, what specifically, does this demand from the negative, and what from the positive or constructive standpoint?
 7. Contrast the old Roman and the full Christian attitude of the father to the newborn child.
 8. How can one strengthen the "voice of nature" that bids the mother care for her child?
 9. This pronouncement of Pope Pius XII states that there is today a special need for promoting esteem and love for the new life being born. Why is that the case?
 10. Must we be concerned about the safeguarding of the supernatural, as well as the natural life of the human being? If so, what, specifically, does this imply?
 11. What lesson does Pope Pius draw for the mother from the words of our Blessed Lady, "Be it done to me according to thy word" (Luke: 38)?
 12. What is to be said when a married couple esteem and appreciate the honor of bringing forth a new life? What is to be said if the child is not wanted or his coming is even feared? In the latter case, what is the midwife's duty, viewed negatively, what viewed positively?
 13. What is the basic moral law regarding the conjugal act and conjugal relations, as set forth in the encyclical on *Christian Marriage (Casti Connubii)*?
 14. What is the moral law regarding direct sterilization?

15. What are the norms of morality regarding the practice of rhythm, so-called, or natural birth control? What is to be said of the morality of using the marriage right "on the days of natural sterility too"? What is to be said of using it on those days exclusively? Are there circumstances in the latter connection under which a marriage would be invalid? Are there circumstances under which the practice would be licit or morally lawful?

16. Why may the sterile period not be used exclusively unless there is serious reason to do so?

17. What is to be said of the claim made by some, that complete abstinence on the part of a husband and wife demands the impossible of them?

18. Is it the Christian view that there are no personal values whatever in marriage?

19. Does non-use of the generative tendency imply some diminution of the human person; in other words is this tendency so essential to the human being that its denial entails a mutilation of personal and spiritual values?

20. What is the right order of values and ends in marriage as constituted by the Creator? What false teaching do we meet with in this regard today?

21. Why must artificial insemination be rejected?

22. What does Pope Pius say of the defense of human dignity as a function of the midwife's apostolate? In what way does the hedonism of the day go counter to this? What is the right norm regarding the use of the generative inclination or fulfillment of the sexual proclivity? Is there anything the midwife can do regarding false teaching in this regard?

Address to the National Congress of the "Family Front"

1. What is the triple aim of the family movement sponsored by the Family Front and the Association of Large Families?

2. What evils, beside the two World Wars, does Pius XII mention as contributing factors to our present disturbed family situation?

3. Had the Holy Father spoken on "The subversion of conjugal morality" on any other recent occasion?

4. What is the thesis that His Holiness referred to in his address as one of the essential foundations of both conjugal and social morality?

5. Is any *direct* deliberate attack on the life of the innocent child, born or unborn, ever morally lawful?
6. What is to be said of the statement, heard at times, that "the life of the child must be preferred to that of the mother?"
7. What is the answer to the objection set forth at times, that "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?"
8. Tell the story of the young woman of noble birth who in 1905 sacrificed her life for her unborn child. What lesson did His Holiness draw from this story?
9. Granted that any *direct* attempt on the life of an innocent person, including the unborn child, is always morally wrong, must the same be said of an action that would indirectly, for instance, as an accessory consequence of an urgently needed operation performed on the mother lead to the death of a fetus, the latter result being in no way desired or intended but inevitable?
10. What is the teaching of the Church on the regulation of offspring or family limitation, that Pope Pius reiterated in his address to the Family Front?
11. What helps, over and above those of the natural order, are available for overcoming the multiple trials of conjugal life?

