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GOSPEL MOVIES

by
P.K.

SINS

*GOSPEL
MOVIES*

(Third series)

SIN

by

Placidus Kempf, O. S. B.

*THE GRAIL
ST. MEINRAD, INDIANA*

PRICE TEN CENTS

*Reprinted from THE GRAIL, published
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Deacidified

PREVIEW

Christ sent His disciples "TWO BY TWO into every town and place where he himself was about to come" (St. Luke 10:1). For the conversion of our soul "Grace" (Series I) must be paired with that kind of "Faith" (Series II) that we see exemplified in the lives of the twelve Apostles. Thus equipped, we are ready to "drive out the devils" from the land of our soul. For Jesus gave them "power to cure sicknesses and to cast out devils" (St. Mark 3:15).

Satan and his infernal helpers cannot enter the castle of our soul unless we let down the bars of our consent to his suggestions by our own free will. As long as we keep the door of our heart barred by a firm will all is well. But there are traitors within the walls of our soul which tend to break down our resistance, to weaken our will, and cause us to surrender God's castle for a momentary sinful gratification. These are the seven capital or "head" sins or vices, the fatal roots of all our sins. Their hideousness and treachery is herewith thrown on the screen for your benefit.

* * *

The "Special Feature" is intended as an examination of conscience for married men, to be served as lettuce leaves in his luncheon sandwich, but which may be tasted with profit also by the one who prepares this tasty titbit.

Placidus Kempf, O.S.B.

Operator

Bowled

Over



"Dust thou art."
—Gen. 3:19.

THE NAME of St. Paul is ever added to those of the other twelve Apostles. Although he did not see the Lord in the flesh, we shall nevertheless let him introduce

the third circle of persons who came within the beneficent influence radiating from the Savior, the divine-human dynamo of light and power.

This influence in the case of Saul meant nothing less than the electrocution of his pride, the finding of his real self. Thrown from his high horse by the light from heaven, he is made to bite the dust, is made to realize what he is. He, who a moment before was "breathing out threatenings and

slaughter against the disciples of the Lord” (Acts 9:1), now himself becomes a humble disciple. Trembling and astonished he asks, “Lord, what wilt thou have me do?” (Acts 9:6)

There is in man an honorable and an ignoble pride. St. Paul possessed only the former after the light from heaven had bowled over and shattered the latter. He was proud, honorably proud, as the veteran soldier is proud of his record, his campaign, his hard-won medals for bravery, his victories, his captain. He gloried in his likeness through suffering and humiliation to his Captain and Lord. He gloried in his position as one of the chosen instruments of the Gospel; he was joyously and mightily proud of his position as an Apostle of Christ.

St. Paul was too great a man, too noble to have even a speck of ignoble pride. His pride was based upon an accurate self-knowledge and appreciation of himself. The same self-knowledge could not but be humble. He confessed that humility time and time again. It is only a great spirit that can be so humble as to record his own deficiencies and failures. Little men hide them; spiritual giants tell them, and in the telling delieneate their greatness.

*Cold Meat
and
Hot Dessert*



“Anger resteth in the bosom
of a fool.” —Eccles. 7:10.

SIMON, a proud Pharisee, invited Jesus to dine with him. It was a *cold* dinner. In cold disdain the host accorded his Guest a frigid

reception. The very air of the spacious dining hall seemed to be the icy breath of an air-chilling device. Pride is that way. Its head, like a snow-capped mountain peak,

protrudes above the clouds, lost in self-contemplation. But it has a low boiling point. Simon was no exception.

Listen! "Simon, I have somewhat to say to thee."—"Master, say it!" (St. Luke 7:40). Pointing to the sinner at His tear-laved Feet, Jesus condemns His host on a triple count,—no water for His Feet; no kiss for His Cheek; no oil for His Head. Simon's blood boiled as the Master served him his dessert. His temperamental temperature soared out of sight. His pride refused to take the well-deserved rebuff. Humbled, his anger rose.

Pride is weakness; anger is greater weakness. Pride is folly; anger is greater folly. Pride has a hollow head (inflated judgment); anger has a weak heart (gelatinous will power), for it "rests in the bosom of a fool." Unless you wish to swell the ranks of fools, bind and gag Devil Number Two, ANGER, as the Lord commanded Cain, the first time this demon reared its head on the virgin earth,—"Thou shalt have dominion over it." (Gen. 4:7)

It is strange but true, and oh, the happiness it brings to you and others—you can *refuse to get angry*, no matter what men do to stir the slumbering embers. Try it!

Snake in the Grass



"I command thee, go out of him."
—St. Mark 9:24.

MRS. Pre-
cise was
entertaining
with a dinner.
With a sense
of serene satis-
faction h e r
sparkling eye
ran the circuit
of the table,
and—*oh, hor-*

rors!—came to rest on the plate of the gentleman on her right just in time to see a leaf of lettuce move, and a green, horned head protrude with peering black eyes. The holder of the plate had seen it, too, and deftly buried alive the greenrobed spy with a dab of mashed potatoes.

If you will lift a leaf in the garden of your soul you may discover a "snake in the grass," the offspring of the one in paradise, of the genus ENVY. "By the *envy* of the

devil death came into the world.”—Wisd. 2:24. Envy is close of kin to jealousy. “Green-eyed” jealousy wishes to retain something that belongs to ourselves, or that we think ought to belong to us; while envy is a sort of madness which cannot endure to see the prosperity of others.

Anger quickly boils over and explodes; envy seethes within, manifesting itself exteriorly in the same way as the dumb spirit in the possessed boy, who “foamed, gnashed with his teeth, and pined away.” According to St. Gregory the Great, “when the heart is attacked with this malady (envy), the external symptoms soon attest its gravity. A pallid hue spreads itself over the countenance, the eyes are cast down, the mind is troubled, and the agitation often communicates itself to every member of the body. Such persons can enjoy nothing, because they are eating away their own hearts, and every success gained by their neighbor is a source of suffering to them.” The Holy Ghost says: “Envy is the rottenness of the bones.”—Prov. 14:30.

There is but one remedy for the complete extirpation of this camouflaged snake in the grass—to plant your heel firmly upon its head as soon as you spy it, and to bury it deep in the dust of humility.

Flimsy Filaments



“A whip of cords.”
—St. John 2:15.

WHEN the weary housewife, sinking exhausted into a chair at the end of fall house-cleaning, raises her head to get the kink out of

her back, she sees that a little black devil, Mrs. Spider, is already a jump ahead of her and is again spinning the silken meshes of her death trap. Tomorrow morning all will be in readiness for welcoming the unwary insect visitor. Flimsy filaments! Little cords! Yet, like Judas's halter, they strangle their victims. The skilful spider spins her web from her own substance, attaching it to some suitable object with a bit of homemade glue. Then she spreads over the silken meshes a viscid fluid to hold fast

the careless victim by feet or wings. Yet, she is never caught in her own trap. The spider is a jump ahead of man.

Man, created for heaven, with all his vaunted intelligence permits the tendrils of his heart to attach themselves to earthly goods. These initial cobweb-strands soon grow into threads, cords, ropes, until his soul is as helpless as a fly in a spider's web. Entangled in the meshes of avarice, "he that is greedy of gain troubleth his own house."—Prov. 15:17. Besides being troubled by the care to hoard what he has, the avaricious man is consumed by the ravenous craving for more, but "a covetous man shall not be satisfied with money."—Eccles. 5:9. This burning thirst, like that of the drunkard, is but a telltale symptom of an eternal thirst, for neither the covetous nor drunkards "shall possess the kingdom of God."—I Cor. 6:10. "Nothing is more wicked than the covetous man," says Eternal Truth (Ecclus. 10:9), since "covetousness is the service of idols."—Col. 3:5.

Each evening, when you clean the room of your soul by means of a careful examination of conscience, keep your sound eye—the one not affected by the cataract of greed—open for poisonous spiders and deadly cobwebs.

The Devil's Daughter's Dowry



Follow not in thy strength
the desires of thy heart."
—Eccclus. 5:2.

IN THE fireproof vault of the lower regions is kept a copy of Satan's diary. One of the entries there reads: "Time and place unknown, the Devil takes

Godlessness to wife." Of this infernal wedlock, according to an ancient writer, many daughters have been born. Because these are of noble lineage, they are given in marriage to men of equal rank in life. Pride is wedded to sons of the nobility. Greed becomes the better half of merchants; and so on. But "proud Papa" is eager to give away wanton Lust to *any* and *all* suitors

indiscriminately. With her hand he promises a fitting dowry.

Lust will invite you to keep company with her in the dark lest you see her slimy, serpentine form. She tries to make herself attractive as far as sin can. Reared in an atmosphere of idleness and sensual pleasures, given to the reading of salacious novels, attending strip-tease acts and suggestive movies, pampered by sensual pleasure and all luxury, well versed in all the degrading arts, she is well fitted to play her seductive role. She uses B. O. (brimstone odor) for perfume. Her kiss is poisonous. Her embrace is deadly. Over her features she throws a thin veil of momentary sensual gratification.

If her hand is already in one of yours, use the other free one to pull the veil from her diabolic form. One look at her in the broad daylight of reason will make you hesitate to pronounce your tragic "I will;" and if you heed the promptings of your best man—Faith—you will seek an everlasting divorce *before* the fatal marriage.

And her dowry? If you want her and take her to wife, you will have to call for it at her father's home. A warm welcome and reception awaits you there.

Diet or Die



“Behold a glutton.”
—St. Matth. 11:19.

HO L Y
Scrip-
ture has not
preserved for
us a sample of
Adam’s daily
menu cards,
but it contains
the clear pre-
scription o f
his Creator

and Physician, Who knew what was beneficial to man’s body and soul. God “*com-
manded* him, saying: “Of every tree of
paradise thou *shalt* eat; but of the tree
of knowledge of good and evil thou shalt
not eat. For in what day soever thou shalt
eat of it, thou shalt die the death.”—Gen.
2:16-17. Clearly, there is a right and
wrong manner of eating. We must eat to
live, but not live merely to eat.

From Satan's conversation with Eve we sense that, at the time of the above command, he must have been hidden in the luxuriant shrubbery of the garden of pleasure in order to study this new creature at close range and to analyze his tastes. "The way to a man's heart is through his stomach." Hence Satan selected Eve, who had been made from near that region of Adam's anatomy, to sample and serve the tasty (because forbidden) titbit to her acquiescing husband. It was "diet or die." He "did eat" and "he died."—Gen. 3:6; 5:5.

Since that first, highly successful experiment, Satan has cunningly played his role as fastidious epicure and gorging gormandizer and gastronome. Once he has induced man to make "his god his belly," the unsated maw of hell will in the end devour his soul. Well does the Holy Ghost caution us: "In many meats there will be sickness, and greediness will turn to choler. By surfeiting many have perished."—Ecclus. 37:33. Drive out this devil? How? "This kind (of devils) is not cast out but by prayer and fasting."—St. Matth. 17:20. Fasting means temperance, and "he that is temperate shall prolong life."—Ecclus. 37:34.

*Wishbones
and
Backbones*



"Rise . . . and walk."
—St. John 5:8.

gard who "willeth and willeth not."—
Prov. 13:14.

Of him the Holy Ghost says: "Fear (of hardships) casteth down the slothful: and the souls of the effeminate shall be hungry. The slothful hideth his hand under his arm-

CHICKEN-
HEART-
ED people
have their
wishbone
where their
backbone
ought to be.
To this class
belongs the
slothful slug-

pit, and will not so much as bring it to his mouth. Desires kill the slothful: for his hands have refused to work at all.”—Prov. 18:8; 19:24; 21:25.

Sloth is running true to form when it brings up the rear of the list of capital sins or tendencies to evil. It puts the brakes on the soul which, in the car of the body, should “go up on high.” There is a devil in its spark plug. Sloth causes not merely the omission of much good, but, what is worse, the commission of much evil. Sloth paralyzes and corrupts all the powers of the soul and at the same time arouses all evil desires. In its stagnant waters all manner of evil creatures and spiritual rotteness breed.

The paralytic at the Pool of Bethsaida is a type of sloth. For thirty-eight years he lay beside the pool that could have restored him to health because he had *no man* to help him into the water. His malady was not self-inflicted, hence Jesus said to him: “Arise, take up thy bed, and walk.” To the slothful, who needs but a firm will (his *man*) to cure himself, Jesus also says: “Arise, leave your bed of idleness, and *work*.” Clean the spark plug and get going, for Sloth Leads On To Hell.

Deviled Ham



"My name is Legion."
—St. Mark. 5:9.

L I K E a bat out of hell! We are told that millions of bats leave the famous Carlsbad caverns each evening at sunset, fly over the Rio Gran-

de, and consume some eleven and a half tons of insects during the night. Thus these horrid creatures fulfil a very useful mission. We do not make house pets of bats, nor do we become chummy with the devil, but we should not forget that he does us more good than harm if we view his temptations in the right light.

The devil's tastes are clearly shown in the incident of the demoniac in the country of the Gerasens. When Jesus commanded the unclean spirit to go out of the man, the devil, whose name was Legion—"many devils were entered into the man"—besought Him that they might enter into a herd of about 2000 swine feeding on the mountain. When Jesus gave them permission to do so they entered into the hogs, and the herd ran violently down a steep place into the sea and perished in the waters.

The devil would have us perish in the bottomless lake of hell. But there is ever to be had for the asking the divine help with which we can turn his efforts for our destruction into occasions of merit and future glory. It is resistance to his suggestions, by doing just the opposite, that causes us to perform many good works that we might otherwise have omitted.

The Gerasens besought Jesus to depart from their coasts because they feared Him and had lost their pork. The cured man asked to accompany Jesus, but received the commission: "Return to thy house and tell how great things God hath done to thee." Give thanks each time for grace received to overcome a temptation. Thanksgiving is the echo of petition.

The Devil's Masquerade



"Begone, Satan!"
—St. Matth. 4 10.

IF THE devil would a-shopping go, what costume would he buy for his masquerade ball? St. Paul tells us (2 Cor. 11: 14): "Satan himself trans-

formeth himself into an *angel of light*." Under this assumed mask he hides his hideous features.

When he comes to offer us an invitation to his ball there are two ways of dealing with him. The first is to refute his specious arguments by God's own word, as Jesus did in the desert. However, as the devil has a very high degree of intelligence, for he once stood very near to God, and can "quote Scripture to suit his own purpose," we,

with our limited intelligence and lack of four thousand years' experience, might be easily worsted in this duel of words. An easier and safer way of dealing with him is to give Old Nick the "boot" as St. Bernard did, that is, to ignore him and his arguments completely. We read that on one occasion the holy Abbot was blacking his boots. Of a sudden, for not even the monastic enclosure can keep him out, St. Bernard saw in the mirroring sheen of his boots the reflected image of the devil. When the latter suggested that it was far below the dignity of the abbot to be engaged in so menial a task, St. Bernard, without even raising an eyelash—kept on polishing his boots.

An easy way to see through the devil's mask is to recall that he always suggests something of pleasure or profit to us *contrary to the will and command of God*. He suggests that God wants us to be happy and enjoy ourselves. He does, but in the way that He directs, the only way to true joy. When next the devil comes to offer you an invitation to his ball, where those who have accepted dance to "hot" tunes and infernal jazz, but win no prize for their eternal marathon,—look through his diaphanous mask and ignore him.

The Woman Thou Gavest Me

YES, CASTING the blame on others began in the garden of Eden, when a man, his wife, and a devilish snake had defied the clear prohibition of God. Had Adam blamed himself for eating of the forbidden fruit, he would have put the blame where it belonged. He does not blame Eve, his wife, for heeding the devil's suggestion, nor for offering him a bite of the deadly fruit. Instead, he seeks to cast the blame for his sin upon God Himself. Note, he does not say; "the woman whom *I chose* to be my wife"—because he had choice of no other. Neither was his consent asked about having a part of his body fashioned into a helpmate for himself, who was to stick to his ribs as close as the adipose tissue to his bodily framework. No, he blames the Creator. He says: "the woman *THOU* gavest me," as though he would say: "Why did you not make her of 'sterner

stuff', with a little more backbone and less eye and ear?"

The modern man is more advantageously situated. He can at least *choose* his own help-mate. If he makes a bad selection he has no one to blame but himself. To help him in his choice the Holy Ghost assures him in the Book of Ecclesiasticus, the twenty-sixth chapter: "Happy is the husband of a good wife: for the number of his years is double." (v. 1) "A virtuous woman rejoiceth her husband, and shall fulfill the years of his life in peace." (v. 2) "A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for his good deeds." (v. 3) "The grace of a diligent woman shall delight her husband, and shall fat his bones." (v. 16) "A holy and shamefaced woman is grace upon grace." (v. 19) "As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house." (v. 21)

Of the wicked woman Eternal Truth says in the same chapter, verses 8 to 10: "A jealous woman is the grief and mourning of the heart. With a jealous woman is a scourge of the tongue which communicateth with all. As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion." And in chapter 25, verses 19 and 23: "A man will choose any plague...but the wickedness

of a woman. And there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman."

The husband is the "head" of the family, the wife is the "heart." If the head selects a bad heart, married life will be a continuous chain of headaches and heartaches. The chances are that, if a wife of a man's choice turns out to be a disappointment to him, he, not she, needs a bit of remodeling. The husband may have failed to realize the extent of his obligations to his "better half." All these duties are summed up in the word "love,"—true, persevering love, love purified and sanctified by the Catholic faith.

God demands that a husband show his wife this true, Christian love. He bids St. Paul say: "Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it." (Eph. 5:25) What a sublime Exemplar for all men! How deep and sincere, how strong and persevering, how pure and holy, how ready for sacrifice, how self-sacrificing was and still is the love of Christ for His Church! For her He has shed the last drop of His Precious Blood upon the Cross. Out of love for the Church and her children He remains day and night in the small, poor tabernacles on the altars of her churches and chapels. Daily in the Holy Sacrifice of the Mass and in the Sacraments He applies to

her the merits and graces that He has obtained for her by His bitter Passion and Death. At all times He has defended her against and protected her from the powerful attacks of Satan and his helpers here on earth. Always He is long-suffering and patient with the weaknesses and shortcomings that manifest themselves in the Church because of human frailty. Such an all-embracing love a husband should have towards the wife that *he chose* to be his partner for life.

A true, constant, Christian love is demanded of the husband by his relation to his wife. Repeatedly he has promised her this love, promised it in words that bind him with the grave responsibility of a thrice holy oath because they were spoken in a most solemn manner at the steps of the altar at the important moment when he offered her his hand in holy and inseparable wedlock. On that solemn occasion he promised to be to her the best and truest friend all the days of his life. He promised to provide for her, to protect her and to make her happy. For his sake his wife has left father and mother from whom she had received daily tokens of tender love. She has given him her whole heart, has entrusted her whole life to him. She lives only for him and his children; she will care for him and them with all the powers of her soul. Would it not be unchristian, yes, inhuman, if the husband on his part would not

be as devoted to her by constant fidelity and wholehearted love?

Again, true and constant love for his wife is demanded of the husband by his own happiness and the welfare of his entire family. If the husband is cold and lacking in love for his wife, she also by degrees will grow cold towards him. If love moves out of married life, then discord and disagreements of every kind move in—to stay. Life then becomes a burden, each cross of married life becomes a double burden, yes, grows ten times heavier. The children in the family grow up to be a constant worry and disappointment to their quarreling parents. All gaudy show, all money and wealth, all prominent positions, all pleasures and parties cannot restore love, can not restore peace to such a family. Only where love and peace reign will the members of a family be content and happy.

If a Christian husband loves his wife in a true, God-willed manner, he will permit her to perform her religious duties conscientiously. He will even spur her on to do so, should this be necessary. He is glad to see her perform her daily prayers regularly, to see her go to Mass on weekdays, if her household duties permit it, to receive the sacraments often and devoutly. He is convinced that the solid piety of his wife will redound to his own good and that of his children. Rightly does Holy Writ liken a pious and religious wife to a grape vine that delights its owner with

luscious and abundant fruit. "Blessed art thou and it shall be well with thee. Thy wife as a fruitful vine on the sides of thy house." —Psalm 127: 2-3. It has been well said, "Where God has built Himself an altar in the hearts of a husband and his wife, their whole house becomes a house of God—a church."

True love will cause the husband to be friendly, obliging, and thoughtful. "Love is patient, is kind," says St. Paul (I Cor. 13:4). Love wants to cause joy. But that can be effected only by friendliness, graciousness, and true goodness of heart. How many families would have remained delightful sanctuaries of peace and happiness, how many wives would always have fulfilled their duties most conscientiously and sacrificed themselves for their children, if their husbands had always understood how to practice self-restraint and to be meek and patient in their relations with them. Let the husband avoid in his words and actions anything that smacks of hardness or apathy.

A loving spouse will gladly use every opportunity to cause his wife pleasure. He will offer her gifts on the red letter days of her life. These little tokens of affection, however small they may be, tighten the bond of affection between husband and wife. A married man once made a mission. The missionary examined the conscience of his hearers on how often they had given little tokens of affection to their wives. He suggested that they take home a box of candy or some other little gift to

their wives that very evening. One man, much pricked by his conscience on this very point, decided to turn over a new leaf and stopped in a drug store on the way home to purchase a box of candy for his wife. On being met by her at the door of his home and being asked what the box was that he offered her, he stammered in the effusion of his affection: "A box of candy for you." "Lord," she cried out, "here I thought you were making the mission and you come home drunk."

If a husband truly loves his wife he will patiently endure and charitably condone her faults and imperfections. To fume and scold her for her shortcomings merely makes matters worse. Throw one stone upon another and there will be a report and the sparks will fly. Throw a rock into a heap of wool and there will scarcely be a sound and *no sparks*. The same is true with human beings. The sensible man will accomplish ten times more with his wife by a few words spoken in meekness and self-control than the hothead will accomplish by his harangues of an hour's duration. St. Francis of Sales contends that "you can catch more flies with a drop of honey than with a whole barrel of vinegar."

If your wife is thoughtless, talkative, contentious, angry, etc., you should strive most earnestly to bring about a reform in her. But that can be effected only by means of patience, meekness, and kindness. A conflagration is not extinguished by heaping more fuel on the

fire, nor by pouring oil upon it. Every human being has his or her weakness. Hence it will happen that the sun of marital happiness will often be obscured by little disagreements and quarrels. But the sun must never set on such a family war. If a door squeaks on its hinges a little oil will make it swing easily and noiselessly. When contentions arise in your married life pour on a little oil of love. You may be right or wrong; offer your wife your hand in reconciliation. If your pride wants to rebel, recall that you have placed the wedding ring on the ring finger of your wife's hand, from which, it is said, a vein runs to the heart, the seat of love. By mastering your feelings you will at the same time conquer the heart of your wife. At another time she will be eager to be the first to offer her hand to you as a token of forgiveness. Love seeks to carry joy and sorrow on either shoulder. Married people, who truly love each other must be like a pair of eyes—one always looks in the same direction as the other. The husband, the stronger partner, must bear the heavier burden, and, if he cannot take all grief from his wife he will at least make every effort to console her, to lessen her suffering in whatever way he can.

True love will cause the husband to care conscientiously according to his means for the proper upkeep of his wife with regard to food and clothing. He considers this a serious and holy duty. In this sense St. John Chrysostom

writes: "A husband shall care for his wife as Christ cares for the Church; let him not shirk this duty even if he must suffer everything possible for her sake." Long before him, St. Paul had written to the Ephesians: "Husbands, love your wives, as Christ also loved the Church... He that loveth his wife loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church." (5:25, 28, 29) And to Timothy he writes: "If any man have not care for his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." (I Tim. 5:8)

A man will experience the purest and holiest joys in the bosom of his family. Love of wife and children will cause the husband to seek his recreation and relaxation with them, and not away from home with strangers and dangerous companions. The modern home has been defined as "a sleeping place near the garage." In some families the members see one another so seldom that when on rare occasions they do meet at the dinner table they almost need an introduction to each other. The auto has done much to draw a man away from his family to seek enjoyment and diversion outside the family circle. The wife and children also enjoy the fresh air and change of scenery. Why not take them along in the "family" car? A couple was once blown out through the roof of their house by a cyclone. When recounting the weird happening the re-

porter remarked that it was "the first time they had gone out *together* in twenty years."

You are married to your wife until death divorces you. You have given her alone the right to your body, just as she has given you the exclusive right to hers. No other woman must share your attention or affection. "A man shall leave father and mother, and shall cleave to his wife: and they shall be *two in one flesh*." (Gen. 2:24) Adultery is a serious violation of the marriage promise made in the sight of God and ratified by the Church. The adulterer severs the bond that God has destined to unite and bind most closely human society. He commits the greatest injustice to his wife; he destroys the peace of the home, hinders the good education of the children, destroys the happiness of the whole family by drawing down God's curse and punishment upon it. "Do not err," says St. Paul, "adulterers shall not possess the kingdom of heaven." (I Cor. 6:9) The old Roman poet says: "Resist the beginnings." This counsel on the lips of our Blessed Savior is: "I say to you, that whosoever shall *look* on a woman to lust after her, hath already committed adultery with her in his heart." (St. Matt. 5:28) Look at yourself in the mirror of the above truths and you will see what may still be lacking to make you a model husband. If you are such, she who is "one flesh" with you will also be a model wife. God gave her to you to keep her good and to make her better.

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