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One in Mind, in Heart, in Affections

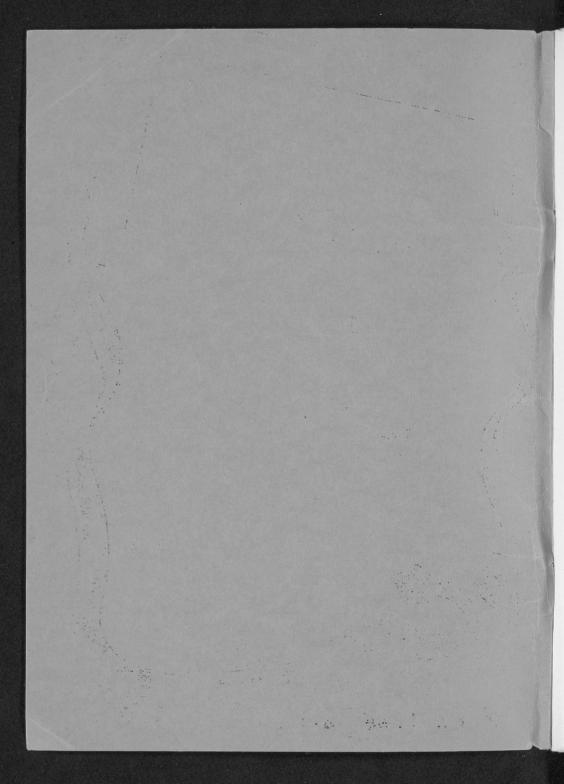
Edited by

William R. Clark, O.P., Ph.D.

PROVIDENCE COLLEGE



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# One in Mind, One in Heart, One in Affections

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EDWARD ANSELM VITIE, O.P., A.M. WILLIAM BERTRAND RYAN, O.P., S.T.Lr., J.C.D.

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WILLIAM DALMATIUS MARRIN, O.P., P.G., S.T.D. Prior Provincial, St. Joseph's Province

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## One in Mind, One in Heart, One in Affections

(A Series of Lectures and Discussions in Preparation for Marriage)

New, Revised Edition

Edited by

THE REVEREND WILLIAM RICHARD CLARK, O.P., Ph.D., Professor of Sociology, Providence College



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#### Foreword



During the Lent of 1947, in answer to insistent requests from the students of Providence College and from others, the Sociology Department and the Chaplain's Office of the College collaborated on a series of lectures on Courtship and Marriage. These lectures were delivered by five members of the faculty, and were attended by an average of one hundred and seventy-five persons. Those responsible for the series were sufficiently gratified to promise that it would be repeated the following year.

This was done in 1948, 1949, and 1950. During the Lent of 1949 and again in the Fall of the same year, the editor and Father Michael P. Coyne, O.P., presented the same material in two series for engaged and married couples at St. Pius Priory. The 1950 series, then, represents a refinement of the five previous courses. It was, from the point of view of attendance by far the most successful, with an average of more than two hundred and fifty persons present for each of the six discussions. There were approximately

four hundred present for the talk by the "Catholic Physician."

The 1950 Lenten Series is presented here, very much the way it occurred. Stenographic records were kept at each session and with only slight changes here and there each is reproduced almost word-for-word. The talk by the married couple is presented in more detail, as also is the physician's talk, because the discussion or question period assumed more importance in those than in the other talks. For teaching purposes, "Questions for Review" and "Questions for Discussion" are appended to each of the chapters, with the exception of the one by the physician. We feel that his treatment of the lecture material as well as the questions put to him is rather complete. Here, only review questions are listed.

The technique used in this series was as follows: the program was divided into a straight lecture and a question period. After the lecture a fiveminute intermission was declared during which those present had an opportunity to write questions on slips of paper distributed by student ushers. These questions constituted the material for the second half of the program. During this part of the evening the discussion was open to the floor, but no one asked a question vocally; only the written questions were discussed. It might be added that ten percent of those in attendance were married; another

twenty-five percent, engaged.

We are indebted to all those who contributed to the success of all of the Lenten series, and we have only praise for the contributors of this pamphlet. We are grateful to those who so kindly read the Pro Manuscripto edition and sent in their comments. A word of thanks to Mrs. William I.

Flatley and Mrs. Owen M. Bannon must be spoken for their stenographic work, and Mr. Joseph F. Cavanaugh, B.F.A., who did the art work.

November 15, 1950

W. R. C.

In little more than one year the first printing of 5,000 copies was disposed of to schools, colleges, study clubs, Cana groups, and parishes. In preparing the second edition it was decided to include one of the papers from the 1951 series, the one on the "Sanctifying Power of Matrimony," a topic which is sometimes overlooked in marriage preparation.—We are grateful to all who, by their purchases of the first edition and by their encouragement, have helped to make this second, revised edition possible.

MARCH 7, 1952

W. R. C.

#### THE 1956 EDITION

In one sense of the word each annual Providence College Marriage Forum is a revision of the preceding ones. And so, this new edition of One in Mind... is built upon those that have gone before it. This edition has some completely new material in it, such as the second chapter, and the fourth chapter. The new ritual for Matrimony is included in Appendix A, and some new titles are included in the "Recommended Readings."

The editor is grateful to all who have participated in the Forums for the past ten years and also to all who have, by their purchases of previous

editions, created the demand for this fourth printing.

August 15, 1956

W. R. C.

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### 1. Getting Acquainted

#### (On Courtship and Chastity)

Fr. Charles H. McKenna, O.P.

/ ARRIAGE is a vocation, a distinct vocation for certain souls. It is a serious and sacred union of man and woman for life, not in the manner of a business partnership, but rather in a most intimate relationship affecting their present, future, and even eternal destinies. To perpetuate Divine Life on earth Christ established His priesthood and gave us the sacrament of the Holy Eucharist. To perpetuate human life, the Creator not only endowed man and woman with certain physical and mutually complementary characteristics, but He also implanted in them natural impulses and objectives which are consecrated in the sacrament of Matrimony. Both the priesthood and the married state are vocations. Both are blessed with sacraments. Both are lifetime consecrations-thou art a priest forever; husband and wife take each other until death do us part.

Now the Church is particularly

careful about those whom she annoints as priests, or whom she admits into her service in the religious life. For those who would share in her ministry she demands a long period of study and preparation, while for the religious life a time of novitiate is required in which the candidate has an opportunity to investigate the life that eventually will be his, to live according to its rule and to learn something of the responsibilities and obligations of such a career.

Novitiate to Marriage

The period of courtship is somewhat similar to the novitiate for the religious life. It is a time of investigation and preparation for that common life which begins with the reception of the sacrament of Matrimony. Since marriage is a real vocation to a divinely instituted mode of living, since it is a union of husband and wife until death, the people who

The Very Reverend Charles H. McKenna, O.P., B.Litt. (Oxon), LL.D., was chaplain of the students at Providence College for fifteen years; he is now prior of St. Stephen's House of Philosophy at Dover, Mass.

enter into it should not do so with too great haste, nor without the proper appreciation of all its responsibilities, realizing that the better one prepares for it, the more likely it is to be a happy and successful union. The boy and girl, to quote the phrase of Father Bede Jarrett, "should be apprenticed, as it were, to the trade of family life." They should look into the family life of their own homes and study the reasons for the success of their parents. They should learn wisely of others whose households are an inspiration. Unless fundamentals are understood beforehand and realities seen, at least in outline, the future "with its hopes and disappointments, its successes and its failures" may be unbearably rough and embarrassing.

#### Sacrifice Necessary

It cannot be too forcibly impressed on the minds of those contemplating marriage that although marriage serves many purposes and brings immeasurable happiness, nevertheless it demands positive sacrifice, sometimes for long periods, and a mutual give and take in matters in which each has held a stubborn point of view. Every advantage received in matrimony seems to exact a yielding of a corresponding freedom, yet every sacrifice involved means a commensurate benefit. It gives strength and endurance to the bond of partnership, but only at the cost of mutual cooperation and confidence. It offers social stability and protection and, at the same time, imposes social restraints and limitations. It allows and ennobles physical gratification, but, in turn, demands a mutual self-surrender and the obligation to accept the responsibilities that may follow as a consequence of this physical union.

#### "Window-shopping"

The initial stage of courtship might be called the "Discovery Era." Before true courtship really exists there is generally a period of investigation, of romantic window-shopping. Both boy and girl look over the eligibles. This is the time when practically every date is with a different boy or with a different girl. Sometimes a couple will go out together for a month or more and then if one or the other begins to "get serious" a new partner is immediately sought. This process goes on for a while with the usual waverings of the affections, the awakening of enthusiastic interests followed by a series of wounding disappointments. But despite the surface attitude of flippancy there may be, in fact there should be, a very serious search for genuine value. The choice of one must eventually be made by both the boy and the girl. Marriage is with one partner. It is an investment not only for life, but an investment of life.

Many things cause initial attraction. Physical beauty and personal charm play a great part in bringing together young people; a kindred field of interest, or work, a similarity of taste in literature, music, or the

theatre may be other reasons. But these are really accidental and, important chiefly at the outset. Subsequently, however, the hidden qualities, the deeper and more sterling revelations of character should gain pre-eminence and help in the definite selection of this particular boy or girl.

Theoretically, for both the choice is equal. But because the girl too frequently does not wish to take the chance of remaining single throughout life, she makes the decision sooner than the boy. Unfortunately, at times this decision is prompted not by love, but because there is, or there seems to be, no immediate prospect of another choice. The natural desire for motherhood in every woman and the fear of "remaining on the shelf" with all the accompanying stigma attached to that state is the true motive for this hasty selection. Too late is it realized that it would have been better to have stayed single than to have entered into an unhappy marriageuntil death-is the wisdom of the old adage impressed on her: "Marry in haste, and repent at leisure."

#### Going Steady

Gradually this period of shopping narrows itself down to the choice of the individual partner. Perhaps the selection was slow in coming; perhaps it was delayed because of necessity. But eventually there is that unforgettable occasion, usually some night, when the heavens seemed to take on a new glory, when the moon

appeared brighter than ever before and the stars more brilliant, when the air was more exhilarating, when the world had taken on a new meaning. Life had suddenly become more purposeful. In the quietude of each other's company, it was discovered that boy and girl are in love. The girl thinks that she has found the man of her ideals, or at least as near to those ideals as possible; the boy feels that this is the girl of his choice, the one he wishes to make the mother of his children, the only one that was ever made like her.

Once the decision has been made it is followed by a period in which the affections are quickened. There is a constant search on the part of each to say and to do the things that please each other. The free moments of the day, and the sleepless hours of the night are spent in planning things that will be mutually enjoyable. There are frequent treasure hunts through the stores, trying to find gifts for each other's birthday, for Christmas and other occasions.

In this period the boy seeks to secure his position and to cement his affections. He showers his attention on the girl and endeavors to make himself acceptable to her parents. She, on her part, tries to understand better her fiance and to make herself acceptable to his parents.

#### Consider the "Old-folks"

Why should parents be considered? After all, boy takes girl and girl takes boy, not each other's fam-

ilv. That is true; the marriage contract is between the boy and the girl. but how often do parents attempt to interfere with their children's plans? How often do parents attempt to arrange a marriage according to their longtime secret ambitions. One does not have to search for long, nor very far, to find examples of parents who for reasons of social prestige, of wealth, or of personal advantage forced their sons and their daughters into unhappy marriages without any consideration of the wishes of the parties themselves. Such interference and coercion, under certain circumstances, may vitiate the marriage contract and render it null and void.

#### Compatible?

The principal purpose of courtship is to find out whether the couple can adapt themselves to a common life, to see whether their personal lives are compatible, whether their love can stand the test of sacrifice and persist through periods of difference and difficulty. Much time will be spent together, at dances, in restaurants, and in the theatre. There will be automobile drives together, walks through the park and parties with friends. But the most important opportunities for discovering the possibilities of a successful marriage will be found in the hours that are spent at home, away from all the artificial stimulation and the external excitement and glamor of public entertainment. Here they will learn to know and respect each other. As future man and wife their lives together will be lived in the home, and the proper time to discover whether they are capable of establishing a true home is the period of courtship. Can they carry on for any length of time a serious conversation about topics of mutual interest? Are their cultural likes so diverse that discussion is impossible? Are their ideals and standards of morality, of economics, of social life such that there can be no agreement? The answers to these questions will be unfolded in the quiet hours spent together at home.

#### Not Compatible!

If perchance it should be discovered that a harmonious future cannot be foreseen, that the pattern of these two lives cannot be reconciled, then a separation should take place immediately. The fear of emotional upsets, the apprehension of what other people will say, should not be made the reasons for prolonging a courtship which will eventually end in tragedy. In all such cases time is a great healer. A change of scenery also may help one to forget a broken romance, although this may not always be possible because of family obligations or economic necessity. But to continue keeping company when it is known that marriage is out of the question merely postpones the difficulties of separation and delays the chances for each party to begin a new romance with someone else. For the girl this can be most unfair, because time works more to her disadvantage than

to the boy's. The longer she waits to find the truly compatible partner, the more limited is the choice, if she is given the opportunity of a choice at all.

But the couple who have tried themselves in the school of daily living, who have investigated their differences in thought and habit, who have weighed their sensitive natures and finally come to the conclusion that marriage is possible, then, with the help of God, they may look forward to a future filled with the happiness that comes only from true love.

True Compatibility

This true compatibility of the boy and girl is assured if both have similar or complementary tastes and habits. It is not necessary that their likes and dislikes be identical, but each must be ready to appreciate the other's temperament and eccentricities. Each must be willing to make concessions in favor of the other. This yielding to the ideas of the other must be mutual. It must not always be the boy who gives in to the girl, or the girl who constantly has to do what the boy wants. There should also, of course, be some common interests which can be shared together, especially during leisure time.

Social Compatibility

Social compatibility is another essential to marital happiness. This does not mean that there must be equality of social prominence, or of wealth, but it does demand a har-

mony of ideals and social adaptability. Class distinction is not part of our American system of life. The traditions of our national and social life are founded on the equality of individuals. Not infrequently, however, social and economic differences create hazards to a happy married life. This is particularly true if the wealthy party receives expensive gifts and financial assistance from his parents. A patronizing attitude is sometimes manifested by wealthy in-laws which makes the less fortunate member feel that he has lost his economic independence, or gives him the sense of a social orphan, who has been suddenly elevated to a station which would have been unobtainable without this help. It puts a stigma on lowliness of birth and poverty that is not easily erased.

During the time of courtship the young couple should endeavor to enjoy themselves within the capacity of the boy's income or allowance. For a girl always to seek luxurious gifts and costly entertainment may create the impression that she has such expensive tastes that even with a reasonable salary the boy would never expect to support her in the future in the style to which she has been accustomed. Consequently, that romance is ended. Or, for the boy always to suggest that he take the girl to the most expensive night clubs and to the most highly priced shows, when he really cannot afford to do so, deliberately leads the girl to false impressions of his economic standard. Frankness in such matters may be a little humiliating on occasion, but if the truth is not made known at the outset, then false criteria may be set up and when the sham is eventually revealed—as it must—disillusionment and discontent are the normal results.

Extravagance is understandable and tolerable on rare occasions: a birthday, a college junior promenade, or some similar event. These are exceptional instances, however, and a boy who pretends that such is the normal routine is doing a grave injustice to himself and to his girl. He is inviting future trouble when it becomes apparent that his wallet just will not support a continuous round of such activities with all their attendant appeal.

#### Religious Compatibility

A common faith and religious background are the cornerstone of a happy marriage. Differences of religion hit at the very basis of the married life. The Church, with the divine authority that is hers, and the wisdom that is based on the experience of centuries, places obstacles in the way of a mixed marriage, that is, a marriage between a Catholic and a non-Catholic. The reason for these obstacles is to create a greater awareness on the part of the young couple of this very fundamental difference and to cause them to think well before entering into the life-lasting contract.

The whole relation of the emotional and sensual life, the question of children, their baptism, education, and religious instruction are involved in mixed marriages. These are root issues, and where there is friction or disagreement on them, trouble is sure to follow. Not too infrequently the bitterness engendered by these problems becomes so tense and so constant that the home is disrupted and the family separated.

Certain promises must be signed by the non-Catholic before the marriage ceremony can take place. First of all, the Catholic doctrine of marriage as an enduring contract "until death," must be recognized. Then the non-Catholic specifically states that the Catholic shall in no way be impeded from the free and complete practice of his religion; secondly, that all children-not just the boys, or just the girls, but all-will be baptized and raised in the Catholic Faith; lastly, it is pledged that no other ceremony, either civil or religious, will take place before or after the Catholic wedding. These promises are made in writing and must be witnessed by a priest. The mere expression of good will and a verbal pronouncement to observe them are not sufficient. The signed document must be forwarded to the bishop of the diocese where the wedding is to take place, and he gives the dispensation and the permission for the marriage ceremony.

Even after these promises have been made and the marriage ceremony over, there may be difficulty and unrest because the non-Catholic takes very lightly, or completely disregards the pledge not to interfere with the Catholic's practice of religion. Because he is no longer concerned with the struggle to obtain the partner of his choice, and takes advantage of the security of a Catholic marriage, his sworn pledge loses its meaning. For instance, a Catholic is obliged under pain of serious sin to attend Mass on Sundays and Holydays. It may happen that on occasions an outing of some sort had been planned on one of these days, and an early start is desirable. The Catholic insisted on first going to Mass, which gave rise to an argument. The brief delay caused by this fulfillment of the Commandment and obligation to God was made the reason for "running into heavy traffic" or any other inconvenience that occurred during the whole day. Or, the Catholic husband should say that he does not want breakfast early on a certain day because he intends to receive Holy Communion, and the non-Catholic wife decides that there will be "only one breakfast served in this house." If her husband wants breakfast he either takes it when it is served, or he does not eat breakfast that day at home. Multiplied over the course of years, such instances become not a little annoying and produce positive rancor and unhappiness.\*

The best protection against a mixed marriage is to avoid keeping

company with a person of a different religion. It is often difficult, sometimes too late, to break up after the couple has fallen in love. To prevent trouble, avoid the circumstances that cause it. Perhaps it will be objected that a mixed marriage is an opportunity to effect a conversion of a Protestant. This is true, but unfortunately experience has proven that the number of conversions which do take place occur quite often after the couple has lived together many years. Sometimes it is the occasion of a child's first Holy Communion that proves the inspiration, sometimes it does not happen until the silver jubilee, or even later. Therefore it is repeated, and with emphasis, that company keeping with people not of the same faith is one way to invite an unhappy marriage.

#### Clean of Heart

Two people who have discovered that they are in love want to do more than merely tell each other about it, they want to manifest it. This is natural. But demonstrations of affection must be held within the bounds of the moral law and the accepted standards of social propriety. True love tends towards union, a union of hearts, not necessarily of bodies, certainly not before marriage.

There are men who will attempt, even on the first date, to persuade a girl to yield to their sensual demands. There are girls who believe that the only way to attract and to hold a man is to allow him liberties

<sup>\*</sup> A further discussion of the Church's attitude toward mixed marriage is to be found in Chapter VI, under the treatment of impediments.

and erotic pleasures which belong only to those who are married. Courtships based upon these ideas put love as a synonym for sex and cannot have an enduring value. A marriage that has its origins in such circumstances is practically certain to end in disappointments and disaster.

True love is something noble, dignified, precious. True love is something natural, but it is also very spiritual. If it seeks to unite two beings of opposite sex into one, if it seeks to bring together two intellects, two free wills into one life, it is because the Creator "made them male and female," and because the Second Person of the Blessed Trinity consecrated this union in the sacrament of Matrimony. The husband and wife who share such conjugal love will enjoy real, lasting happiness. On the other hand, the couple whose love is based solely on sexual attraction will know no other, no higher enjoyment, than the sensual, which is ephemeral and as changeable as the ocean tide.

"Blessed are the clean of heart for they shall see God" was the message of Christ on the Mount of the Beatitudes. He was speaking to all peoples of all ages. It was a doctrine not only for those of His time, but it was a universal principle, equally applicable to our own day, despite the current public disregard for the sacredness of marital love. The boy and girl who indulge in pre-marital sexual relationships steal the joy of the honeymoon, weaken the affections because the emphasis is placed on the

sensual, and lastly, invite suspicion and lack of mutual confidence in the faithfulness of each other after marriage.

It is not wrong to show affections by caresses and kisses, but when these reach the intensity that cause either the boy or the girl to become physically excited, then it is time to change the scene, time to have a smoke, time to quit. Of course, if the intention is wrong at the outset then it is definitely a sin. To continue demonstrating affections under these circumstances is to expose oneself to the deliberate occasion of sin, which is itself sinful because it is toying with the grace of God. It is setting the stage for sin and then hopingmaybe praying—that sin will not happen.

#### Temptation

Temptation is strong, passion is powerful, youthful love is grasping for union, but temperateness must guide the young couple in their courtship. This is not simply a negative thing, a policy of restraint, but a positive and creative virtue. It is an essential quality of love because it sees the human body as the temple of the Holy Ghost, the sanctuary of God, and it treats that body with reverence. To do otherwise is to be irreverent to God.

Temperateness is one of the virtues that is acquired by diligent self-discipline, a continued chastising of the assertive cravings of the flesh. Hence, instead of being masters, enslaving the soul, these cravings be-

come what God intended them to be, a part of the total, unified personality. The practice of this virtue, therefore, safeguards and perfects the life of the senses by steadfast restraint and by the development of a deep appreciation for the purpose and the position of man in the Divine economy. Since love is the total enchantment of being and identical with what is good and beautiful, it follows that true love is not possible without temperateness. Sensual indulgence is an isolated part of the expression of love, and, separated from the whole being, it is naturally selfish and destructive. One does not love less, but more, when the passions are ordered and controlled by reverence for the human body and a respect for the laws of the Creator. It is well to remember that boys who are permitted sensual liberties by girls frequently do not choose these same girls to be their wives and the mothers of their children. Boys will often take every advantage of such opportunities for pleasure, but when it comes to the permanent partner in life, they want to feel that they are taking a girl that has not been violated by another man. Restraint, therefore, in the days of courtship, may be well rewarded by happiness in marriage and an unquestioned confidence in each other's fidelity.

One of the best known means of helping to preserve purity during the days of courtship is to "double date," that is, for two or more couples to go out together. "There is safety in

numbers" goes an old saying, and there is a great amount of wisdom in it. Certainly it is much easier to control one's emotions and to keep passions disciplined when others are present. Even if it is not possible for several couples to go out together, a good practice is for the boy and the girl not to seek isolated spots where opportunity for unbridled emotional display is possible. To stay out in the open, to keep in public view may be restraining, but it is good insurance against wrongdoing. This may sound like mid-Victorian advice; nevertheless, it is still helpful in maintaining self-respect and purity in love.

#### The Ring

After the boy and girl have been keeping company for some time and have made the decision that they are meant for each other, the engagement is announced. Weeks may be spent in trying to choose the engagement ring. Perhaps the ring will be purchased on the installment plan (unknown to the girl); but whatever the circumstances it will be bought only after physical and economic sacrifice. All that the ring symbolizes, however, is sufficient compensation for every sacrifice involved.

Primarily the ring is a pledge of marriage and a sign of the bond which will bind them together for life. Made of gold, or some other precious metal, it portrays the value and the rarity of true love. The diamond reflects the interior joy of the engaged couple, while its crystal

clearness is indicative of the purity that should animate their affections. The ring is a public proclamation that from this day forward the couple belong to each other, and the announcement of the wedding date is awaited.

#### Engagement

The period of engagement is a time of specialized study; it is the graduate work in the school of romance. Conflicts of opinion may be more apparent as the hidden qualities of personality are revealed and the willingness to adapt oneself to economic and social standards is made more evident. The capacity to build and to maintain a home is, at least, foreshadowed as they search for furniture and have long conversations about who will be invited to the wedding and who will be the attendants. This is the most crucial time of courtship because of the frequent occasions when they are alone for long periods planning the future, and the increased intimacy that comes as the day for the wedding gets closer. If ever there was a time for self-discipline, it is during the last few months of the engagement.

No new privileges are conferred by the announcement of the engagement, as so many like to believe. On the contrary, the nearer the wedding day approaches, the more should the engaged couple strive to remain pure in their affections. While the dangers are increased, there is also a greater opportunity to prove their individual fidelity to that which is right and to build an impregnable confidence in each other.

A much disputed question is "how long should the courtship last?" Every case is different and, consequently, it is difficult to give a specific answer. Certainly, courtships and engagements should not be drawn out. A year-at the most, two years-is considered a sufficient duration for an engagement. Ordinarily the young man and young woman should have found out in that length of time whether they are suited to each other. Of course, circumstances of emergency, family obligation, or financial difficulties may alter the individual case. But when a courtship is prolonged into five, seven, or even ten years, there is obviously a lack of intention to marry. Furthermore, protracted courtships are spiritually dangerous because, as the affection is increased, so also is the danger of sinning. With no possibility of getting married in the foreseeable future the idea of "going steady" should be abandoned.

#### With God's Help

Man cannot afford to forget his Creator, to ignore his complete dependence upon God. Moreover, the words of Christ have re-echoed down through the centuries: "Without Me you can do nothing." Certainly in such an important matter as choosing a partner for life, it seems that divine guidance should be sought. Our Blessed Lord prayed before selecting the Apostles, who were to be his

companions for three years and then to continue His mission after His Ascension into Heaven. Was He not giving humans an example, pointing the way for man to seek enlightenment at the time of choosing a companion for life?

During the period of courtship, too, spiritual assistance is necessary to preserve purity in the young couple's relationships. "My Grace is sufficient for thee," is the assurance of Christ to St. Paul at the time of temptation. But with sexual impulses so strong and public vice so prevalent, is not grace needed in abundance to persist in love's ideal?

The prayers of the wedding ceremony invoke the divine blessing on the common life which is just beginning at the altar. A special blessing, given during the Nuptial Mass, asks that the union may be fruitful and that all the offspring may enjoy heavenly protection. After that common life has begun and the glamor of the honeymoon has worn away, there may be many occasions when the tranquility of the household is threatened. It is then that a prayer to the Prince of Peace should be offered

asking Him to restore domestic harmony. There may be other occasions when it will be consoling to turn to Him Who came in poverty, that we might know the riches of divine gifts, and beg for spiritual and material help in a time of economic crisis. It will always be inspiring to glance up at the Crucifix adorning the wall of every Catholic home, and see Divine Love with outstretched arms renewing for us the lesson that true love demands sacrifice.

The Catholic who looks upon marriage as a vocation with serious obligations and responsibilities will very early in the days of romance learn the necessity of turning to prayer and of putting trust in Him Who said: "Come to Me . . ." The road may be rough and the young couple may know dark days of trial, of want, of disappointment, but no matter how troublous the times may seem, courage will not be lacking, because their marriage was founded on true love. Husband and wife see in each other a mutual inspiration. They know, even in difficulty, the calmness, the happiness, the security of a union "until death."

#### QUESTIONS FOR REVIEW

1. What is meant by the expression: "Courtship is the novitiate to the married state?" 2. What is the discovery era in courtship? 3. Should parents be considered during courtship? 4. Why should a couple look for compatibilities during courtship? 5. What is true compatibility? 6. Should a couple have identical tastes to be compatible? 7. What about economic and social status? 8. How important is religious compatibility? 9. How can one avoid a mixed marriage? 10. Does "being in love" grant moral liberties to a couple? 11. Does being engaged allow greater moral liberties? 12. Is true love noble? 13. Why is temperateness important to true love? 14. How long is the ideal engagement? 15. Should a couple pray for guidance during courtship?

#### QUESTIONS FOR DISCUSSION

1. How can Catholic boys and girls meet one another? 2. Should date bureaus be run by schools and colleges? 3. Should a couple when not yet going steady attend a lecture series such as this one? 4. Is it advisable for a young man to spend a week-end with his fiance's family? 5. With the possibility of another world war, what do you think of war-time marriages? 6. If the young woman does not agree with her fiance on matters of politics, world conditions, etc., does this mean that the couple is not suited to each other?



### 2. Getting Instructed

#### (On the Sacrament of Matrimony)

Fr. Joseph S. McCormack, O.P.

WHAT I have to say to you this evening I should like to say with the background, so to speak, of two scriptural quotations. The first is taken from the First Epistle of St. John: "God is Love, and who abides in love abides in God, and God in him." (4:16) The other quotation is taken from the Book of Tobias and represents the young Tobias speaking to his bride on their wedding night: "For we are the children of saints, and we must not be joined as the heathen who knows not God." (8:5)

The classic source for the Church's teaching on marriage is the Encyclical Letter of Pope Pius XI, entitled "Chaste Wedlock," and is more popularly known as the encyclical on *Christian Marriage*. In the very first paragraph of his encyclical the Holy Father reaffirms three truths which form the basis for Catholic teaching on marriage. These truths are: 1)

Marriage was instituted by God Himself. 2) Our Divine Lord elevated marriage to the dignity of a sacrament. 3) He left its care and administration to the Church.

It will be our purpose to emphasize the second of these truths, namely, that Our Blessed Lord elevated marriage to the dignity of a sacrament. The third of these statements—that Our Saviour left the care and administration of marriage to the Church—will be treated later. And by way of introduction to our main point this evening we want to make brief notice of the truth that marriage was instituted by God Himself.

#### Divine Institution

When we say that marriage is of divine institution, we are saying no more than what is said in Sacred Scripture concerning the creation of man when it is said "male and fe-

Reverend Joseph Stephen McCormack, O.P., S.T.Lr., S.T.D., is Head of the Department of Theology at Providence College and an assistant to the chaplain of the students. He has been engaged in teaching for fifteen years.

male *He* created them." Just as human life is no cosmic accident, but a divine creation, so the fact that man differs from woman is of divine planning; and this fact of physical difference between them is ordained by God for the propagation of the human race. This is the basis of the teaching that matrimony is of divine institution.

It is necessary to reaffirm this truth again and again in discussion about marriage, since outside the Catholic Church, there is little recognition of this fundamental fact. In contemporary society marriage is looked upon largely as of human institution; something that was evolved by human ingenuity with the growth of man's social consciousness. Of course, if marriage is simply a man-made institution, it can be dissolved by man; and infidelity in marriage will be looked upon as not much more than an excusable breach of good manners. That is why divorce and to a lesser degree infidelity are so lightly regarded today. Men and women have forgotten that marriage is God's institution, and the breaking of its laws are a breaking of God's laws.

These truths, which in the course of history, after the fall of our first parents, became dimmer in men's minds, blinded as they were by the effects of original sin, were reaffirmed for us by Our Divine Lord when He said, "What God has joined together, let no man put asunder." Marriage, He was saying in effect, is of God's institution;

therefore, no power on earth can dissolve a true marriage.

#### Sacrament

Our Divine Saviour did more, however, than reaffirm the natural sacredness of the marriage tie. He elevated marriage to the dignity of a sacrament. What does this wellworn expression mean? And what difference does it make that marriage is a sacrament?

To appreciate in some measure what it means, let us recall that the Sacraments are designed to continue the work of Our Saviour in this world When the Second Person of the Blessed Trinity became Man, it was because God's Love wished to restore mankind to its original dignity by destroying the effects of original sin. Our Saviour's earthly life was confined to a little corner of the earth, and He was present visibly among men for but the short space of thirty-three years. In spite of the fact that He was with us in visible form for so short a time, and that He is no longer visibly among us, His work must go on and it does go on. It continues by means of the sacraments. True, Our Lord no longer personally pours the water of Baptism, He no longer with audible voice pronounces the words, "Thy sins are forgiven thee," He no longer personally distributes Holy Communion as He did at the Last Supper, but His work of sanctification goes on through the administration of these Sacraments which He instituted. It is He who ultimately achieves our rebirth at Baptism, our forgiveness in Penance, our strengthening in Confirmation, our nourishment in Holy Communion—but He achieves these effects through the sacred signs which were instituted by Him to continue the sanctification of the world. It is one of the means instituted by Our Lord to make you holier, to make you less susceptible to the weakness inherited by original sin.

In Baptism, we have a natural material thing like water used to bring Christ's grace to a soul; in Confirmation we have a natural material thing like oil to bring further holiness and strength to the soul; and in marriage we have a natural material thing used to bring to the soul sanctification. As you know, the ministers of this sacrament are the contracting parties. The priest, it is true, is, in normal circumstances, an indispensable witness to the marriage contract; but that is the priest's function at the marriage ceremony: to be a witness. The contracting parties are the ones who administer this sacrament. So true is this, that baptized persons cannot enter into the contract of matrimony without receiving a sacrament.

The fact that matrimony is a sacrament is a truth of tremendous significance. It means this—among other things—that when you join hands in the marriage ceremony and take each other for husband and wife, by that fact (and presupposing you are in the

state of grace, as you should be, because this is a sacrament of the living) and by that fact alone, you make each other holier, more pleasing in the sight of God. You give to each other an increase of sanctifying grace. You not only come together as a result of the marriage contract—in the sense that there is established an unbreakable moral bond between you—your togetherness is a togetherness with Our Lord. The holy state of matrimony is not an idle or just a pretty phrase. It is literal truth.

#### Effect of the Sacrament

Let us look at this matter of the Sacrament of Matrimony from another angle—from what we might call a more practical angle—from the viewpoint of what the Sacrament of Matrimony does for you.

Probably you remember the question asked in your Catechism: Why did Our Lord institute the Sacrament of Matrimony? And you recall, I am sure, the answer:

Our Lord instituted the Sacrament of Matrimony: 1) to sanctify the love of husband and wife 2) to give them grace to bear with each others weaknesses 3) to enable them to bring up their children in the fear and love of God.

What the Cathechism is saying here is that these are the effects or functions of the grace caused by the sacrament of matrimony.

Most of you, I am sure, have heard these words before. It would be profitable this evening to delve more deeply into the meaning of these words in a way appropriate to your more mature interest as to the mean-

ing of marriage.

It seems to me that the first of these functions of the sacramental grace of marriage is the most important, because this first mentioned effect includes in a way the other two. If the love of husband and wife is sanctified, it will inevitably follow that they will find the strength to bear each other's weaknesses and their children will be brought up in the fear and love of God.

What does the expression mean then?—to sanctify the love of husband and wife? It seems to me, if we are going to have a deeper understanding of what "to sanctify the love of husband and wife" means, we have to start with the meaning of love.

#### Love

What is love? That is not an easy question to answer. The description of it, however, that seems most adequate reaches us from pre-Christian days in Aristotle's statement: "To love is to wish good for another."

Now there are many kinds of love. There is the love of mother and child; the love of children for parents; there is the love of one's fellow countrymen, and there is the love of husband and wife. All of these are different kinds of love. Each type springs from different roots and expresses itself differently,

but they all have this unmistakable stamp: to love is to wish good for another.

Perhaps we can see this more clearly if we take a few examples of what love is not: the example of the mother who is always driving her child on to get the highest marks in school, or who dresses the child so well that he or she will be outstanding at all times. Sometimes you might hear it said: Isn't she devoted to that child, isn't she fond of her child. and you may very well think: No, she doesn't love that child. She's just satisfying her own vanity. Likewise, the fellow who is always laughing loudest at the boss's jokes, who is always telling him what a great fellow he is. We sometimes say, he doesn't care for the boss; he is just looking out for himself. So what often seems to be affection and regard is not so, we recognize, when it doesn't go outside of oneselfwhen it is not a wish for the good of the other. So it is with the love of husband and wife. Love between man and woman may begin in or be accompanied by tremendous, even agonizing physical attraction-but if it is only that, if there is not a genuine union of the wills, an admiration for the other person as a person, a will to make the other person happy, then we all agree it is not true love. In this connection, we usually use the word infatuation as distinguished from love and we recognize the difference. Love is essentially a spiritual union—a union of wills—an acquiring of another self. What makes that other happy makes

you happy.

Love is a very beautiful thing, we all know, but young people should be taught that it is not easy to love. . . . I mean to love permanently as married people are bound to do. And the reason it is not easy to love is that as a result of original sin we are addicted to selfishness which is the thing that destroys love. That is one of the reasons a sacrament is needed: to help people stay in love; to cure the wounds in our nature so that love will not be destroyed by selfishness. A sacrament is needed so that one will have the strength to give oneself to the other, to make sacrifices for the other, for sacrifice is the food upon which love lives and grows strong. "We love," says the marriage ritual, "in proportion as we are willing to give." That is the first effect of the grace of marriage: it gives you the grace to stay in love.

#### Christian Love

Now to love, to wish good for the other, takes Catholics into a higher plane because Catholics know that their ultimate destiny is the mysterious and indescrible enjoyment of the presence of God for all eternity. We are citizens not only of this world, for "we have not here a lasting city." To wish good for each other includes the wishing of God's friendship for each other. Catholic love, then, not only extends to joy at seeing each other admired, seeing one move

along in his profession, and the like. It includes, and must include wishing for each other the greatest possible good! the friendship of God. If you wish for the other anything that is opposed to that, you are not really in love, no matter how much your eyes light up at the sight of each other.

It is no accident, then, or without meaning, that Catholics pronounce their marriage promises to each other before the altar. The altar is a place of consecration-of changing natural things like bread and wine into the divine. And soon you will bring your natural mutual attraction: the desires of your bodies and your souls: and by standing at the altar of God you signify your intention to consecrate these desires, this well-wishing for each other. By the very fact of your presence at the altar you are saying to Our Divine Lord: "You have given us to each other. Now we want You to be united with us. We want You to be in our togetherness." That is what is meant by uniting yourself in the sacramental bond of marriage. You not only give yourselves to each other. You do something far better. You give each other to Our Lord.

#### Sacramental Bond

I think we might for a moment dwell upon that phrase, "the sacramental bond of marriage." If marriage were for you simply and solely a natural contract, it would result in a moral bond between you. That is an effect of every contract: a bond is established between people. If one man makes a contract with another to work for fifty dollars a week, then a bond exists between them: the bond of being related as employer and employed. In virtue of that relationship, one is bound to give his work to the other, and the other is bound to the payment of salary. So it is with the parties to a marriage contract. As a result of it, people become permanently related to each other as husband and wife.

In Christian marriage, however, this is more than a natural bond. It is a sacramental bond. Christian husband and wife are not only related to each other. They acquire a new relationship with Our Blessed Lord. They are united in the sacramental bond of Matrimony. This means that the sacrament-God's instrument for the giving of grace—lasts not simply for the performance of the ceremony. It lasts as long as the bond exists -until death. And because this sacramental bond is permanent, you have Our Lord's permanent pledge that He will give you the helps and graces you need for the entire course of your marriage. It is something like the situation we come across in novels where two friends exchange tokens of esteem, and one says to the other, "If you ever should need my help, send me this pledge, this token, and I will come to your assistance." By being united in the sacramental bond of marriage you have a special right to call upon Our Lord for the graces and the assistance you need in your marriage. . . . It is as though you could go to an old friend in time of need and say: "You were the one who brought us together. Now we need Your help." That your divine friend will come to your aid you can have no doubt. You have His pledge. You are united in His sacramental embrace.

I think this fact should be consoling and encouraging to young people contemplating marriage. In getting advice on marriage you have probably been warned again and again of the many responsibilities and drudgeries of married life, of all the multitudinous things that cause marriage to come to grief. Remember the grace of marriage, too! Remember that God will never permit you to be tempted above your strength. If crosses do come your way in marriage, remember that He carried a Cross, too-and He only permits you to have a cross that you may become more like Him. And whatever crosses He may send, He always gives the strength necessary to carry the cross. He has pledged Himself to that. That is why He made marriage a sacrament: that you might have the assurance of His help.

#### God Loves You

We can sum up the reasons why Our Lord instituted the sacrament of matrimony very briefly: Because He loves you; because He loves your marriage. He loves your marriage because it is so important in continuing the work He came into

the world to do. Is it not significant that Our Saviour should begin His public ministry at the wedding feast of Cana? Our Blessed Lord spent but thirty-three years on earth. For thirty of those years, He lived an ordinary working-man's existence in the obscurity of His native village. Only the last three years of His life were spent in the public eye, so to speak, devoting Himself to teaching and to doing good. He began that public life with the working of His first miracle. Is it not significant that the first miracle He worked, He should choose to work at a wedding feast? Is it not likely that He wanted to show us how important marriage

is, and how important married people are in continuing the work He began at this time?

It is consoling to recall this high regard Our Lord has for marriage. It will be consoling for you in withstanding the ridicule of a world gone back to paganism that you are living in a holy state of matrimony; not only united to each other, but united to each other in the love of God. Our Lord has seen to it that, because "you are the children of saints," you should not be united "as the heathen that know not God."

May you always walk worthy of the sublime vocation to which you are called.

#### QUESTIONS FOR REVIEW

1. What is the name of the Encyclical on Christian Marriage? 2. Is marriage of divine or human institution? 3. What is the special function of the sacraments? 4. What is the special effect of the sacrament of Matrimony? 5. What is love? 6. What is Christian love? 7. What is the effect of the sacramental bond of Matrimony? 8. Why do we say "The sacrament of Matrimony shows that God loves us?"

#### QUESTIONS FOR DISCUSSION

1. Is marriage a mere invention of man? 2. How did Christ show His approval of the union of man and woman in marriage? 3. What are the effects of Christ's raising marriage to the dignity of a sacrament? 4. How does nature dictate the stability of marriage? 5. In what way does the sacrament make the bond of marriage stable and permanent? 6. Are children a blessing for the parents? 7. What sins make an attack upon the three benefits of marriage? 8. Is every marriage a sacrament?

## 3. Getting the Right Answers

(On the Morals of Marriage)

Fr. John P. Kenny, O.P.

N OCTOBER 29, 1951, Pope Pius XII delivered an allocution which is entitled "Moral Ouestions Affecting Married Life." An allocution differs from an encyclical. An encyclical letter is generally one that is sent throughout the world to the bishops and the Church at large; whereas, an allocution is a speech which is delivered to a group of pilgrims who come to the Vatican to pay a visit to the Pope. Usually when the Pope makes such a statement it is of greatest importance. That is what happened on October 29, 1951. Members of the Italian Catholic Union of Midwives visited the Pope. He took that opportunity to give them certain admonitions, exhortations, and rules of guidance relative to their duties as midwives and the duties of the married state.

You probably remember what happened. The next morning the newspaper headlines screamed: "Pope Pius Condems Rhythm," and "The Pope Advocates Killing Mother to Save Child." It caused quite a furor. In non-Catholic circles, particularly among religious leaders, there was quite a disturbance. In fact, the newspaper of one religious body said, and I quote: "The Pope's attitude was inhuman, callous, and very cruel." The Pope, in another allocution delivered in November, clarified the confusion

The Reverend John P. Kenny, O.P., Ph.D., is Head of the Department of Philosophy at Providence College.

caused by his previous statements. Many Catholics were also disturbed. I know of one doctor who had ten phone calls in one day from Catholics seeking advice. We priests were approached by many persons who asked: "Is the Church changing her doctrines?" Having had similar experiences in the past, we said, "Wait until we see the text of the Pope's talk. Let us read what the Pope said." For, the newspaper is not a theological journal, and we do not expect the daily paper to interpret our theology.

We waited and, in time, we received the text of the allocution. In fact, we received one of the most beautiful documents that has come from the Vatican in many a day. In this allocution, the Pope discusses many phases of married life and particularly the moral aspects of married life. There are, in fact, eight different moral questions mentioned in this allocution. It is a brief resume, a summary of the Catholic moral doctrine on marriage. It is also a beautiful tribute to Pope Pius XI's encyclical on *Christian Marriage*.

I think we can safely say that there is nothing new in this allocution; there is no new doctrine. The Pope was merely talking to these midwives and explaining to them that they have an apostolate, that they should help the Church, that they can influence persons whom Catholic priests cannot reach. Even though there is nothing new in this document, it is very important be-

cause it explains Catholic moral teachings simply and precisely. In particular, several doubts concerning the so-called rhythm theory have been clarified.

The purpose of this lecture is to give you a presentation and an explanation of the doctrines contained in the pamphlet *Moral Problems Affecting Marriage*. We shall mention each one of these eight problems some of which will be given more attention than others. For the sake of convenience, we shall follow a different plan than that followed by Pope Pius XII in his allocution.

#### The Theme

The theme of the allocution is this: that the moral values of married life must be respected and upheld. The Pope condemns what he calls "The Modern Guides to Matrimony." He is referring to the books, articles, and pamphlets on marriage in which the technique of love is explained and sometimes illustrated. You are intelligent people and you know that the book business can be very profitable, particularly when a treatise on sex is presented in the form of a "scientific" discussion. The Pope says: "To exalt, therefore, as is frequently done today, the generative function in even its right and moral form of conjugal life" is an error and an aberration. (No. 56)\*

<sup>\*</sup> Each paragraph of the allocution is numbered; the parenthetical numbers in this chapter refer to paragraphs in the allocution.

It is a serious inversion of the values as established by Almighty God. There is a grave danger of deviation from the path of righteousness, deviation not only of the mind but also of the affections, particularly where young persons are concerned. The Pope is speaking of all young persons whether engaged or newly wed, and especially of the "young and innocent."

#### Nature of Marriage

The Pope points out that Catholics should have a solid background, i.e., a comprehensive knowledge of the true nature of marriage. It is not the intention of the Pope and it is not our intention to hide the truth from the eyes of Catholics. The Pope is merely insisting that Catholics should clearly understand the true nature of marriage; that they should understand the moral aspects of marriage and all that is implied therein. This marriage forum is one means of enlightening Catholics. We do not have time to discuss the nature of marriage in detail. I presume that most of you know the doctrine in general. I do want to point out, however, that this allocution insists upon the fact that marriage was instituted by Almighty God. In the allocution, the Pope refers time and again to this basic truth.

What is the purpose of marriage? Why get married? Marriage is a way of life instituted by God. If you want proof, open your bible to the Book of Genesis and read it. More-

over, Christ raised marriage to the dignity of a sacrament. It is a way of life; it is a vocation. It is a vocation in which the parties take solemn vows, just as I have taken solemn vows. The state of matrimony is a means of sanctification for the spouses, just as the priesthood is my means of sanctification. It is a real vocation; it is the way God intended that the spouses work out their salvation.

Marriage is of natural institution, that is, nature itself inclines persons toward the marriage state. This can be proved in several ways. Physiologically, the sexes are not alike; their anatomical structures are different; they complement each other. Moreover, psychologically, the sexes are not identical. The mental characteristics and the personalities of male and female are surprisingly different. In the plan of Almighty God they were designed to balance and complement each other. Both the psychological and the physiological differences which exist between the sexes indicate that marriage is natural to human beings.

#### Purposes of Marriage

There is one aspect of marriage that is most important, namely, a knowledge of what is termed in theology the ends or the purposes of marriage. If you were to sit down in some quiet place and ask yourself: "what is marriage for," you would come to the conclusion that the primary purpose of marriage is to beget

children and to educate them. Moreover, you would conclude that marriage is a state in which the persons give mutual love and support. These are the secondary ends of marriage. Now, it is very important that you fully understand what the primary and the secondary ends of marriage. are. Practically all of the moral aspects of the situations and problems that arise in the marriage state are solved on the basis of this distinction. Incidentally, the Pope in his allocution reminds us that in 1944 he condemned the opinion of some theologians who maintained that the begetting of children is not the primary end of marriage, and that a few years later the Holy See again proscribed that erroneous teaching. (No. 48) Mutual love and support constitute the secondary ends of marriage. They are good and noble goals of marriage, but they are secondary—they are subordinated to the primary ends of begetting and educating children.

#### The Contract

The consideration of the nature of marriage must also include the fact that it is a contract. In making the contract, the spouses must give their consent freely, there should be some external manifestation of the agreement, and there may not be any conditions affecting the validity of the sacrament attached to the consent. If a marriage were contracted conditionally, this factor would affect the very contract itself. The Pope himself

gives us an example in his allocution. He says: "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 the invalidity of the marriage itself." (No. 32)

By reason of this contract, the two parties acquire certain rights which, in turn, beget certain duties. These rights and duties are sacred. The marital contract bestows the right to the body of the other spouse—the right to beget children, to foster love, and to satisfy the sexual appetite. When a right exists in one person, it begets a correlative duty in another. Both of the spouses have rights and, therefore, there are corresponding duties in each party. These sacred rights are also very important and will be referred to when we explain the moral aspects of marriage.

I have discussed the nature of marriage very briefly because I presume that most of you know that doctrine. The Pope, in his allocution, having emphasized the true nature of marriage, discusses the two moral questions which affect the true nature of marriage.

#### Artificial Insemination

The first is the question of artificial insemination which may be de-

fined as any attempt to fertilize by a means which is a substitute for natural sexual intercourse. Pope Pius declares: "To reduce cohabitation and the conjugal act to simple organic function for the transmission of seed would be converting the home, the sanctuary of the family, into a mere biological laboratory." (No. 51) The act of carnal intercourse is a very personal action between husband and wife. In that action, there is the mutual fulfillment of duty and the mutual expression of love. It is an action by which the two spouses become as one. Now all forms of artificial insemination are unlawful because they involve a twofold perversion of morality. First, there is the perversion of the sexual organ. It is a fundamental principle of theology that you may never do evil to obtain good. Any and all the techniques, whereby the seed is acquired or procured, are evil. Masturbation, interrupted and condomistic intercourse are evil means. Secondly, artificial insemination is unlawful and immoral because it is contrary to the marriage bond. If a third party may enter into the marriage bond, the marriage bond is transferable. If this principle were carried to its logical conclusion, social immorality and chaos would result. The marriage bond is not transferable. The husband may not say to a proxy father "You may beget a child by my wife." Whether it is done physically or by way of the test tube, it is still immoral.

#### Impotency

Relative to the true nature of marriage, the Pope also discusses the question of impotency. In theology, impotency is the inability to perform a generative kind of act. In other words, it means that intercourse is impossible because of physical or psychical reasons. It should be obvious that impotency affects both the primary and secondary ends of marriage. Theologically, it is a diriment impediment which means that an impotent person is incapable of contracting a valid marriage.

Impotency is not to be confused with sterility which is the inability to effect conception after numerous attempts. Sterility is not an impediment to marriage. It renders the marriage neither invalid nor illicit. The law of the Church concerning impotency and sterility is as follows: "Impotency anterior to the marriage and perpetual, whether in the man or in the woman, whether known to the other party or not, whether absolute or relative, annuls marriage by the very law of nature. If the impediment of impotency is doubtful, whether the doubt be one of law or of fact, the marriage is not to be hindered. Sterility renders the marriage neither invalid nor illicit." (Canon 1068) The Pope, in his allocution, reiterates the teaching of the Church when he says: "Therefore, when this act, in its natural form, is from the beginning and permanently impossible, the end and object of the marriage contract suffer

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from an essential defect." (No.53)

Next, we shall discuss questions related to the controlling and prevention of conception. The Pope devotes many sections of his allocution to these problems.

#### Contraception

First, let us talk about unnatural birth control or contraception. The Pope condemns any and all forms of contraception. He quotes the encyclical on Christian Marriage of his predecessor, Pope Pius XI, as follows: "Every attempt on the part of the married couple during the conjugal act or during the development of its natural consequences, to deprive it of its inherent power and to hinder the procreation of new life is immoral." (No. 24) This is the law of God. It was true yesterday, it is true today, it will be true tomorrow, and always. Unnatural birth control is contrary to both the natural and the divine law.

Once again, sit down in a quiet place and ask yourself why you have the sexual faculty. You will arrive at two conclusions. The primary purpose of that faculty is to beget offspring; the secondary purpose is to alleviate concupiscence in the married state. The procreative faculty, in the plan of Almighty God, is ordained primarily to the preservation of the species and, secondarily, it serves the individual. In other words, Almighty God has ordained that the species be propagated by means of natural human faculties.

Contraception, in any and all forms, is immoral because it entails the abuse of a natural faculty. Almighty God has attached pleasure to the use of our faculties. In varying degrees, there is pleasure in eating, drinking, seeing, smelling, tasting, and touching. I could enumerate all of man's faculties and show you how there is pleasure to be derived from the use of these faculties. When we consider the sexual faculty, we find that there is a tremendous amount of pleasure attached to the use of this faculty. Almighty God wanted the human race to continue. Now, the unnatural use of any faculty is evil and sinful. Eating, for examle, is a good action, but a person can make a glutton of himself; he can act unnaturally; he can commit sin. The same applies to the drinking of alcoholic beverages. When a person drinks excessively, the action becomes evil. Self-abuse and contraception are immoral and sinful for the same reason-because they entail the misuse or the unnatural use of a natural faculty. Unnatural birth control abuses the generative faculty. Many forms of contraception violate the Divine Law which God gave to Moses, namely, "Thou shalt not kill." Other forms of contraception are condemned in the Book of Genesis where we read that when Juda suggested to his son, Onan, that he raise up an issue to his dead brother, "He knowing that the children should not be his, when he went in to his brother's wife, spilled his seed

upon the ground, lest children should be born in his brother's name. And therefore the Lord slew him, because he did a destestable thing." (38:9-10) That is the word of God.

#### Sterilization

The Pope mentions one specific form of contraception, namely, sterilization. He condemns both male and female who have themselves sterilized in order to prevent conception. The Pope says: "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 precreating a new life." (No.27)

Catholic theologians make a distinction between direct and indirect sterilization. This distinction is very important from the moral viewpoint. Direct sterilization is that which aims at making procreation impossible; it is that which is intended either as an end in itself or as a means to an end. Pope Pius declares that "direct sterilization, 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." (No. 27) Direct sterilization is a grave violation of the moral law. Even public magistrates have no right to permit it, and they have no right to prescribe it for innocent people.

Indirect sterilization, as the term implies, is willed indirectly. It occurs as the normal effect of an operation

which is necessary for the health of the whole body. It is lawful for a man or woman to undergo a necessary operation which will cause sterility. The operation is willed directly, the sterilization is indirectly willed. The distinction between direct and indirect sterilizatin is most important; the former is unlawful, the latter is lawful whenever a proportionately grave cause is present.

#### Rhythm

We come now to a topic in the allocution that provoked quite a bit of discussion. It is the question of natural birth control. The Pope begins his discussion by saying that: "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." (No. 29) We may state it very bluntly by saying: "May a married couple make use of the so-called rhythm theory?"

The rhythm theory, as we know it today, is comparatively recent although the facts upon which it is based are not. Several books in the Old Testament manifest the fact that the Jews knew about it. But today the rhythm theory is based upon the findings of Doctor Knaus and Doctor Ogino who, though working independently, arrived at practically the same conclusion in 1930 or thereabouts. Since that time, there has been considerable discussion on this

question of the periodic cycles of fertility and sterility.

There has been a theological problem. The theologians have been arguing as to what constitutes a proportionately grave cause to justify a married couple in making use of these periods of natural sterility. The doctrine has been clarified by the Pope in the allocution. This doctrine is not new, but it has very definitely been clarified. The teachings of the Pope can be summarized in the form of four conclusions.

### Four Moral Principles

The first conclusion is as follows: A married couple can make use of their matrimonial rights on the days natural sterility too. (No. 31) Now, in this allocution, there are many distinctions; these distinctions are very important. You have to watch every little word—and the word "too" is significant. To state it briefly, the Pope says that the fact that conception is unlikely or improbable is not a reason for abstaining from intercourse. Husband and wife may use their rights.

The second conclusion pertains to the use of the marital rights on the days of natural sterility exclusively. The Pope's teaching may be stated in the following manner: A married couple may limit the use of the matrimonial rights to the days of natural sterility, if sufficient and secure moral reasons are present. (No. 33) In other words, they may make use of the rhythm theory if they have a

good moral reason for doing so. The solution, therefore, depends upon the intention of the two spouses.

The problem may be stated in the form of a question: "Is there a sufficiently grave reason for this particular couple to restrict their acts of intercourse to the days of natural sterility?" The Pope answers: "The mere fact that the couple do not offend the nature of the act and are prepared to 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." (No. 33) The reason is that marriage is a state of life which confers certain rights and imposes certain duties. Among these positive duties is that of begetting and rearing children. It is a duty which is imposed by nature itself; it is a duty imposed by God. In the words of the Pope: "nature and the Creator impose the function of helping the conservation of the human race." (No. 35) The fulfillment of a positive duty may be omitted when serious reasons are present. This is where we have the clarification I have already mentioned. Theologians have argued as to what constitutes a serious reason. The Pope states very explicitly that there are serious reasons which justify the use of the rhythm theory. Moreover, he enumerates four reasons, namely, medical, eugenic, economic, social.

The following examples will serve

to illustrate these four reasons. It sometimes happens that because of the physical or mental condition of the mother, pregnancy is inadvisable. If this is the prudent judgment of the physician, I believe it to be a sufficient medical reason. A eugenic reason would be the case in which there is the real possibility of giving birth to a physically deformed or a mentally retarded child. The financial inability to provide a decent living for the family could be an economic reason. However, we must keep in mind that we are speaking of the necessities of life, not of its luxuries. Social reasons might include the case in which a couple is unable to obtain adequate housing facilities. In a particular case, any one of these reasons could be serious enough to justify the use of the rhythm theory. One word of caution, however, must be stated. Husband and wife should not presume to judge these moral questions before consulting a priest and, in matters pertaining to health, a physician.

The Pope declares that these reasons "can exempt for a long time, perhaps even the whole duration of marriage, from the positive and obligatory carrying out of the act." (No.36) But, he warns, if there are no similar grave reasons either of a personal nature or arising from external circumstances, then the determination to avoid conception habitually is unlawful. Remember that each of us has a personal responsibility to Almighty God. Husband and wife

must answer for their actions—both personal and marital.

The Pope's third conclusion follows as a corollary: For a married couple to shun its primary obligation always, deliberately, and with no serious motive, would be a serious sin against the very meaning of conjugal life. (No. 35) The primary purpose of the conjugal society is to beget offspring. Such a mode of living, says the Pope, "can be derived only from a false appreciation of life and from reasons having nothing to do with proper ethical laws." (No. 36)

The last conclusion pertains to extreme, and rare, medical cases. The Pope says: In an extreme medical case, in which the risk of conception cannot be taken or must be avoided completely, and in which the use of the sterile periods does not give sufficient security, the only alternative is complete abstinence from every complete exercise of the natural faculty. (No. 37-38) It is sometimes argued that such abstinence is impossible that it is heroic—that God does not oblige people to do the impossible. The Pope's answer to these objections is that "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." (No. 40) Many years ago the Council of Trent quoted the great St. Augustine who 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." (No. 40) We find great heroism in the world today—even heroism in the service of injustice. Is it asking too much to find heroism among those who are followers of Christ? On the contrary, declares the Pope, "It is wronging men and women of our times to deem them incapable of continuous heroism." (No. 41) With the grace of God, they are capable of great sacrifice in the living of their married lives in accordance with the laws of God.

### Abortion

We have already mentioned that the Pope's words concerning abortion were misinterpreted by some newspapers. He was merely explaining the traditional Catholic teaching relative to the right to life, namely, that every human being, even the unborn child, possesses an inviolable right to life. This right is not bestowed by the parents, nor by society, nor by any human authority; it comes immediately from God. God alone has absolute dominion over this right to life. Consequently, any direct attack on innocent human life as a means to an end is unlawful. The reason should be obvious to any normally intelligent person-it is forbidden by the natural law and by divine positive law. This is what the Pope said: "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." (No. 12) It was this statement that provoked the newspaper of a large religious denomination to print: "The Pope's attitude was inhuman, callous, and very cruel." Because of this attack, or perhaps in spite of it, the Holy Father expanded his remarks in an allocution delivered one month later on November 26, 1951. Speaking on the inviolability of human life, he said: "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." This statement is most clear; it is an unequivocal declaration of the teaching of the Church—and of God's law.

The Marriage Act

Toward the end of the allocution, the Pontiff discusses the morality of intercourse. We have stated that, in order to insure the conservation of the human race, God has ordained that great pleasure be derived from the use of the sexual faculty. The Pope says: "In seeking and enjoying this pleasure, therefore, couples do

nothing wrong." (No. 59) However, as with all human faculties, the procreative faculty must be used in moderation. Human beings must regulate their actions to the norm of reason. An immoderate action is unreasonable and, as a general rule, is sinful.

Some persons, moreover, invert the order of the purposes of intercourse. The norm, says the Pope, 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." (No. 60) When speaking of contraception we pointed out this order, namely, the primary end is the begetting of children and the secondary end is the alleviation of concupiscence. The secondary end, pleasure and satisfaction, must be subordinated to the primary purpose of the act. This norm continues the Pope, "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." (No. 60) Concluding his remarks on this topic, Pope Pius declares that the moral law does 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." (No. 65)

Happiness in marriage is not in proportion to the mutual enjoyment of conjugal relations, but rather in proportion to the respect which the spouses have for each other. Respect implies love; love demands sacrifice; and only by sacrificing can a married couple remain one in mind, one in heart, and one in affections.

### QUESTIONS FOR REVIEW

1. Why is the Pope's allocution important? 2. What are the eight topics discussed by Pope Pius in his allocution? 3. Why are the so-called "Modern Guides to Matrimony" dangerous? 4. What are the primary and secondary ends of marriage? 5. Why is artificial insemination immoral? 6. How does impotency differ from sterility? 7. Why is impotency a diriment impediment to marriage while sterility is not? 8. What are the primary and secondary ends of the procreative faculty? 9. Why is the unnatural birth control immoral and unlawful? 10. When is sterilization lawful and when is it unlawful? What determines the morality? 11. How does natural birth control differ from unnatural birth control? 12. What are the Pope's four conclusions relative to the rhythm theory? 13. What four reasons may, in a particular case, justify the use of the rhythm theory? 14. What does the Pope say about heroism in marriage? 15. Why is direct abortion unlawful?

QUESTIONS FOR DISCUSSION

1. How much knowledge should an engaged couple have relative to the moral aspects of marriage? 2. Discuss the points of similarity which exist between the vocation of marriage and that of the religious life. 3. Discuss the rights and duties of the marital state. 4. Discuss Canon 1068 relative to impotency. 5. Discuss the nature of pleasure and its relation to morality. 6. Discuss eugenical and punitive sterilization. 7. Explain the fact that nature itself controls births.

# 4. Getting Along

# (Excerpts from Talks)

# Four Married Couples

### THE HUSBAND SPEAKS:

WE COME to you tonight not as experts on the subject of "Getting Along" but simply as a married couple with a family, now living through the experiences which may be yours in a few short years. Although no two couples have exactly the same problems, the joys and sorrows of married life are similar for all, and all hope to make their marriage as perfect as possible in their own eyes and the eyes of God. Since a true Catholic marriage is a twofold partnership-of the husband with the wife, and of the couple with God, then give your love and help to each other at all times, remembering too, to ask for God's help in all you do whether it be little or big. Only in this way can we hope to gain the graces that were meant for

us when He himself raised this partnership to the dignity of a sacrament.

Partnership

When two people think of working together as a team in business they check and investigate each other, consider the similarities and the differences, review the abilities and the past records and only when they feel that there will be an excellent chance for mutual benefit and success do they merge. Even after this careful consideration, both know that their combination can be dissolved if one or the other wishes it. Not so with the Catholic marriage union, however, for this is a contract for life whether it be for better or for worse. If only every married couple would consider this point carefully before marriage, realizing its significance, and follow it through

This chapter is made up of excerpts from talks given by Charles and Sally Reynolds, parents of ten, Eugene and Eileen O'Reilly, parents of eleven, Robert and Mary Breckel, parents of four, Edward and Helen Donnelly, parents of eight. These talks were part of the Marriage Forum between 1950 and 1956.

in its binding qualities until death, how much less juvenile delinquency would we have and the other attendant sorrows and disasters of worldwide scope which come as the result of broken homes. Not only do the husband and wife suffer in a union that should never have been, but also any children that God may have sent to bless that union. Therefore prepare well for this important step that can lead you and yours to your eternal destiny in heaven or in hell.

Since you will be members of the "Double-Harness Club," think of the power and the cooperation and the work done by a pair of horses in double harness. Where there is close partnership, there is no "boss," for no boss is needed. You work best and most successfully when working together in all things, for two heads and two hearts and two minds, properly attuned, are certainly better than one alone. This teamwork of husband and wife working together to solve their common problems can bring peace and happiness to them and lay the solid foundation for the lives of their children. Can one rally "get along" well in such a close relationship which requires mutual help if one of the pair is determined to "rule the roost?" "Working together" seems to be the prevalent theme today and it is evidenced by articles appearing daily in the newspapers and magazines. I was reading in the latest McCall's of two young married couples who, as it were, all "doned the pants" to help

build houses for each other. How refreshing to read something along this line rather than accounts of why "John doesn't get along with Mary," etc. As the Providence Journal of February 27th featured a story about the 95% of the good "kids" in our country as opposed to the 5% of delinguents, we would like to have and should have more accounts of the large percentage of happily married couples rather than the many stories of the unhappily married people. It is a wonder that more young people aren't scared away from marriage when they read about and see on television so many psychological dramas of frustrated mixed-up married lives. Thanks be to God, most of our Catholic marriages can be and are of the normally happy type, even though they still include the "ups and downs" of everyday life.

Did you read the recent article which put the apron on the father and gave him the title, more-or-less, of the unpaid maid? It is a well known fact, with the advent of working mothers and early marriages among servicemen or ex-servicemen who are going to school, that the father has assumed more of a share in attending to household duties. This does not and should not relegate "papa" to the role of the forgotten man as has happened in some cases. In the Holy Family of Nazareth St. Joseph was the least of the three, yet he was the head of the family. The father should assume his rightful place as the head of the

house and, as the Encyclical of Casti Connubii of Pope Pius XI reminds us, the husband is the head of the family, the wife is the heart. Each should take the leadership in that sphere of activities which is usually handled by the man or by the woman, but in things that are common to both, there should be a united front. To children, the father should represent the seat of authority and a person to look up to, without taking away from the mother any of her glory as the seat of love and affection. Elimination of much of our national delinquency would result if more of our fathers assumed their proper responsibilities in leading their boys toward manhood and directing their interests into the proper channels. By setting the proper examples in their roles as husband and fathers, men could give their daughters the knowledge of what to look for when they are considering what they want their male friends to be like.

Question of Authority

Children, even the best children, will sometimes try to work one parent against the other when it comes to matters of discipline. When the time comes for thought on this matter, there should be discussion and mutual agreement by the husband and wife on the general principles of their handling of discipline. There should be no division of authority but rather each case should be handled by either partner as it comes up. The prelude to father's

supper shouldn't be a recitation of Junior's misdemeanors of the day with the matter of punishment dumped into father's lap just before the arrival of the first course. Mother should have taken care of the appropriate punishment at the time of the incident when its effect would have had more meaning, yet the father should be acquainted with the important happenings of the day so that he can help out with his advice when necessary. Children are not apt to play one parent against the other, if they know that both parents agree on general principles and have mutual respect for the decisions of each other.

## Discipline

Discipline in general should be firm and just-but mild, for outbursts of temper and anger never help matters. However, we may find at times if we take a well turned parental hand-mix it with a little palm oil—and apply it with pressure to certain vulnerable parts of the anatomy that the resultant surge of latent intellectual output may astonish even the poor receiver. Most parents find that, if all small cases of discipline are properly solved while the children are young there is a good chance that no serious big problems will arise. If we could trace back on the serious problems that are receiving so much and sometimes too much publicity today, I think we would find in very many cases that they were due to a breakdown in

good, healthy, normal Christian relationships in the home either between the parents themselves or between the parents and the children. How can the children throw off the feelings of insecurity, frustration, bewilderment and even despair when there is a lack of affection and interest on the part of their parents as the result of infidelities, separations, and divorces.

### Having a Family

What about having a family? This question should be well discussed and carefully thought about by both partners before marriage. There is nothing common or humdrum in working together with God in bringing children into life and guiding them into eternity. If it's possible don't put off having a family in order to obtain many desired worldly possessions. You'll never have enough money to buy all the things you want and have children too. Can you really afford a family-no, not if you want everything else too. If you figure out how best to spend the money you have on the things that you need, you'll find the way clear for children, if you value them more than mere things.

Many unenlightened people feel sorry for large families. They don't realize that most of these families don't have to feel sorry for themselves for they have compensations that money could never buy. In *The Christian Family* magazine of last month there is an interesting article

entitled "Rearing Eight and Loving It" which points up this fact.

## The Large Family

A large family necessitates more sharing, but this very sharing helps to increase love and affection and these are the warm cornerstones of happiness itself. We have often heard that parents keep young in spirit with their children-and although it is true that more children bring more headaches and trialsit is equally true that they also bring more joys and pleasures. How many cold hearts and frozen faces are thawed daily by the winning smile of a passing child. God can never be outdone in generosity and so with each new child, properly and conscientiously brought up by parents, there will also come the added graces necessary to take care of him. Often times the very having of a larger family gives paretns the necessary incentive to work harder and achieve more than those with smaller families or with no family at all.

You have often heard the remark, "You don't miss what you don't have" but then again should you miss what you can have? There are few thrills to compare with the warm feeling in your heart when for the first time your baby wrapped her arms around your neck, put her head upon your shoulder and quietly fell asleep, or when you proudly watched as baby took her first few steps alone and then fell laughingly into your outstretched arms. Only another par-

ent will undestand when a new father excitedly exclaims that Junior just said, "Da-Da" even if everyone else is sure that the child just grunted as the result of a gas pain. What worry and fear wrack the mind of an anxious parent as he rushes his child to the hospital after an accident has occurred, and then what relief and joy are brought by the words of the doctor as he says, "He's going to be all right, now." The solemn face receiving First Holy Communion, the few lines spoken in the school play, the clear, and sometimes off-key voice that you recognize in the chorus, the picture of the girl in white in the Confirmation procession—these and many other memories become a real part of your life.

### Money

And now we come to the problem of money-and believe me there are many cases where we find that differences and difficulties over money matters contribute to a large extent to the failures of married life. On the lighter side they also furnish us with moments of laughter such as the story of Joe Green who told his friend that he had made up his mind to speak to his wife about using a little more economy in the household. Next day, however, Joe looked pretty sad. "Was your lecture effective?" his friend asked. "You bet," said Joe, "it seems I'm going to give up beer and cigars." I liked the recent cartoon in the Saturday Evening Post. It shows husband and wife going out

of a department store loaded with bundles and as he passes the information booth (evidently for the second time that day) the husband growls to the lady in the booth, "Blabbermouth." Or, maybe you would prefer Norman Jaffray's poem which goes:

You're perfect, dear, in every way—
Congenial and consortable:

But when I get your bills to pay, I find you insupportable.

We find today many courses being offered to an interested public on subjects which help to boost the earning power of the wage earners but how few we find which tell our citizens how to spend wisely. Homemakers need training in and must give attention to things that will help prevent the money quarrels which lead to the breaking up of many of our homes. Each year we notice on all sides an increase in effective sales techniques which help to part us from our money but we see little improvement in our knowledge of how to spend a limited income wisely. Each couple should set up for themselves certain standards of living which are best suited to their own particular case and as their financial circumstances improve so also will their standard of living.

We cannot and should not try to imitate our neighbors in this matter but rather should aim to be satisfied with what is enough for us and not try to push beyond ourselves in an effort to keep up with those wellknown Jones's. In this way we can keep our compact little unit—our family—on an even keel and escape from many of the headaches of the dollar down and a dollar a week set.

Part of the joy of living of a married couple consists in planning and anticipating and working and striving together for something better even if we never reach our desired goal, the working together has brought us close and achieved a unity which is hard to come by otherwise.

It is this getting together—this idea of two people with one purpose that is important, for by perfecting our unity, we perfect ourselves and pave the way for our continuous happiness and eventual sanctification.

### Budget

To get back to that money problem, I think couples should be able to purchase all the necessities for starting a modest home with very few, if any, time-payments hanging over their heads. There should be a normally certain steady income, and most important a willingness to work harder than you ever have before because more is dependent now upon your efforts. If you have the money, it may be wise to buy now the things that you will need later. For if children come to bless your home, you will find very little surplus money that won't be used up on them in the years to come. Some systematic plan of worthwile saving should be worked out from the beginning, and we found that keeping a budget can

be most helpful to any family but particularly to a young married couple. I mean a realistic budget that is worked out and agreed upon together and not one that is dominated by the man or one that gives in to the whims of the woman. The budget should be elastic and one that can be changed from time to timeeither enlarged as circumstances improve or curtailed when the necessity arises, without throwing the basic plan out of kilter. It should not become a weekly or monthly confusing mathematical nightmare which causes arguments rather than eliminates them but should serve rather as a mariner's compass or a guide to better living and not as a Simon Legree which takes the joy out of life.

### A Family Budget

One couple found a family budget, as opposed to an individual allowance system, has worked to great satisfaction for the parents and the children. It stifles individual selfishness and utter disregard for the other fellow and in its place brings the pleasures of sharing with its accompanying appreciation and increase in love and affection. We have found that a larger family by its very nature creates more sharing, and with the children surprises bring more pleasure than pay. Luxuries are always enjoyed by all, but, for children, I believe, nothing takes the place of the love and affection and increased interest of parents in all that concerns their youngsters. The lack of these three things in so many of our homes today, I believe is the prime cause for our widespread juvenile delinquency. if parents would only stop trying to get for themselves and give to their children so many material things, and instead, try to exemplify in their lives and instill in their children some of the good old fashioned spiritual values, we would see a steady decrease in the number of broken homes and the consequent broken lives.

May I conclude by stating for you engaged people and restating for you married folks some of the words from the wedding ceremony: "Henceforth you will belong entirely to each other; you will be one in mind, one in heart, one in affections. And, whatever sacrifices you may hereafter be required to make to preserve this common life, always make them generously. Sacrifice is usually difficult and irksome. Only love can make it easy, and perfect love can make it a joy."

One writer has said that—every Catholic home, whatever may be its financial status or its material conditions and appointments, can be, and always is, one of three things: It is either a paradise, a purgatory, or a hell, depending upon the love that prevails or is lacking in it. All of us here might well ask ourselves the question: "Are we willing to do what we can to make a paradise of our home here on earth so that we may better deserve and obtain an eternal paradise in heaven?"

### THE WIFE SPEAKS:

When I read the title for our talks tonight, "Getting Along," I felt it should have said "Getting Along Well' or "Getting Along Successfully." Today the phrase "Getting Along" seems to imply that you just about make out, that things could be much better but are not. Certainly in no field is the adverb so important as in marriage. We must never be content to sit back and be satisfied with half measures. Each couple must put into practice all of the patience and understanding that they can manage. Someone said to me once, "Do you think I can get along with her?" My answer to that was "It isn't can but will you get along," and I firmly believe that that is true. You need a great deal of determination entering marriage, determination that you are going to work for a successful marriage, that yours will be perfect and that you will lose no opportunity to make yours the best ever.

Husband and wife are made to supplement each other to make a working marriage. The husband has the very important job of supporting and protecting his wife and family, while the wife's part is to lend encouragement and sympathy to face the trials of getting ahead.

## Man's Work—Woman's Work

There is no way of determining how much is to be done by husband and wife to make a working marriage. There is no question of keep-

ing things even as far as time is concerned. The work load of each is entirely different and done under different conditions. Just because the husband works eight hours doesn't mean that the wife can punch a clock and stop work, too. Neither should the husband be required to come home and pitch in to finish off the day's work there. He should be willing to lend a helping hand, especially when there are several small ones at the same time, but, as the family grows older, the need for this should lessen, and we should remember that he too gets tired and needs some time to be with the children. to aid in home work and their recreation. The children see enough of their mothers all day and they need the companionship of "Daddy." He will always find plenty of "man's work" around the house to keep him busy as it is. Did you ever yet see a house that didn't need something repaired, some grass cut, or some snow shoveled?

Everyone entering marriage should do so anticipating a complete change in his life. Your basic nature may not change, but you must be ready to compromise and do what is best for both. This does not mean surrendering your rights, but rather adopting the outlook that we can not have everything we desire.

### Now Two in One . . .

You think of yourself as a couple —your plans are made for two. You are no longer a "lone wolf" to come

and go as you wish. Naturally you will keep up your friendships and associations, but not to the point where they will interfere with the working order of your marriage. Your whole outlook, your interests. your living is going to change, and "I" in your planning will automatically become "We." There is no place in a good marriage for people who are going to stand on their rights "no matter what." You all know several of the "rugged individualists" and I'm sure you've found, as we have, that they are generally very lonely, bitter people. If they wouldn't think so much of themselves but would give a little more, they would receive much more in return.

Your main interest in marriage should be your partner-not what is he going to do for me, but what can I do to make him more comfortable and happy. If you enter marriage with the one goal of making your partner happy, and work at it wholeheartedly and earnestly, you will find that as this develops you will be happier and more contented than you ever imagined you would be. Whatever either puts into a marriage, redounds to both. In reading Father Bede Jarrett's House of Gold I came across a very true statement and one that needs emphasizing today when more and more women are seeking work outside the home. He said, "To make marriage a success you must put all your heart and mind to it. Her married life is above all things the supreme business of the mother.

Success in other lines will not compensate for failure here, so nothing must be allowed to interfere with her obligation of motherhood and wifehood." He goes on to say that regardless of what we get into—business, profession, hobby, amusements, etc., her home is her first obligation.

Everyone has faults. And, sadly, marriage is one place where they can stand out glaringly. But remember, they are on both sides and we should learn from the start to make allowances for them. Try to play up each other's good points and the bad ones will become less evident. As Bishop Sheen said in one of his talks, "When one thinks well of us, we try to be worthy of that opinion."

## Guard Your Tongue

Along this line, I would suggest, too, that we guard our tongues in speaking of our partners. Even little things or chance remarks can be misconstrued by outsiders. It seems to be the style to make light of these very wonderful human emotions by ridicule or jokes. To everyone outside, the person you married should be the best, the finest person in the world-and don't be afraid to say so. Sometimes couples have little difficulties in the beginning that could be magnified all out of proportion by an outsider. Do not let on to anyone by word or look that there are any differences. The strange thing is that even after things are all going smoothly, people always remember "The disagreements those two used to have!" if they have heard of it.

A married couple must present to everyone an absolutely united front. You may, and in all probability will have differences, but keep them that. Keep back the extra word that could change it from a difference to something more. From the "Quotable Quotes" in the *Readers Digest* I quote: "In married conversation, as in surgery, the knife must be used with care."

Responsibility

When you have finally reached the point where you have decided that you are serious enough to accept the responsibility of your vocation and setting up a new family unit, you must also accept the responsibility of making your own decisions. As a new unit you must work together to build a strong unit that will withstand the many trials that will beset you in the years to come. If you establish the habit of working together on your own affairs without seeking outside advice on every little thing that happens, you will find that your family unit will become more firmly established and you will be respected more by everyone, including your families which maybe would like to have quite a bit to say about your plans. I don't mean that you shouldn't seek advice from the older people, or people who by their various positions are qualified to give it, but I do mean to seek it only when necessary and on things that require it. If you do seek advice be sure that you do so with the knowledge of your partner. Talk it over ahead of time. You will want to do nothing that will make your husband or wife feel "left out."

You have got to learn to stand on your own feet and do what is best for your marriage and there is no better time to start than right at the very first plan. Remember-no one, no matter who it is, will have the same interest in your family that you have, and it is your duty to consider the position and wants of your spouse and your family first. We all owe a great deal to our parents and, if necessary, we we must stand ready to do all we can for them, but your own family is your main consideration. You naturally want to establish close bonds between the grandparents and your children because grandchildren are pure joy to the oldsters. It is no false saying that they give them a new lease on life. If you start out at the beginning with that feeling of independence being built up, you will find that much happy visiting back and forth will bring about pleasant relationships all around. At this point, too, it might be well to point out the great increase in the demands being made on grandparents by young people today. Remember, they have been through the business of child raising and responsibility and even though they are ready and willing to help out, they are entitled to their chance for freedom to come and go as they wish. It isn't fair to them to burden them

with our worries, and responsibilities and children.

"Cloudy Days"

Just because you get married does not mean that you automatically turn on sunshine for the rest of your days. It may seem so at first but there will be many days when life looks dark and gloomy and you tend towards discouragement. Illnesses or worry or upsets of one kind or another can make us snappy and cross and not very pleasant to live with and that is the time when we need an understanding partner-when just the right word or a pat on the back can bring us out of that mood. One other thing that can do most when you become discouraged or disgruntled is faith in God. Faith that what is happening is part of God's plan and that even thought the end is not in sight there is a reason for what is happening. If every young couple would place their marriage in God's hands and trust Him, they will find His blessings being showered on them in the form of contentment, peace and happiness.

As time goes on you will find that you will learn to rely on each other more and more. You will suffer the loss of members of your families either through death or marriage and suddenly you will find no one is able to lend a hand in your emergencies. You will always have one person there—your husband or wife. You must build up this feeling of dependence on each other right from the start. In illnesses or upsets of one

kind or another each one should be able to take over and keep the house and family rolling along as smoothly as possible.

As this dependence and reliance grows, you will find that you almost seem to think alike. You can anticipate the other's wants and you find yourself waiting a moment to catch their feelings before you blurt out your thoughts.

### Greatness—A Lot of Little Things

These things I've mentioned are all little things, not great big life and death matters, but things that will help bring and keep you closer together, which is what you want in your marriage. Last year, after our talk, someone said, "You make it sound so easy that we decided to get married." If you're looking for something easy don't get married. If you are willing to strive hard, shoulder responsibilities beyond your present conception, face decisions, make huge

adjustments and most of all, to submit to God's will, then marriage is for you. Life is all trial and some errors and some wonderful successes and it is these successes that make anything worth going through.

It may be something for you to know that tonight we face something in common with you. The next ten years ahead are just as much of a mystery to us as yours are to you. We are just starting our children into their teens, our financial setup will change with the advent of high school, our expenses are going to mount continually but we feel that with planning and working together it will work out. Just remember you will always have problems of one sort or another to be solved. All we should ask is the grace to try to solve each problem as it comes along while offering thanks to God for the opportunity of living a very satisfying life.

#### QUESTIONS FOR REVIEW

1. Is it necessary to have a bank account to get married? 2. What is a budget? 3. Who should plan the budget, husband, or wife? 4. Is it necessary that one of the married partners be "boss"? 5. Should the husband have one night out a week with "the boys"? 6. Is it good for the mother to work outside the home? 7. How important to the happiness of marriage is the child? 8. Should children be punished and/or rewarded for the sake of discipline? 9. Is it important for parents to be firm with their children where discipline is concerned?

#### QUESTIONS FOR DISCUSSION

1. Should a childless couple adopt a child? 2. Who said "There's no such thing as a bad boy"? 3. What do you mean by the expression "the father should grow up with the children"? 4. Can persons expect happiness when they marry for money? 5. Is it true that "when poverty comes in the door, love flies out of the window"? 6. How important is it for men and women to recognize the psychological differences between them? 7. How important is it for the parties in marriage to remember anniversaries, birthdays, etc.? 8. Should the wife take an interest in her husband's business? 9. Is it good for either father or mother to have a favorite child? 10. What do you think is a minimum salary requirement for a family with three or four children?

# 5. Getting the Facts

# (On the Medical and Personal Side)

# A Catholic Physician

I SPEAK tonight as a Catholic doctor under the auspices of a Catholic college on the subject of Catholic marriage to Catholic students and their friends. Among the friends must be members of other faiths. To them I say that I'll not talk a word of controversy. Agree that humans have spirituality, and a believing person of any faith does, and you'll like what I say tonight. So open your hearts and listen.

Being a public speaker neither by inclination nor training, I approach this lecture tonight with true humility and not a little trepidation. I wrote most of this talk during the Novena of Grace. My prayer was that the Holy Spirit would touch my mind and help me to accomplish the perfection demanded for this occasion. My prayer tonight is that He touch my mind and my lips, and your ears and your minds, that in so involved

a subject as marriage, I may say what is right and you may rightly interpret what I say. Let this be our special invocation.

When you talk on sex and marriage, you are certain to touch on many physiologic facts that have moral ramifications. However, I'm no moralist and I'm not talking morals here tonight.

I will outline the social and biologic background of modern secular marriage, then bring out the pertinent anatomy, physiology, and psychology of the sexes. Lastly we will tie the loose ends together in a discussion of the psychosomatics of marriage—a relatively new term by which medical science at least is again admitting that man has spirituality as well as a physical nature. Medicine was deeply secularized. But physicians have been the first scientists to admit their error. You can secularize biology and

The Catholic physician who is author of this chapter prefers to remain anonymous. It is sufficient to say that he is a product of Catholic education and an obstetrician of wide experience.

speak of man and guinea pigs in the same breath, but a doctor cannot cure a man of a disease by treating him like a laboratory animal. So now we have the psychosomatics of all disease entities, the effect of the disease on the total man-body and soul. Now marriage is diseased today-with a frightening mortality rate of 25% in 1946. I know of few diseases with a higher mortality rate. Secularized, godless marriage is a major disease of society. And the cure is going to be found along spiritual lines. Medicine today is stressing psychosomatics. It can't otherwise cure human beings. And when our social scientists give man's spirituality the dominant place it deserves in marriage and all human relations then marriage and this socially sick world of ours will be cured of its worst ills.

"Modern" Marriage

Until recently Catholic marriage presented no great problems. Why does it present problems today? Largely, because our society has been changing during the first half of this century, at an almost cataclysmic rate. The institution of marriage, the cornerstone of any society, has been caught in these changes. Catholic marriage has held rigidly to its traditional norms and customs. Too much of the rest of society has accepted a new marriage-"modern marriage." The danger today is that too many Catholics, accusing the Church of being old-fashioned and out of touch with the times, are accepting modern marriage as the real thing.

Modern secular marriage is relatively new. Like so many things in our culture, it found its seed in the great mass of new, materialistic, scientific knowledge brought forth in the last half of the Nineteenth Century, that reduced man from his traditional rôle as a son of God, to that of a brother of the animals. The Freudian concept of sexuality took root here and in turn it affected man's concept of marriage as did nothing since the new force of Christianity centuries earlier. Modern marriage was nourished by the new secularism that took God, paradoxically enough, even out of religion; and also out of education, and all of life. It grew with the new-found, highly developed individualism with its corresponding weakening of social controls.

Urbanization, the mass migration to the cities, and its concomitant industrialization, provided further rich soil to strengthen it. It moved millions of mothers from the home to the factory, attending machines instead of children. It made the child, who for centuries had been a help on the farm, at first a less useful tool of industry and then with the enactment of child labor laws, an outright economic burden. Urbanization brought prenatal and well-baby clinics and hospitalization for safe delivery and thus the cost of bearing and rearing children was multiplied. More and more unwanted, they in turn became neglected. Here entered the crusading Birth Controllers. It is only charitable

to say that almost without exception they were misguided, untrained, shallow-thinking zealots who attempted radically to eliminate effects rather than patiently reshape causes. They accomplished little in reducing the number of children, but they did succeed in prostituting man's conception of the marriage act, and effectively persuaded the unthinking millions and the selfish few that children were to be accepted as a burden once or twice and after that only in so far as Nature could not be controlled.

And lastly, universal modern education with its emphasis on freedom of expression without any reasonable restraints or discipline, helped modern marriage to reach finally and quickly, large numbers and to take a central place in the landscape of the new society, leaving the old, traditional Christian marriage in its shade.

## A Hybrid

Modern Marriage, then, has come into being as an off-shoot of all these new forces. It is presented now as a hybrid with deceptively little trace of the original seed. But remember, it took seed in naturalism, materialism, and atheism. If it ran true to stock it would today teach that marriage is but the union of a male and female animal, solely to perpetuate life and the species. Generation, it would say, a blind compulsive force, is the first commandment of nature. Motherly love, also blind and compulsive, is the second commandment. Love is but a powerful instinct. Insects, as

well as man and woman, make love. And above all, man admits of no spirituality any more than the rest of nature. Now some scientists teach those things today. At the human level they logically teach free love before marriage and concubinage in marriage, thus combining the social advantages of monagamy for the children with cohabitation for the male, which they consider proper to his nature. Easy divorce settles the few difficulties that could arise in such a so-called natural free society. That is what the naturalistic philosophers teach to be marriage. And give them credit at least for consistency. But they were so consistent that the common ordinary thinking man sensed their inhumanity and rejected them. Man will stand for human love being called the same thing as the force that brings two love birds together cooing at each other on the branch of a blossoming tree. That is beautiful. That could be love, all right. But, these philosophers are not satisfied to stop there. They debate whether man's ability to paint represents as high a development of the color sense as that displayed by certain species of birds. To the ordinary man, that doesn't make sense. Then the cold rascals come up with a real shocker. For instance-and I take this from one of their writings-they describe the beautiful love of two vultures mating in the carcass of a dead horse. That chills the ordinary man. That, he is somehow sure, is false. That is not beautiful. That is

not love. But the philosophers who have given us the hybrid that is passed off as modern marriage, steer away from these too consistent naturalists. They tell us a little bit of pre-marital sex experience is desirable if it is done intelligently enough to avoid pregnancy. A little philandering in marriage is in keeping with man's polygamous nature and is to be accepted and winked at. We must have contraception and easy divorce if man is to enjoy the full freedom of action that is his right. All these new ideas might trouble man's conscience, pardon me, his sub-conscious. so they do away with a personal God and substitute a vague notion of humanity.

### "But, There is a God"

That is the inseparable social and biologic background of modern marriage. Now, either there is no God. man is just an animal, the mating of the vultures is love, and the materialists are right; or God exists, man has a spiritual as well as a physical nature and marriage is the union of two immortal beings bound forever by a powerful, beautiful, spiritual force-love. The principles underlying the two philosophies are totally incompatible-an attempt to mix them in any proportion flies against reason. The more materialism is mixed into a philosophy of marriage, the surer are its vowtakers to end up unhappy and in failure. And remember-this is basic-in any discussion of marriage, at the extremes you embrace the philosophy of Catholic marriage or the vultures.

Heredity

A man and a woman on the threshold of marriage have certain spiritual, physical, psychological, and emotional resources that are more or less manifest. From them we can predict the success or failure of a marriage with some accuracy. They are the important things. A very minor consideration are the hereditary resources of the couple. Some of this is manifest; most is masked in hidden assets and liabilities. Most present here tonight, I know, have a working knowledge of genetics; for those who do not, let us recall a few basic facts. There is no family tree that does not have some undesirable skeleton in the closet-insanity, epilepsy, diabetes, some malformation or other, to name but a few. The important thing to remember is that there is no family tree, now perhaps millions of years old, that has not some undesirable branches. The undesirable branch of your tree might not show in this generation, but may in the next or the next. Any family tree will be weak in some things, strong in others. But except for very rare instances, one family can look another in the eye and rightly say: "We are no better than you are, but we'll be darned if we're not as good." Fortunately, most undesirable characteristics and diseases arise from genes that are recessive and tend to be weeded out. A recessive, such as a tendency to schizophrenia, can never show in an

offspring unless it is present in the family trees of both parents. Even then it is extremely rare. Related family trees are apt to have the same undesirable recessive, and that is why marriages are forbidden within the third degree of kindred.

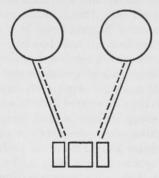
Another principle to remember is that acquired characteristics are not hereditary-lameness from Polio, for example. That is an acquired characteristic and never hereditary. There are diseases which are inherited from genes that are dominant-creeping paralysis is one. These dominant, lethal genes are rare. If a person did not have such an inherited disease. but a parent did, the chances of transmitting it would be nil. When we leave characteristics and begin to talk about hereditary traits and tendencies, we find that these are even more difficult to assay and predict. When all is said on the subject of heredity and marriage, there are four worthwhile rules to remember. One: -Take a look at the family tree of the person you are courting, the mother, the father, brothers, sisters, aunts, and uncles and you can get a pretty good idea, whether from it will come little acorns, or little chestnuts, or what is more important, little screwballs. Two:-If you have any fears about heredity, have them settled by a competent authority before marriage. Three:-Choose a partner who epitomizes sana mens in sano corpore-a sound mind in a sound body-and let the devil worry about hidden undesirable characteristics. Four:-Remember that at the time of conception the genes of the two partners are shaken up much like a pair of dice. When you are married and are hoping for a child, it is wise to ask God to stack the dice in favor of that little person to be conceived. If He will, there is nothing to worry about, because there is no undesirable dominant characteristic that is inherited in a proportion higher than one in two, and with God watching over the dice, as it were, you can always get the child of your dreams and miss little "snake eyes." So much for heredity.

We will turn now to the anatomy, physiology, and psychology of the sexes. A basic knowledge of all three is necessary for a man and woman to understand and love each other.

# Anatomy of Sex

Bookshelves are filled with treatises on marriage, all with the anatomy of sex adequately and usually profusely illustrated. It is a good idea to take such a book along on one's wedding trip. Before that time we have to strike a balance between innocence and a knowledge of sex anatomy which is essential to a knowledge of the physiology of sex. A minimum background knowledge of anatomy then seems desirable and necessary. It can be presented briefly using symbols and employing a comparative technic, that could spoil the innocence or offend the sensibilities of no one mature enough to attend these lectures.

When the embryo is about two months old, the two sexes are indistinguishable both externally and internally. Using symbols to illustrate, the picture is this:



Each circle is an undifferentiated internal sex gland, later to be an ovary or testis. There are two duct systems in every embryo, the broken line the male, the solid line the female. The square and the rectangles represent the undifferentiated external genitalia. If things develop completely and it is very exceptional if they do not, the rectangles representing the genital folds receive the male sex gland when it descends. The female internal sex gland descends only as far as the pelvis and remains an internal organ. The genital tubercle represented by the square becomes the erectile tissue of either sex. The male duct system develops into narrow tubes to transmit the male sex cells, the spermatozoa. The female duct system develops into the tubes to transmit the female sex cell. the ovum: the uterus, to nourish and

house the fertilized ovum; and the vagina, the external passage to allow the developed products of conception to reach the outside world. The extra duct system of either embryo degenerates and disappears.

The sexes in their origins then are completely alike. In all respects other than the organs of generation, male and female are very similar anatomically, but in every respect the male organ, say the heart, is bigger and stronger than the female indicating, right at the start, that, the feminists to the contrary. God did not create the sexes equal. Over and over again we will see that as we go along. Male and female are seldom equal, but they do not compete with each other: they complement each other. Anatomically speaking, God obviously meant man and woman to come together in marital union and complete their otherwise incomplete natures. There is no reason for a male genital apparatus to produce and transmit the male sex cells, spermatozoa, if there were no female sex apparatus to receive and unite with and develop the seed. And likewise, the female sex apparatus is unintelligible without the male component. That is all you need to know about the anatomy of sex to understand intelligently God's design, which is even more interestingly revealed by a brief study of the physiology of the sexes.

### Requirements for Marriage

Before leaving the anatomy, let us say a word about the minimal physi-

cal and mental requirements for marriage. A person must be able physically to perform the sex union or if not, marriage is impossible. If there is a development anomally the time to discover it is before marriage. Surgery can correct most defects. If it cannot, and the marriage has taken place, there may be the embarrassment of an annulment. This has happened; so it can happen. There are less serious deficiencies that have to be individually appraised. For instance, should a person marry who has been hospitalized more than once for a major mental illness? Is it wise for a woman to marry who knows that she has a fatal form of hypertension, likely to be aggravated by pregnancy? Any serious disease should be revealed and appraised before marriage, its risks known and accepted by both partners. "A sound mind in a sound body" is one of the foundation stones of a happy marriage.

Physiology of Sex

Now we will take up the physiology of sex. The physiology of the female is much more complicated than that of the male, because while the marriage act ends with the physical union for the latter, for the female it may activate a gestation period of nine months. To take up the male physiology first:—The internal sex organ, the testis, from puberty on, is continually forming millions of motile cells—the spermatozoa, microscopic cells with a head, and a

tail for locomotion. These sperms are capable of uniting with the female sex cell, the ovum or egg, in what is called fertilization. Actually only one does. Millions are formed apparently so that surely one will reach the female sex cell. This is not a perfect explanation because a lot less than two hundred to four hundred million, the actual number deposited at sex union, would guarantee that one would reach the ovum. Only recently it has been discovered that the others, previously thought wasted, secrete a substance which dissolves a resistant membrane around the ovum, enabling one sperm to unite with it. To this point there is an attraction between the male and female sex cells much like the attraction between the negative and positive sides of an electric circuit. Once contact is made between the ovum and sperm, the attraction is neutralized, the circuit is closed as it were, and there is no further attraction.

### The Man

Sperm production is continuous. Differing with the individual, when large numbers are manufactured and stored, there is a sex tension set up, the intensity of which varies according to the individual. Mental activity seems to mitigate the sex drive and lessen fertility in the male. To control the sex drive is no problem whatever in the life of a normal man. Many husbands sell their wives the idea that it is, and begin talking about rights and duties. There are

physiologic outlets for the physical component and the psychic tensions can be sublimated and thus channeled into other activities. That is normal human male sex physiology. A man who is a sex addict, who centers his very existence around sexuality, will find any reasonable continence in or out of marriage a source of psychical and physical discomfort. The morphine addict does too when he is deprived of his drug. One is as pathologic as the other. All this is said to refute the idea that continence is harmful in the male in or out of marriage. In a sex addict it is. But not in a normal man and that is one of the first principles of married sex life. For years some professors of science in a few of our secular colleges have been teaching that continence is harmful. This view has gradually reached large numbers of men at lower educational levels with harmful sociological repercussions. Far from being harmful, continence is natural in courtship. In marriage, linked with a spirit of sacrifice, it is not a cold, negative thing, but a virtue that can fire married love.

Here let us pause to recognize that it will be an uncommon marriage in which at some time husband and wife do not think there is reason to postpone conception. They should then bring their individual personal problem to the moralist—preferably in the rectory rather than in the confessional. Let them tell him what the family doctor or the wife's doctor or the husband's doctor has said or tell

him their sociologic or other problem, and if he agrees that they have a reason to postpone conception, then they know, not just think, they have a reason to postpone conception. Then they are faced with a problem involving their total natures, separate and as joined in marriage. Its solution must logically be along broad lines; continence, periodic or total, will obviously be a part of it. That will usually be more of a burden to the husband than the wife. Then they must sublimate their sex drives. Here we look to the developing Cana Movement to help couples accomplish this. We must teach them that marriage is more than opening the door to sexual union. We must stress the need to develop its full physical potentialities. For instance, in sports enjoyed together, there aren't enough mixed foursomes on our golf courses, mixed doubles on our tennis courts. Too few couples dance together after marriage or bother to keep up with the new steps. We must impress on them that their marriage can be psychologically richer, fuller, and happier by learning to enjoy good music, literature, and the other arts together. Spiritually, they must be impressed again and again with the necessity of continually seeking the miracle of Grace. It would seem that when postponement of conception is necessary, continence for short or prolonged intervals is going to be a much more important part of marriage in our generation. And continence is a virtue. Because the sex drive is stronger in the male, the burden of continence will have to be shouldered a bit more by our Catholic men than by the women. Up to now, in all, but especially in the spiritual and psychological spheres, many of the most precious, deepest, and best well-springs of happiness in Catholic marriage have been stumbled upon by too few of our Catholic couples. The Cana Movement must show more of them the road to these well-springs.

### The Woman

And now to the physiology of woman. Beginning at puberty, new secretions of the pituitary gland come into action and act on the ovaries stimulating them to periodic activity. The ovary is the center of things-more specifically, an egg follicle that begins to grow. It takes roughly fourteen days for the egg to grow and be discharged from the ovary. This is called ovulation. As the microscopic egg develops, it becomes surrounded by a cavity filled with fluid. When the egg is discharged, a rent about the size of a hazelnut is left in the ovary and this is filled with a yellow substance. In about fourteen more days the rent is completely healed. Both the fluid present about the egg during the first fourteen days and the yellow substance that closes the rent over during the second fourteen days are active chemicals, and they act upon the uterus in succession to cause a thickened membrane to line its cavity. This membrane receives and nourishes the fer-

tilized egg if conception occurs at the mid-point of the cycle, namely, at ovulation. If conception does not occur at the time of ovulation, the yellow substance peters out at the twenty-eighth day; the nourishing force of the membrane of the uterus entirely disappears; the membrane dies and is shed with a moderate blood loss as the menstrual flow. If conception occurs on the fourteenth day, the yellow substance is thereby stimulated to further growth, the menses do not occur and the woman. having missed a period by one day is already at the fifteenth day of gestation.

There are several other basic facts of interest: (1) It is thought that many if not most women do not ovulate until they are seventeen or so. The egg fluid and the yellow substance form in the ovary, but an egg does not grow full enough to be capable of becoming fertilized. A practical effect of this is that promiscuous Junior Highers, especially the innocent ones, are providentially protected from pregnancy. (2) At the time of ovulation most women have symptoms to tell them that the event is occurring. This has a practical application concerning conception. (3) During the two phases of the menstrual cycle, the woman's temperature taken the first thing on awakeningthe basal temperature before activity changes it-is higher in the second fourteen-day phase. This also has a practical application concerning conception. (4) The egg is fertilizable

for at most a few hours after ovulation. (5) The sperm can live in the uterus and be capable of fertilizing the egg for perhaps as long as four or five days.

(Here, to digress:-these newer facts of woman's physiology can be used to enchance fertility in the fourteen percent of couples who are sterile. This is a physician's problem. The same facts can be used to avoid conception, never with certainty, or here would be an invitation on nature's part to be promiscuous outside of marriage. When the facts are used to avoid conception, it primarily concerns the moralist who has to deal with a husband and wife and their personal, individual problem. The doctor does not enter the picture, except at the priest's invitation.)

Now back to the physiology of woman. (6) It is thought that only one out of four ova is capable of being fertilized. (7) Besides the period between puberty and seventeenor-so, when a woman is quite infertile, there are three other periods of differing fertility. From eighteen to twenty-six a woman is most fertile. From twenty-six to thirty-four, less so. From thirty-five to forty-five, or whenever the menopause or cessation occurs, she is least fertile. The difference is apparently due to the frequency of ovulation at these different ages. In other words, a woman of twenty-two probably ovulates on the fourteenth day of every cycle. A woman of thirty-eight may ovulate only on the fourteenth day of every fourth cycle. There is a practical application of this. Many couples marrying at twenty-one have two children by the age of twenty-four. They figure two children in three years—there are eighteen producing years left; therefore, they will have twelve more children, other factors being equal. Stop the music! They won't, of course, because fertility decreases with the years.

Also let me stress that fertility is a relative not an absolute thing. For multiple reasons known to science, some couples are relatively very fertile and some are relatively infertile. For instance, the wife may occasionally ovulate twice a month instead of once. There is incontestible medical evidence to show that women were meant to have their children in the early twenties. Endometriosis and fibroids, for instance, both of which tend to cause sterility, are frequently seen in the late twenties and very often in the early and mid-thirties. Another point, while a mother is nursing successfully, ovulation and menstruation do not occur and pregnancy is impossible. So, suspension of fertility is a function per se of the lactating breasts. But if nursing is not completely successful, ovulation may occur unpredictably and pregnancy may follow without the menses returning between pregnancies.

The cessation of the menses in the early or mid-forties is accompanied by many disturbing nervous symptoms in some women, requiring sympathetic understanding on the part

of their husbands and all about them. So much for the physiology of woman up to pregnancy.

Conception

Conception or fertilization, which signifies the union of the male and female sex cells, takes place in the Fallopian tube that runs from either side of the uterus to the proximity of the ovaries. In the sex cells are chromosomes, small rods that carry different hereditary characteristics. such as eye color, etc. One pair of chromosomes is exclusively concerned with sex determination, and the male element is the final controlling factor here. This fact affords comfort to many a woman when she has presented her spouse with a fourth daughter and no son. Every species has a fixed number of chromosomes. The human species has forty-eight. To keep this number from increasing to ninety-six when the male and female sex cells unite, it is necessary that the sex cells halve their chromosome total before fertilization. This is accomplished by a special reduction division of the cells and is just one of the miracles involved in the phenomenon of conception.

Pregnancy

If conception occurs, gestation lasts 267 days or so. From the thirtieth to the one hundredth day a woman is apt to be sick in the morning. A few are very sick. Some are not sick at all. This is to be considered if a girl entering marriage hopes to work the first few months, anticipating that

conception may occur right away. The couple should not let their finances depend on it. However, if she is not sick, she can work for five months. A woman should not fear any element of pregnancy. Pain is a thing of the past. If a woman gets adequate prenatal care, statistics show that she is more apt to die from a fall in her home than she is from pregnancy. Fears about child-bearing can seriously mar the happiness of marriage. Sometimes the fear is based on something the girl has heard. Again, it may stem from a previously mismanaged birth of her own. There is no good reason, though, to fear childbirth. Any fear about childbirth must be baseless.

# Psychology of Sex

A brief discussion now on the psychology of the sexes. In marriage a man and woman agree to live together the rest of their lives. They are more apt to live in happiness if the lives they match are well endowed with virtues. That term is never mentioned in books on modern marriage. The need of virtues is recognized, but denying man's spirituality, their meaning is lost when they are grouped with psychologic aptitudes. Faith is passed off as emotional security; charity, as the aptitude to share; courage is but a fear reaction; envy is not a sin, but merely a show of emotional immaturity. But the truth is man bas spirituality, can develop virtues, and they are important to successful marriage.

We must early inculcate in our little girls the virtues of their ideal -the Blessed Mother Teach a little girl modesty and at fourteen she will not be involved in a Junior High sex scandal. Though she did not know where babies come from, she would instinctively know that any violation of her modesty had to be wrong. We can teach little boys to be chivalrous. In games we can teach them courage. St. Joseph is their prototype. Teach a boy to protect his little sister and as a man he will protect the woman he loves. Teach children of both sexes to see through the eyes of faith the beauty of God in all things about them. To get the most out of marriage you must have the ability to appreciate the beautiful. These are some of the essentials of sex education

Some virtues find more fertile soil for development in one sex than in the other, and some find fertile soil in both. One of the latter and an important one is understanding. For a man and woman to live happily together they must understand each other's psychological natures. In this the two sexes differ considerably, and because love presupposes understanding, let us outline the psychologic differences of man and woman. First, it is not all contrast. There are fundamental psychological aptitudes common to man and woman that both must bring well developed into marriage.

Early Beginnings

The common acquired psychologi-

cal aptitudes that lead to a happy marriage and a happy life have their beginnings in the cradle. A child is delivered from its mother's womb and cries. If it does not cry, something is alarmingly wrong and the obstetrician gets busy to remedy the situation. The infant cries for its basic physical needs-oxygen. warmth, food, and water; and for its basic psychological needs-recognition (and how he cries for it!), a sense of security, and love in an instinctive form. Receiving these, he is off to a good start in life. Soon he is going to know self-esteem, a consciousness of pleasing others, perhaps when he is praised for getting up a good big bubble. Later on he is going to learn self-respect, an inward satisfaction in doing right-perhaps the first time he overcomes the impulse to throw a spoonful of cereal on the wallpaper and slobbers it into his mouth where it rightfully belongs. Later on he is taught to share, and he grows into a social being. He puts one block on top of another and first experiences the thrill of creative expression. By now real, rather than instinctive, love becomes known. He feels it shown to him and he returns it to others. Now at the age of one an infant has already laid down the psychological foundations for a happy life. The most important thing is love. The more love the better; literally, a home full of it.

All these basic aptitudes then are well developed very early in life. A child is said to have developed his

personality at two. Any nun teaching kindergarten will tell you that she can but further develop the child that is brought to her classroom door. The basic behavior pattern has already been set. The psychologic foundation for a happy marriage then is laid early in life and is practically beyond changing when adulthood is reached. The selfish wife in marriage was the little girl who once stamped her feet and got her own and her brother's share. The little boy whose parents never taught him self-esteem won't care very much whether he holds a job or not as a father. So much for the psychological foundation of marriage common to the sexes.

### Man and Woman Complementary

The psychological aptitudes of which we have spoken play a vital rôle in a happy marriage. Especially important is the sharing of creative activity, since it is spiritually stimulating and physically relaxing. For example, the preparation—the creation-of this lecture has been a source of much happiness to my wife and me. The invitation from Father Clark quite naturally produced feelings of self-esteem and self-respect. Then a joint project was begun. On returning from the office in the evening there were notes that had their inspiration in the consultations of the day. Meanwhile, my wife had made notes from assigned reading. All these were shared, discussed, shaped, reshaped, and finally a manu-

script was "created" by her typewriter from my scribbled pages. And so for weeks we shared a creative experience. Successfully completing the project resulted in self-confidence. contributing finally to the emotional security which is so essential to happiness. This was purely a psychologic activity. As simple a thing as reading a book together would be a comparable activity. At other times projects with a predominant physical component can be undertaken-as an example, and a very natural one-planning and creating the nursery for the first arrival. Such creative activity is an extremely important source of happiness in marriage and a life together brings countless possibilities of sharing it. So much for the psychological foundation of marriage common to both sexes.

Equally important are the psychologic traits peculiar to each sex. Here again the vital difference man's spirituality makes in his nature must be recognized. For example, in animals the senses have a limited function. A dog sees and scents a rose, finds nothing appetizing and moves on. A man, endowed with spirituality, sees a rose and finds God. In like manner. man's spirituality vitally affects sex. In animal life, sex is a superficial thing. In action, a male and female cat, for instance, are much alike. But in humans sex goes deep. It goes to the soul. The street-walker who abuses sex, mutilates her soul and betrays it in her face. That is how sex affects the whole of human nature.

Because of sex, human nature is realized in two spiritually, psychologically, and emotionally contrasting personalities, meant to complement each other. When this is understood, these differences make for happiness. Not understood, they provide an ever fertile soil for clashes and misunderstandings and cause tragic unhappiness—tragic because it is all so needless. Men and women, then, must never forget that they think, feel, and love differently.

Essentially, metaphysically if you will, man by nature is said to be centrifugal, woman centripetal. Man is the wanderer, restless, the seeker, the inventor. Woman is content by the hearth, more stable, more serene, man's anchor. Sex is linked a bit differently in the two. It is linked more to a man's body as it were, and more to a woman's soul. A man deficient in sex power will respond to sex hormones. Give him an injection of male hormones and you can improve him tremendously. Not so the woman. Half of all women never experience the specific, emotional sexual climax in marriage. When this is so, complex emotional factors, often going right back to childhood, are usually the cause. No injections of female sex hormones will change the situation. The cure is to be sought along psychologic paths with the help of a psychiatrist.

Further making the contrasts glare, we say that man is reasonable, woman intuitive; a man gets the general, over-all effect; a woman grasps details and reacts spontaneously. A man's judgment is more accurate; a woman's more rapid, she relying more on intuition and first impressions. A man's self-assurance is more marked than a woman's. Because she is a mother to her children and in a sense to the world, a woman is more devoted to others. A man speaks literally; a husband should try to understand what his wife means by what she says.

Woman is more sensitive emotionally. A man will say, "I understand your sorrow": but a woman, "I feel your sorrow." A man recalls vivid emotional experiences; a woman will relive them forever. A woman then is hurt more deeply by an emotional offense. Emotional life has been likened to a river, with a dam at one point of its course. Something happens and we say, "That's water over the dam." It may be entirely so for the man; but there is a good chance that much of the experience for the woman is left to well up in the deep waters forever. So a man must handle a woman's emotions with understanding care. A deep psychological sex trauma, for example, may never be erased and may mar a woman's sex life forever. Some women's emotions vary with their changing physiology and an intelligent husband remembers this. We men should not expect to learn all the emotional secrets of woman. Nor should a woman ever hope to read us like a book. Marriage would be boring if this were possible. In marriage,

in a sense, you grow on each other as you share your lives together in married love, and as you share your thoughts and emotions over and over through the years. The human mind can never communicate all of itself to another in any conceivable number of words. Somehow a man and woman blend their thought processes in marriage so that many times a day one will say to the other. "That's funny. I was thinking the same thing." Peculiarly many men have morning sickness of pregnancy when their wives do not. During the war it was not unusual for a serviceman, still not knowing his wife got pregnant on his farewell leave, to find himself thousands of miles from home in the station hospital or sick bay with morning sickness.

And in a similar mysterious fashion, a husband and wife blend their emotions. Here it is much like the way we take to a new symphonic recording. It must strike a responsive chord to begin with, but beyond that it may hardly touch you the first few hearings. But little by little it does and you like it more and more, until you feel it is a part of you. But never so much a part of you that you will not want it to be still more a part of you; and you desire to hear it again and again. So with the emotional adjustment of a man and woman in marriage. With knowledge and understanding, more and more they will strike only responsive chords. It is as indefinite but as simple and satisfying as that.

So much then for the nature of man and woman. The Creator chose to express humanity in two forms, male and female, and there you have them. To live humanity in the fullest. it is essential that they come together. What brings a man and woman together in marriage? Angels without bodies cannot marry. Animals with bodies but without spiritual souls can mate, but they cannot marry. Only humans can marry, composed as they are of a body and a spiritual soul-only a man and a woman created to complement each other anatomically, psychologically, emotionally, and spiritually as perfectly as we have seen. Romantic love draws a man and woman together. This is the beautiful thing that is not at all overdrawn by Disney in Cinderella and Snow White. But this romantic love is but a superficial thing cloaking the deep force-human sexual instinct—the intense desire of each to give and receive completion of their natures. A man and a woman are united in marriage by a specific, deep, beautiful, powerful, lasting spiritual force-married love. Because of it at last they are two in one flesh. Because of it now their emotional natures blend all their responsive chords, and two hearts beat and sing as one, and now their thoughts are one, even to sharing the common dream. Because of it, one soul sees beyond all the superficial imperfections of another and grasps there the nearest thing to the image of God it

has found on earth, something more appealing to it than anything else in all creation, and *loves* it. All happiness in marriage rests on that spiritual foundation. This is it! The res of marriage. The sine qua non.

### Without Love . . .

When a marriage lacks this love a man and a woman find living together impossible though they possess all the material things of life. Flying from each other in the divorce court, they charge mental cruelty, and some are chagrined when they are granted freedom on such trivial grounds. But in charging mental cruelty they are saving in legal terms. "We two could not live together without love. Joined in marriage, our souls cried for love. But it was not there and living together without it was intolerable, literally a cruel thing." After God Himself. this love of man and woman has inspired the most beautiful songs of our poets, the purest work of our artists, the most sublime music of our composers. Love, far from being blind, is light. A man buffeted by the cares of his day, comes home to bis love, who knows that he should have had that raise, who knows the boss was wrong. And she is right. She as no one else except God, she who knows him through the eyes of love, knows the true worth of that man. And he, as no one else on earth, knows how truly lovable she is. Love, then, is truth as well as light.

## Eternal Triangle, Man, Woman, God

The moth blindly, impulsively, throws itself in the flame. In the marriage act itself, a man and a woman by an act of intellect and will, in a bond of the spiritual, pure thing that is conjugal love, fully complete their human natures. Spiritually they reach the zenith of creative expression and fittingly so, for God willing it, an immortal soul can come into being through this love. That is marriage. That is scientific marriage. That is true marriage because it gives man's spirituality its full recognition. Only in such a marriage can a man and woman develop the greatest perfection of their beings and attain full happiness. That is Catholic marriage when its nature is fully understood and all its potentialities are fully realized.

Recall that at the start I said that in preparing this talk I prayed that the Holy Spirit would touch my mind so that I would accomplish the perfection demanded for this occasion. And in our invocation I asked that the Holy Spirit touch my mind and my lips; and your ears and your minds that you rightly interpret what I said. If He has, you understand that moral truth and scientific truth are mirror images. If He has, I know that now you must share my faith and reasoned belief in the inherent righteousness, the essential goodness, and the sublime beauty of Catholic marriage and its perfect adaptation to the true and full nature of man

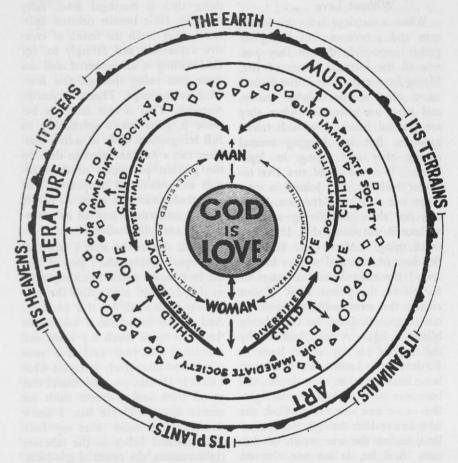
and woman. If you do share that faith, then we have our benediction.

### QUESTION PERIOD

Father Clark: Ladies and Gentlemen, while I am sorting the questions into categories, Doctor will discuss some

topics that were part of his original script but were omitted to meet our time limit.

Doctor: What essential place do children hold in marriage? Children give a man and a woman a new dignity,



SEX - PERSONALITY - SOCIETY

AND THE FULL REALIZATION OF HUMAN NATURE

that of fatherhood and motherhood. They change the marriage community into the family community, the basic unit of society. The diagram shows how humans live ideally in society with marriage and the family the main supporting unit. It also shows the important relationship of sexuality to personality.

A world community of givers and sharers. God Who is Love is its center and that Love radiates through the world. Its heart is a community of incomplete human personalities, (using "personality" in the sense of modern psychology, not metaphysics), the family unit sharing diversified potentialities helping each other to reach perfection and full happiness. Man and woman's conception of, and relationship with, God, their conception of, and valuation of each other and of children, will be a dominant factor in determining their personalities. The total personality of the family unit will largely form the character of a society, and, in its widest scope, of a civilization. To a lesser degree the members of society immediately about us share in the interplay. Further out the human personality creates art, music, and literature, and these in return act on countless other personalities. At the boundary is the earth, the extended body of man, because men leave the stamp of their personality on the lands they inhabit and the land in turn, be it cultured or primitive, leaves its mark on the human personalities that touch it.

The antithesis of all this is the materialistic conception of things. Hate the center—society a community of exploiters and grabbers in conflict for survival—the whole thing is a rat race.

### **Precious**

Then I want to stress the importance of children in marriage and point out the specific place that children hold in marriage. Almost every day a woman in my office for the treatment of sterility will say, "Doctor, no one on earth wants a child as much as I do." It is tragic that we humans lacking genius, have to learn through want or loss the real value of so many things in life we take for granted. How precious is a new-born infant? This precious: when a mother loses her newborn infant, a doctor is faced with a distressingly difficult task in breaking the news to her. There is no consoling her. Her whole being has been craving and expecting a child for nine months, and the void that is left when the infant does not survive can never be filled by consolation-words too are empty. Time alone and merciful forgetfulness can cover the void, but it is never filled in a mother's lifetime. That is how precious an infant is.

How precious is a child? This precious. And I have seen this at one of our local hospitals as a student intern there—I have often seen hysterical, grief-stricken parents just told that their child has died, run madly about banging their heads against the walls and floor. That is how precious a

child is. When you hold out your arms on returning home and into them runs a smiling, happy child who loves you, you hold a precious gift you would not exchange for all the world's riches. Children come as the natural fruit of conjugal love as we have seen, but always as a gift. They are an ever-present miracle to remind us of God-His power, His goodness, His wisdom, His love. Thus do they help a mother and father to live in the presence of God. A marriage cannot reach its full potentialities without children. They are the givers. They come to us from God loaded down with gifts-none more precious than their deep inborn love for their parents. If we have not learned to love at this late stage of our development, here is our last chance to learn. Then they are brimful, yes, overflowing with happiness. They have not yet learned our million and one ways of destroying it. So they are ever-present reminders that we too—were meant to be happy -always. That is the importance of children in marriage. They may at times call for sacrifice, but what precious thing in life does not?

Speaking to a group of Scholastic Philosophers, I would like to say that the existence of the two sexes metaphysically, that is essentially, so different yet complementing each other in innumerable, specific, and complicated details, is a most effective argument for the existence of a Supreme Intelligence, the Personal God, the Love that forms the

foundation of the philosophy of marriage. But the existence of the two sexes, essentially so different, yet so complementary, is an even more effective argument against the atheistic conception of the evolution of mankind. For granting for the sake of argument, that there was a primordial life force from which man and woman evolved, then we have this analogy to contend with:-Here is a handful of metal particles, and by chance an object shaped as a key evolves. By chance. Incredible! And in another place a second handful of metal particles, and by chance an object—a lock—evolves. Also chance. A million, million times more incredible! But, mirabile dictu, the key that evolved by chance, by chance fits the lock that evolved by chance and that is infinitely incredible. And not by chance!

### Rh Factor

Question: There are several questions asking you to explain the Rh Factor? Doctor: In 1940 in an attempt to explain a disproportionate occurrence of transfusion reactions among newly delivered mothers, it was found that eighty-seven percent of humans had an antigen producing substance in their blood similar to one isolated from the blood of Rhesus monkeys. It was termed therefore the Rh Factor. Since then in preparing for transfusion, donors' and recipients' bloods are studied for Rh compatibility as well as for the four blood groups previously known. That is the main

significance of the Rh Factor. It was soon discovered that in some pregnancies a mother without the Rh factor (termed Rh Negative), developing a child with the Rh factor (termed Rh Positive), formed antibodies against the developing infant's blood that destroyed it to a lesser or greater degree. Fortunately this rarely occurs because the mother's and infant's bloods normally do not mix freely across the barrier of the placenta or after-birth. Unfortunately, prior to 1940 many women were transfused without regard for the unknown Rh factor and did have the incompatible bloods directly mixed, with a resultant high antibody reaction. When these women conceived, severe damage to the baby usually occurred. Such instances were frequent in the early 1940's and soon made the public conscious of the Rh factor. For ten years now transfusion mistakes have been eliminated, and so have most of the severe Rh sensitivities. The lesser ones are now almost all completely cured by recognizing the condition in the infant at birth, and doing an exchange transfusion which removes virtually all the sensitized blood from the newborn baby and replaces it with normal blood or simply giving the infant repeated small transfusions.

Of all things the Rh factor is not a pre-marital problem. An Rh Negative woman marrying an Rh Positive man, unless she has been transfused with incompatible Rh blood, has but a negligible chance of ever having a damaged infant on these grounds. Besides there are other blood incompatibilities that can occur with the Rh factors matching, and we could not begin to worry about all of them. The thing to remember is that we have an answer to all of them in the new technics used on the newborn infant in the instances where damage has occurred.

Question: So far as I know I am a perfectly healthy, normal girl. How would I find out that I could not perform the sex act and have children?

Doctor: There are two questions there. To answer the first, if a woman could not perform the sex act there would be external genital malformation that would preclude menstruation. Certainly a woman would have such a severe functional abnormality investigated before marriage. Even then surgery could correct matters. Answering the second part of the question, there is no way of determining fertility before marriage, granting the presence of the internal genital organs. If they were absent there would be no menstruation. If the organs are present no matter how poor their development and function may be, it would always be possible to bear children, especially with modern diagnostic and therapeutic aids to fertility.

### See a Doctor?

Question: Would you recommend a physical examination before marriage?

Doctor: Yes, I would, but I think we are still a long way from getting the average couple to acquiesce. In this state and in many others, it is necessary that each party to a marriage see a physician and get a certificate that says the person is free of venereal disease and tuberculosis. This examination is usually limited to these details. If there is a serious defect of development or function in either person, there would certainly be consciousness of it, and in these special instances any intelligent person would seek a complete examination before marriage. But at present the average couple does not think such a complete examination necessary as a routine thing, and I think that is a reasonable attitude. We do need conferences such as this to give couples a broad outline of the personal side of marriage to prevent the few serious mistakes that could lead to an annulment. The interest in lecture courses such as this confirms their need. For knowledge of the intimate side of married life, it is wise to take a book on sex and marriage on one's wedding trip. Then after a reasonable period of adjustment after returning home, in the very rare instance where all has not gone as smoothly as expected, the couple should consult a physician. This I find they do. Also I have found they have always handled their problem to this point with commendable understanding and taken it in stride.

Question: If pregnancy has not oc-

curred after a year of marriage should a couple consult a physician?

Doctor: Yes, because a great majority of women conceive within three months and have a child by the end of their first year of marriage. A year of infertility almost certainly means there is some organic or functional disturbance in one or both parties. Recognizing that God helps those who help themselves, the couple had better consult a physician as well as start the Novena to St. Jude. If a woman marries in her late thirties. when there is a natural lowering of fertility, she and her husband should have a sterility examination after as little as six months, lest their last chance at parenthood be lost through unjustified expectancy. And again, when a woman whose menstrual function has been subnormal before marriage, finds it worse after and also notes a rapid gain in weight, she should consult a physician before her endocrine failure reaches the irreversible stage. Somehow, undertaking married sex life can precipitate such a failure in a woman whose menstrual function to this point has been considerably subnormal, while it may act as a stimulus to normalcy in the woman whose function previously has been slightly subnormal.

### Feminine Modesty and Sex Education

Question: Isn't it common for a woman, perhaps through a misdirected sense of modesty, to feel a

sense of shame about sexual activity that might prove a barrier to sexual compatibility? How does one overcome such a feeling and how does one prevent one's daughter from developing it in the future?

Doctor: Whoever asked that one is in no hurry to go home. The questioner implies that woman bears the onus in sexual incompatibilities, and that is true because sex has a closer psychologic tie in woman as we have seen. Male impotence is rare by comparison. It is estimated that in fifty percent of all marriages the woman does not attain the specific emotional climax of the marriage act. As a rule frigidity, as this is called, is an absence of pleasure. In some instances there may be fear or a feeling of repulsiveness. It may be but one facet of a completely neurotic personality pattern, or equally it may be an isolated psychologic defect. We are concerned only with the latter problem.

The cause lies in a lack of sex education or what is worse, unwise, misguided sex education. There are three phases of sex education, childhood, adolescence and pre-marital. Lecture courses such as this are adequately taking care of the last phase, preparation for marriage. But adequate, intelligent education in the other two periods is largely neglected. To answer the questioner: yes, a misguided sense of modesty, and a misguided sense of shame, can give rise to sexual incompatibility. To answer the second part, a cure is sometimes effected by uncovering the psychologic trauma, that is, the causative factor and eradicating it through rationalization or some other psychologic technic. But if ever an ounce of prevention were worth a pound of cure, it is in a crippling neurosis such as this, and that leads us to the third part of this question—how does one prevent a daughter from developing such a condition? The answer is by adequate intelligent sex education in childhood and adolescence.

The questioner has mentioned a misguided sense of modesty and a misguided sense of shame. Both happen to be pivotal points in sex education. First, let us agree that modesty means the avoidance of indecency, anything in act, manner, or ornamentation that may be an occasion of sin to oneself or to another. Modern child psychologists urge that we put Nancy, aged four, out in the yard in the nude for her sun bath. Not yet being conscious of sexuality, this may not harm Nancy, but it may be an occasion of sin for the fifteen-yearold boy on the other side of the fence who has reached consciousness of sex and has begun to wrestle with concupiscence. Better to teach Nancy that there are special parts of her body and special functions that are good because God created them, yet so precious, so much her very own, so secret, that they are to be shared with no one.

Just about the age when modesty especially with regard to nudity and the matter of biologic functions become a problem, a child is ready to

appreciate the idea of a secret, and the natural pleasure the child experiences in keeping a secret, can be utilized here. For essentially, sex or better one's sexuality, is one's deepest, innermost secret self-soul deep. A man and a woman joined in marriage do not probe the full depth of that secret in a lifetime. In this way sex is a constant vitalizing force in marriage. Modesty is misdirected when it is linked with fear, which is never natural to it. Fear unfortunately is natural to a sense of shame, a second important factor in sex education. So it is a more fertile soil for sex maladjustments and neuroses. By definition a sense of shame signifies one's consciousness of concupiscence and a concomitant fear of one's ability to control it. It does not mean the fear of appearing ludicrous. A sense of shame enters life at a later period than modesty, at puberty and early adolescence. The problem here is as personal as sex itself, intimate, more subtle, closer to the soul and the subconscious than modesty, which by comparison is superficial.

Parents can help here only so far as they can bring the child to this period armed with self-discipline and inculcated with every possible virtue. The priest as confessor will best be able to help a boy or girl through this most dangerous period of change, when the adolescent first comes to grips with sexuality and masters it through chastity, which signifies the use of sex according to right reason as a positive force in life. If he does

not master it he becomes a victim of sexuality, on the one hand, sensual; on the other, fearful of it, confused, scrupulous and neurotic; in either case later to be a misfit in marriage. Other basic principles of sex education are: supply sex knowledge, honestly, intelligently, and wisely as it is sought, recognizing that one child may inquire about a fact at eight that will not trouble the mind of her sister at the age of fifteen.

Sex knowledge then has to be individualized. That is why it cannot be given by a teacher to a group of children. Then teach a child to love -that is, to be sensitive to the goodness that he receives from all sidesparents, brothers and sisters, God Himself. A child who loves deeply later on will love deeply in marriage. And a last principle—never should a mother tell her daughter frightening details of childbirth. Believe it or not, this is commonly done. As I see it, that is how sex education can prevent sexual incompatibilities in marriage. Prevention, as has been said, is far better than cure. Parent, priest, and physician then, more or less successively, assume the burden of sex education.

## Maladjustments

Question: Is it true that sexual maladjustments in early marriage cause emotional and mental disturbances during the menopause?

Doctor: There could be a cause and effect relationship between the two

if a woman first acted as a neurotic as a result of a specific serious sexual maladjustment in marriage. More frequently, the sexual maladjustment itself would be the result of the earlier development of a totally neurotic personality, so both would stem from the same root cause, going back to childhood or adolescence. The menopause is an excellent illustration of a psychosomatic syndrome. The organic cause is the same in all women; the ovaries slowly cease to function and several other glands are thrown out of balance. The somatic component may result in localized obesity if anything; the psychical component may range from a slight change in temperament all the way to a severe psychoneurosis.

I have often asked myself what is the reason for the climacteric syndrome of the menopause. God could have had women uneventfully cease menstruating in the forties. A possible explanation is this: the spiritual woman who has long since learned to be tolerant of suffering takes these years in stride without complaining, seeking help in prayer when things really get rough and moves on to the quieter but spiritually richer years ahead. Her sister who has never adequately developed the essential qualities of womanhood that we spoke of earlier in our discussion on psychology, would seem to have in the climacteric her last chance to adjust to a serious physical and emotional stress through strength of spirit in keeping with God's design of her nature. Then the climacteric is met with the faith, hope, patience, and courage that a woman of this age easily finds in her rich spiritual reserves, and a greater woman emerges. The alternative is to fall back solely on ovarian injections and sedatives, and the weaker for another failure to await the next crisis, perhaps an anxiety-neurosis centered about cancerphobia in the fifties.

#### Modern Motherhood

Question: Were women of twenty or thirty years ago better able to bear and nurse children than the mothers of today?

Doctor: At least ten times as many women of the last generation died in pregnancy and childbirth as do in this, and the first year loss of newborns was much greater too. Scientific advances and woman's universal acceptance of prenatal care are most responsible for the improvement it is true; but I believe that because of better nutrition and medical supervision during the growing years the modern young mother actually is much better fitted physically for childbearing. Because of the factors previously detailed that helped shape modern thought on sex and marriage, I'm afraid that many young women today are not as well fitted psychologically for childbirth or motherhood as were their mothers. Today there are too many married women, usually with college degrees, confessing that they just cannot stand housekeeping and that children make them so nervous that they could simply fly. And many, many more of their marriages end in total failure—divorce.

Now the second part of the question. The problem of breast feeding an infant is important in a marriage preparation course, because quite surprisingly in it lies the possible cause of a big problem in marriage today, that of naturally spacing childbirth. A recent study showed that sixty-two percent of mothers leaving American hospitals were not nursing their newborn infants. Just the other day I was talking to a War bride from rural France, an expectant mother, and I asked her what the situation was over there. She said that she was the youngest of ten children. Her mother nursed them all for a long time. The children were spaced two years apart, except for herself and her older sister who were three years apart. That is the way families were raised a generation ago in America too. Mothers nursed up to a year and children were spaced by nature, because as we said before when a woman successfully nurses, she does not ovulate. does not menstruate, and cannot conceive. I was surprised that this young woman said that the great majority of present-day French mothers do not nurse their infants either. Because of this new custom, we have this unnatural state of affairs; a woman delivered in January can have her menses return in March and be pregnant again in April. Now this rarely happens, but every mother worries

that she may be the exception, and so we have a new medical and sociological problem. The problem of securing for our mothers who do not nurse the breathing-space between pregnancies that nature meant her to have.

Now you say it is too bad about them-it is their own fault that they do not nurse. But that is not true. The great majority of mothers who do not nurse are confronted with valid medical, obstetrical, pediatric, psychiatric, or sociologic contra-indications. A small minority, it is true, magnify a weak contra-indication into an excuse. A larger minority, thirty-eight percent, to be exact, do nurse but few find their milk supply lasting longer than days or weeks. All told, about eighty percent are not nursing at six weeks because it was impossible to start, or impossible to continue. Many believe the human breast is unable to sustain a baby as it did in primitive times. There is an analogy in nature—the Eastern cow bred for milk production feeds a nation: the Western cow bred for beef production, produces barely enough milk to give its calf minimal sustenance. Without selective breeding, it is possible that the human female has developed into a poor milk producer. Various organs have failed to function entirely as man has progressed -the appendix and the pineal gland are examples. What their primitive function was, we have no idea. But all this is speculation. For all we know the human female breast was

never better at sustaining the newborn than it is today. It would seem that by modern standards of infant nutrition, except in very rare instances, the breast is not an adequate source of sustenance for an infant after a few days or weeks. Then we have to supplement its feeble efforts. Then a nursing mother has the impossible task of nursing and preparing a formula too, and that is the end of breast feeding and the end of her natural infertility.

In America we are super-feeding growing cattle, chickens, and pigs with balanced scientific stock foods instead of nature's natural grasses and seed, and getting bigger and heavier cattle, chickens, and pigs to market. We are also super-feeding the most important growing things on earth, the infant and child, and getting bigger (by an inch) and heavier (by ten to fifteen pounds) boys and girls into college.

That is why women are not nursing. By modern infant nutrition standards they cannot. Large numbers of women are never going to nurse for as much as six to twelve months again. The pendulum will swing back to more women doing token breast-feeding for three to six weeks to obtain psychological benefits for themselves and their infant, and to pass over immune bodies to the infant's advantage. But from six weeks on, eighty percent of mothers will continue to give their infants the benefit of modern artificial superfeeding. A lucky ten will be able to nurse for about a year and provide very adequate nutrition for their infant, and secure natural infertility of themselves. It is the eighty percent who present a problem, medical and sociological, and it would appear that we will have to find a solution for them in our newer knowledge of infertility inherent in the normal menstrual cycle. Father Clark, as an interested sociologist and moralist, what have you to say?

#### Get Back to Nature

Father Clark: Well. I believe the practical solution of that problem is for individuals to consult their doctors. It looks as if I am throwing the problem back in the doctor's lap, but that isn't my intention. My point is this: the matter should be a part of prenatal care. As the end of pregnancy approaches, the mother should discuss the question of breast feeding with her doctor, asking if she is capable of breast feeding, and, if capable, should she do it. Psychologically, sociologically, medically, it is the natural and normal thing and the closer we get to nature in these things, the better it would be. Now if it happens that the modern Twentieth-Century woman is incapable of accepting what we used to take forty or fifty years ago as the normal, then we have to provide a substitute. There is one little practical thing: those who bottle-feed their babies should not just put the baby and the bottle in the crib and say, "See you later, Butch!" Hold the baby! Give it some of the security it has a right to have. A baby needs to be cuddled and nestled. The substitute for breast feeding I think should approach the natural act as nearly as possible.

Doctor: Yes, that's a good point to stress. Let me make it clear that women of this generation are as capable of nursing as were their mothers of forty or fifty years ago, but to meet raised standards of infant nutrition, it is now usually necessary to supplement breast feeding with artificial formulae and foods. And consider this: As long ago as 1800 the birth rate in New England is estimated to have been fifty-five. In the depression it was fourteen. During the past War birth boom it reached about twenty-two. Breast feeding was the rule in 1800. So where does that leave the moralist who holds that there would be natural child spacing and one less moral problem in marriage if women would do the natural thing, their duty no less, and breast feed their infants? Still, for all we know, one hundred and fifty years is but a minute in the history of mankind. How did breast feeding space childbirth in primitive times? What was the Creator's intention in the matter? These are interesting points for discussion.

Question: Would it be possible for a mother who wanted to nurse, to bring herself to the point where it would be possible through diet and medication?

Doctor: Well, a good diet, vitamin supplements, and other measures may help, but insignificantly. Actually they are used routinely today, prenatally. Their lack is more definitely a deterent to nursing, the body being quicker to conserve its depleted resources and weaken the milk output than it is to enhance it when its resources are intentionally enriched. Any future hope to improve women's efforts at breast feeding will lie in some new endocrine substance. The first one, Prolactin, isolated years ago, did not fulfill its promise and with the newer formula feedings working out so well. I doubt that there will be much incentive for research along those lines in the future.

# Fertility

Question: Does working affect adversely the fertility of a woman? If so, to what extent? Is the cause a psychological one?

Doctor: Many scientific facts take their origin in impressions. There is the impression that excessive mental strain adversely affects male fertility. A recent report indicated that ninety percent of the children delivered by wives of a large group of college professors were conceived during vacation months. That strengthens the impression. There is an impression that infertile women frequently conceive soon after adopting a child. A carefully done study recently completed refuted this. To my knowledge the idea that working decreases fer-

tility in the married woman, perhaps along psychological lines, has not yet reached the impression stage. Conceivably, (no pun intended), the strain of working might be the last straw to tip the scales towards sterility in a woman with many obvious signs of subnormal development and function. I am certain that it is much more important to correct one of these real defects as a help to fertility.

Question: How long after ovulation is an ovum capable of being fertilized?

Doctor: On the outside, forty-eight hours. Some believe that the ovum, which is undergoing the reduction division preparatory to fertilization as it escapes from the ovary, has to unite with the sperm within a matter of minutes; the sperm would have to be there waiting which you will remember, it can do for as long as five days.

Question: How long after the birth of a child should a couple practice continence?

Doctor: Normally, complete involution takes up to six weeks. Complications may prolong the period. Continence should be practiced until the woman physically and psychologically feels like herself again. This would seem to require that the menses be reestablished, which without nursing occurs eight to twelve weeks after delivery. Then if she is going to watch her fertility periods, continence

would be necessary for as long as four or five months.

A Baby Each Year Question: Can a Catholic couple live as good Catholics and not have a child every year?

Doctor: I have indicated that continence in one form or another is part of the answer. But the continence factor is but a minor part of the answer.

The problem presented must trouble the minds of many Catholic couples, so it is important and I will answer it in detail, objectively, and with carefully placed emphasis. To begin with, there is no medical contra-indication to having babies close together. A recent study proved this, completely refuting birth control propaganda to the contrary that had been widely and intensely disseminated for many years. The best ally of safe childbirth is youthfulness, and by spacing children at unnaturally wide intervals large numbers of women will pass up the chance to have children when all the complications of childbirth are at a minimum.

On the other hand, nothing, except sin itself, causes as much unhappiness in the world as does chronic fatigue, chronic ill health, and monotony. Life is then a dull thing and living, a tread mill. Unreasonably frequent pregnancies can be the direct cause of this. Of course a husband who subjects his wife to such a life is in no sense following the desires of the Catholic Church, as is so often alleged.

Having balanced these considerations, can we with any authority determine the ideal interval between conceptions? No, we cannot. One survey conducted by physicians showed that the majority of women questioned thought two years the ideal interval between the birth of one child and the conception of the next. I would be inclined to make it one year. Not longer than this because most couples first have two children of the same sex before they have one of the opposite sex. It would seem advantageous that the brothers or sisters be close enough in age to share the same interests throughout childhood and adolescence. The interval should be no less than a year because the majority of women are sick to some extent in the early months of pregnancy, and for the nine months almost all are definitely below par mentally and physically. So to give an infant the care it needs and deserves during its very important first year, it would seem ideal that the mother be in the best possible health so that she will have the energy and vitality to manage successfully this trying, difficult phase of her child's development and growth. This norm would not apply to the exceptional woman who actually feels better throughout pregnancy, nor to her sister, at the other extreme, who is so severely weakened by pregnancy and childbirth,

that she still has not regained vigorous health a year later. Clearly then, while a year may be the ideal, there is need for individualizing this phase of the problem.

#### Economic Factor

Moving on, family economics enters into the problem too. Here it is wise for a couple to let their spiritual adviser share in the decision that they cannot afford another child at the moment. Otherwise there is danger that selfishness will creep in here, human nature being what it is. Remember that a sound mind and body, and then training in character, are the greatest assets you can give a child. Too many Americans think it better to give a child or two everything rather than have a number of children and not be able to provide them with every material advantage. Meaning well, nonetheless they usually succeed in giving the child everything but happiness. It is the spiritual resources that matter. A child needs parents' love, devotion, and care. It is the psychological resources that matter. A child needs brothers and sisters to live with, play with, and to share with, to become a well adjusted happy social being. Money can purchase none of these vital assets.

## Continence

Then let us face the issue of continence. This may be total, subtotal, or periodic. For the majority of young couples at the peak of fertility, there may be need at times of sub-

total continence. The minority, the relatively infertile group, can successfully practice periodic continence, or what is usually thought of as rhythm. Paradoxically, they are just the ones that shouldn't, because they will have difficulty having children in family proportions anyway. A doctor should point this out to couples in this category. But whatever the degree, when continence is practiced, an artificial element enters into marital life.

When resorting to continence a couple therefore needs the guidance of their spiritual advisor. Obviously then, this element of continence further complicates rather than solves the problem. The real solution to the problem embraces the whole philosophy of Catholic marriage. First, when you marry, do so with the hope of having a family, not "children" which in Twentieth-Century America means "two" if they are of different sex, and an absolute limit of three, no matter what. Remember, children are precious. They, not we, are the givers in family life. Marriage cannot reach its full potentialities without them. They are among God's greatest gift to man and woman on earth. I have often asked a mother if she would take a million dollars for her baby. No one has ever said "yes." You could buy that woman's house, car, or anything else she possesses but not her baby. So remember that each one is worth a million dollars, and how to avoid a million dollars a year is a very pleasant problem to contend with, life being what it is. Some of the crusading birth controllers never had a child, none of them ever had a family. They wrote such books as "I Hate Children"—only God and the psychiatrists know why.

## Life Together

Then remember, marriage is a natural thing, so not difficult, not a problem, unless we distort its nature and make it one. We must concentrate on living a full married life in the Catholic tradition as detailed in this lecture series. Marriage is not just the right to sex life. Nor is it this, plus having children. It is all of life shared together: the dreams, the disappointments, the joys, the sorrows, the trials, the triumphs, the risks, the losses and the gains. It is the art, the music, the good books, the sports, the dances, all the good times enjoyed together. It is a lifetime of happiness shared together. Its soul is love, its heart is a family of children, and what is not well enough understood, its life blood is sacrifice. Sacrifice and love mentioned in the same breath? Yes. They are natural to each other and inseparable. For really to become a part of anything, and to have that thing become a part of us, to know it intimately so we can love it, we must sacrifice a part of ourselves for it. That is necessary in the world of inanimate things -this piece of land long dreamed about, one day discovered, after great sacrifice of toil and time, is cleared, cultivated, and fenced to at last become something again, something precious—our land. So also by sacrifice does this house become our home. And sacrifice is even more essential in the world of vital things in which the vocation of marriage holds such a prominent place.

#### The Soul of Love

Life together in marriage is a succession of acts of sacrifice. Continence on occasion is just one small manifestation of this. When you practice it, you must put something else into your marriage in place of the sex act-you enjoy a book together or an evening of dancing, and in this way the sex urge can be suppressed. Or far better, sublimate this urge to unite and create by creating something else together at this time, for instance the dreamed of game room in the cellar or it can be as simple a thing as a young wife typing her student-husband's theme. Mark this well now, for creative activity in essence is physically relaxing and spiritually stimulating. Sacrifice is the principle instrument that accomplishes this sublimation, which enables continence to become a positive force for happiness in marriage. In this way your cup of happiness is just as full to the brim. Not faced, repressed, it becomes a source of tension, irritability and a fertile soil for neuroses.

We are apt to recoil at the mention of the word sacrifice; the immediate implication is something difficult, something hard, a cross. We would like to skip that. But in mar-

riage it is neither hard nor difficult. Rather it is the eternal source of happiness. A woman cheerfully doing her task as a mother, a man happily doing his day's work, both express their love of God, though in a different way than the Trappist Monk working in his monastery fields. God does not ask the Trappist's love of all of us. Nor does He ask that kind of sacrifice of all of us. But to live any vocation, and marriage is a vocation, we must give something of ourselves to it over and over again, for this is the essence of sacrifice, no matter what kind or degree. Only by continually giving something of ourselves to our marriage, only by sacrifice, does this partnership, this bond, this union, become our marriage, our own eternal love. That is the only way Catholic marriage can be lived. In that way you take the problem of child spacing, just one of its millions of problems and actually an insignificant one, in stride, happily.

# Positive Approach

When all is said now, you will note that I have not answered the question asked—I have not told you how to be a good Catholic and not have a child a year, but rather I have told you how by being a good Catholic you can reasonably space a family of children. Because it is a complex, individual problem, this could mean the blessing of a child every year or at the other extreme, it could mean one child in a lifetime as, for ex-

ample, when pregnancy is complicated by nearly fatal, incurable disease. The outline for raising a family I have detailed has a positive psychology that is in tune with traditional Catholic marriage and the Catholic family, and is free of the negative, squeamish, absolute-security-first psychology of the birth controllers. The point is that any limitation of children that takes place does so per accidens. Family limitation per se is not sought. To other than a group of scholastic thinkers, that distinction would seem so superficial as to be ridiculous, but I know you can appreciate its significance and realize how the distinction is also the focal point in determining ethical values. That is a long answer to an important question, but anything other than a complete answer would be no answer at all. What do you say to all this, Father Clark?

Father Clark: I only wish that I had said it.

Doctor: I have used many Freudian terms such as sexual instinct, suppression, repression, and sublimation; none is used in a strict Freudian sense, since his whole system of psychology starts with the idea that man is but a superior thinking animal, soulless, and without a will. By contrast, we say man is a son of God, His image, a very different animal with an intellect to discern the greater good and a will to seek it. The Freudian sees sexuality as the soil in which everything takes root.

We acknowledge its great importance as a force in life, but we do not see sexuality in every thought and act, conscious or unconscious. Denying man's spirituality, the Freudians say that sublimation is accomplished by instinct alone. We say it accomplished by the spirit's power to integrate with itself a lower state, instinct. For an analogy: coming across a beautiful flower, the Freudian says, "I know you; nothing but the earth transformed or sublimated." We say that flower has a soul-vegetative in this instancesomething different from and infinitely superior to the earth; it has drawn up the earth, transformed it and sublimated it if you will, into a beautiful thing. So, with spirit and instinct and specifically with sexuality. We admit the value of Freudian terms and techniques, but find little or no agreement with him on meaning.

What About Rhythm?

Father Clark: Doctor, most of the remaining questions are concerned in one way or another with the rhythm theory. I realize that this is a much-misunderstood question, and that it is practically impossible to explain all its phases to a group as large as this. But perhaps you have some pertinent remarks concerning it.

Doctor: Yes. It must be completely individualized and it is a time-consuming problem. In practice, I tell the patient that it is such an involved theory that they had best buy

the booklet that is available on the subject and, after they have read it. call me if there is anything that puzzles them. The organic or physical component of periodic continence, or "rhythm" if you must, has so many variable factors that it has to be strictly individualized to be effective. Unfortunately an explanatory booklet is just about as useful as a home medical book is in coping with illness. It is better than nothing, but that is about all. So, much as we would like to avoid the nuisance, doctors have to help even the most intelligent patient to fit the physical facts of the rhythm theory to herself. Now even more important is it to individualize the spiritual component of periodic continence. Remember that I said that it introduces an artificial element into marriage at its very essence. It directly touches the love union and the conception of children, the heart and soul of a marriage. Further, depending on the spirit in which it is used, it will enrich or impoverish a marriage. It therefore affects marriage in its totality. So, obviously it must be individualized spiritually, used with the guidance and help of one's spiritual advisor. That is why the priest cannot avoid the nuisance either. much as he would like to.

The large number of questions touching on family limitation asked at conferences such as this reveal how deeply birth control psychology has permeated Catholic minds. There is a big task ahead for all concerned to reorientate Catholic thinking so

that a family of children will again be a goal to be sought, not a burden to be avoided. Fortunately, when periodic continence or rhythm is unavoidable in a Catholic marriage, with guidance and effort it can become a positive force for good. That is because human nature is a fusion of body and spirit and the balance between the two is fluid enough so that spirit can rise over body to meet an abnormal circumstance, and still keep the whole being in a state of balance and happiness. Is that an ideal, impractical, too difficult of attainment, by the majority of Catholic couples? That is a problem and not for a doctor to decide.

Marriage by nature is a living social institution. Catholic marriage has remained unchanged since its beginning at its elemental core where principles and laws are involved. But outside that zone, it is constantly adapting itself to changes in culture, knowledge, and many other things. The important thing is that when changes are taking place in a social structure that they be constructive, that they evolve towards perfection; otherwise, they may destroy that structure. The closer a change touches the elemental core, the greater the danger is that through misdirection it may destroy. Rhythm touches the core of marriage as we have said. It could conceivably be destructive. To my mind, the exact place of rhythm in the Great Design of Catholic marriage has not been clearly established. While it is a controversial matter.

my intention is to leave the problem as much as possible in other hands.

So, that is more than enough about rhythm. Any discussion of it except along the general lines we have pursued is entirely out of place in a marriage preparation course. Basically, it can be part of the solution to some individual marriage problem. If you are fortunate, you will never have such a problem and never have to trouble yourself with its technical details. But do remember the principles: it is an artificial element that affects a marriage in its totality; it must be strictly individualized spiritually and physically, contrary to the prevailing notion, it is something infinitely more than freely choosing to live Catholic marriage by a calendar -and lastly, it is an accessory to marriage used when unavoidable to space reasonably a family of children in the Catholic tradition, not a dodge to accomplish birth prevention.

While it is not my special work to speak on the morality of this topic, I can say this: Morally, too, it must be individualized. For a couple to use the rhythm system there must be a good and just reason, which reason is not a matter of private interpretation, but must be submitted to the judgment of the spiritual adviser. It is difficult to see how a couple could go on, year after year, practicing rhythm to avoid conception without committing sin.

## Big Mistake

Question: In your experience, Doc-

tor, what is the most serious mistake made by couples entering marriage?

Doctor: One thinks immediately of the relatively uncommon instances where one or, even less commonly, both partners are hopelessly unqualified for marriage. Typically, all efforts to prevent such a marriage have gone unheeded.

But another too common mistake comes to mind, and that is entering marriage intending to postpone conception for a while. I see scores of women every year seeking help for sterility, who by one means or another attempted birth prevention for the first year or two of their marriage. A few have wittingly permitted an organic cause of sterility to progress to a point where it is beyond correcting. (An example of this would be the small fibroid tumor that could have been removed soon after marriage, sparing the uterus; but because of increased size, its removal two or three years later would require sacrificing the uterus as well.) Such persons have disregarded the old adage: "Take your first child when it comes." I would change that to: "Accept the gift of a family when God offers it to you." Seldom in life are we given the opportunity to spurn a gift and accept it unchanged on the same terms later on. And the precious gift of a family is no exception.

The family—father, mother, and a number of children joined by the common bond of love with God Who is Love, as we illustrated earlier—is the prime generating force for love in this world, and one of its few great positive forces for good. In a special way, love flows naturally from the family as it does from no other grouping of humans. See a mother with an infant in her arms and, presuming she is normal, you can say with moral certitude that she loves it. Just as certainly you can predict the existence of love in a family. Such is God's design.

Looking back on our lives, no matter what our material wealth may be. we can all count our real treasure in the golden pieces of love we have collected along the way. The family is the mint of the world's love. Whatever you do, don't start marriage intending to pass up the treasure of a family for a while. Accept God's gift as soon as it is offered. If a few months of married life do not bring the promise of this treasure, don't wait too long before seeking medical help in attaining fertility. I would say this course of lectures would be worth the combined efforts of all concerned if it accomplished but one thing—to make the couples present aspire to have a family along traditional Catholic lines.

Father Clark, in your rôle of Sociologist, will you add something here on the importance of the family to society and to the individual?

Father Clark: The testimony of clearthinking parents, which attests the fact that they "have not lived" until their first child came, and that each succeeding one has brought more happiness, is a good starting point. Social studies have shown that the best adjusted persons in society have come from large families. Also that happily married persons as a rule have come from large families. The nation has had to depend on large families for her defense forces. Our ideal of an expanding economy takes for granted large families. These are but a few points that could be enlarged upon to show the importance of a more-than-two-child family.

#### Mother or Child?

Question: Here is a last question which I am anxious to hear you, an obstetrician of wide experience, answer publicly with authority. If a situation arose during delivery where you had to decide whether to save the mother or the baby, what would you do?

Doctor: Such a situation never does present itself. Period! In preparing the formal talk, I originally mentioned that point in discussing pregnancy, but my reaction was: "Why resurrect that old ghost and keep alive a baseless old wives' tale?" So in the end I omitted it. A death in childbirth today is extremely rare. Then there is either unpardonable neglect of prenatal care or the cause of death remains an enigma even after autopsy. Never does the problem of saving mother or baby even remotely enter the mind of a doctor. The practice of obstetrics would be a nightmarish ordeal if it could.

#### QUESTIONS FOR REVIEW

1. What do you mean by the expression "marriage is diseased today." 2. Name some of the causes of "modern marriage." 3. What is meant by the distinction between "anatomy" and "physiology" of the sexes? 4. What are the minimal physical requirements for marriage? 5. Name the sex organs of the male, of the female. 6. What is the sperm, the ovum? 7. What must a couple do who think they should postpone conception? 8. What happens to the sperm and ovum at conception? 9. At what age does ovulation usu ally occur? 10. What is the duration of the period of gestation? 11. Are there virtues peculiar to men, others to women? 12. Of what importance to marriage is the understanding of masculine and feminine nature? 13. Is love between the parties necessary to successful marriage? 14. How does the existence of the two sexes argue for the existence of a Supreme Intelligence? 15. Summarize the question of hereditary factors. 16. What place does the child hold in the home? 17. What about sex education?



# 6. Getting Married

# (On the Ceremonies and Contract of Marriage)

Fr. William J. Carey

I CANNOT promise to entertain you this evening because this part of Pre-marriage Instruction is rather dry. To us, however, as parish priests, and to you who are to be married,

it is extremely important.

First of all, by way of introduction, most of you have very few close personal contacts with priests. Those who have gone to Catholic Colleges or who have been altar boys know priests fairly well. You have heard one call the other "Joe" or "Jim" or something else. To most of you, priests have a kind of humanness about the way they carry on their daily life and also a kind of aura about their aim in life, trying to lead others to holiness. But for most of you the first close, personal contact with a priest is your marriage. And so I would make a special plea,

a kind of apology, not just for ourselves but for a better understanding of all priests because, you know, it is not true that "they get up at five o'clock in the morning just to think up more ways to be mean to you." Your parish priest has just one great purpose in life and that is to help you save your soul. For some reason or other, God has identified you with him. I don't know why it is that the bishop assigns a particular priest to a particular parish, or even why you should have to live in a particular parish; but for some reason or other that priest is bound up with your salvation. This whole business of marriage, as the Forum has been showing you over the weeks, is a very sacred thing. And this begins with the immediate contact that you have with the priest who will perhaps

Rev. William J. Carey is rector of the Cathedral of Saints Peter and Paul, Providence.

perform the ceremony. So, if Father is a little-bit brusk at times, or curt, try to understand it; or if you can't understand it, try to steel yourself to it. Sometimes the priest is a crank; I've heard of priests who are cranks; don't be afraid of them, though; sometimes cranks are awfully nice people. They really are; they will have a soft spot in them someplace. First of all, then, don't dread the time when you have to come to the rectory to set your date. The priest is glad to see you and he will be glad to hear that you are going to get married. He isn't going to say, "YOU! Who'd have you?" He is going to be genuinely interested to find you in the office.

# Setting the Date

It is important for you that you get to the rectory early. How soon to call on the priest, I can't say exactly, because it depends on the individual parish. If you come from a large city parish I would say that six months before the date is not too far in advance, particularly if you are selecting the months of May, June, September or October; and particularly if you are asking for a Saturday Mass. Everyone wants to get married on Saturday; (and everyone wants to be buried on Saturday). You may go to a rectory six months in advance and Father will say, "Oh, go home, it's too soon." If that's the case, it means that ordinarily marriages are not booked more than three months in advance in your parish. It depends upon the individual place. A good safe way sometimes is to ask the priest. No priest minds an honest question. He will be glad to have people ask how far in advance he would like you to set the date. At any rate too soon is better than too late. So, therefore, we come to the very first thing: get your date set. In connection with this, when you set your date give Father a little leaway. Don't say, "I want eleven o'clock and it's got to be eleven o'clock, because I have reserved the hall for the reception, and yak, yak, yak." See what times Father has available. You have your problems, no doubt, but remember your parish priest has his problems too. It requires understanding on both sides. Your pastor wants to satisfy you.

After you have set the date you ask Father when he wants to see you. He will perhaps tell you to call him three months in advance. There is no need, for example, if this is going to be a regular church wedding, to go into the long details about decorations you want for the altar or the music you want; you don't have to do that six months in advance. That will come later. If he says three months before the wedding, telephone him and ask him for a specific appointment when both of you can meet him. This time when you come in, it would be a fine thing if you were already armed with the following documents: a baptismal record, (not more than six months old,) a first communion record, and a confirmation record. The church where you were baptized will have a copy of your baptismal record and also of your confirmation record, wherever you were confirmed.

#### **Baptismal Record**

You must get a new baptismal record because it will indicate your freedom to marry. Any confirmation record, no matter how old it is, is perfectly valid. That holds for both the bride and groom. It saves an awful amount of work if you will bring the records in to the rectory. If all your records are in the parish in which you are to get married you don't have to call on the priest and say, "Give me my records." If the parish in which you were baptized is different from the one in which you are to be married, then you need copies of your records.

Now, this time when you come armed with these documents Father will perhaps discuss this marriage questionnaire. This has paled many a bride and groom. It gets more complex every year, almost. The print of this new one is just about one-quarter the size of the old one so that there are about three times as many questions in this as in the old one, but for your protection.

After you have given in the records, Father will begin the course of marriage instructions. He knows by diocesan statue how many instructions you are to have, and what doctrine he is to cover. The mere fact that you come here to this course makes his work very easy, because

some of the material he will give you has already been covered here. You might tell him too that you have been present for this series; it will give him a distinct lead in what he ought to say.

Father will begin with some preliminary instructions on the sacrament of Matrimony, and when this has been completed he will begin filling in this marriage questionnaire. (Here Father Carey displayed the diocesan form for Providence.) Now suppose for a moment we consider the standard, ordinary case—that is, both parties are Catholics. This questionnaire is gone through solo, each one must be alone with the priest when he or she answers the questions. Some of you worry too much about the questionnaire and imagine all kinds of impossible things. But it is merely a review of accepted principles of Sacramental marriage for the well-instructed Catholic, and remember it is for your own protection.

The priest begins by saying to the groom: "You are well aware of the necessity of telling the truth, of the sacredness of an oath, and of the penalties against perjury; now then will you please place your hand on this Holy Bible and call God to witness to the truth of your statements."

. . After he takes the oath the questions begin.

The first few are personal, and have to do with your name, address, etc. A notable part of the series has to do with proving that you are free to marry. That freedom or

liberty is a most important aspect of this contract. You must be entirely free, not only in the sense that you are not already bound by the obligations of a previous marriage, but you must be absolutely free from all pressure or force in deciding to marry one another. You must swear that you are marrying whom you yourself choose to marry, because you want to. That is why both the bride and groom will be asked: "Are you entering this marriage of your own free will, without being forced by anyone whether physically or morally?" That liberty to choose is the very heart of the contract and its importance cannot be over-emphasized. With it rank the two questions which follow it in the investigation: "Do you realize the obligations which marriage entails?" and "Do you realize that you cannot marry again once you have contracted this marriage, unless death dissolves the bond?"

Anything that destroys freedom of consent, destroys the marriage entirely. When you say "I will" to the contract, you must do so of your own free will and without being forced by anyone or anything. The mutual, free consent of each pertains to the essence of marriage.

At this point the investigation is directed to the persons who are to be the official witnesses of the marriage. Two questions are asked concerning them: first, "What are their names?" and secondly, "Are they Catholics in good standing?"

We might follow this questionnaire point by point to discover the other matters with which the pastor's inquiry deals. But perhaps it will be simpler to look at it from another angle. The pastor's purpose is to discover if there is any obstacle, removable or irremovable, to the union of this man and this woman. These obstacles in Church language are called "impediments," and are of two kinds, "prohibitive," and "diriment." If, in the enumeration of these impediments, you are struck with the thought that many of these obstacles could rarely present themselves in the lives of the ordinary candidates for marriage, you should remember that those who framed these laws are also aware of that: but the law must be prepared to provide a decision or the basis for a decision in any case which may arise. From a knowledge based on long experience, the Church has legislated for the many situations which may occur, and the almost innumerable complexities in which her children may entangle their lives.

# Prohibitive Impediments

"Prohibitive impediments" are those obstacles which make a marriage gravely unlawful; yet if the marriage is performed, these particular impediments do not make the marriage invalid—it will be a real marriage but sinful. Church law lists three prohibitive impediments: 1. if a person has taken a vow not to marry, a vow of virginity, or a vow

to receive Holy Orders or to enter the religious life; 2. if the persons to be married are related by legal adoption, in countries where the civil law forbids such persons to marry; 3. if one of the persons wishing to be married is baptized in another religion, or although a baptized Catholic, has fallen away from the Catholic religion and is now practising another or no religion. This is an important impediment to understand, and it arises more frequently than the other two. All marriages between Catholics and baptized Protestants are forbidden by this impediment, but not a marriage between a Catholic and one who is unbaptized, as for example, a Mohammedan. Such a union is blocked by a diriment impediment (see below).

## Mixed Marriage

The objection of the Church to such marriages is that married persons live so intimate and close a life that in a marriage of persons with mixed religious beliefs, there is present a real danger to the faith of the Catholic involved. The Church can give no one permission to live in the proximate danger of losing his faith. How, then, does it happen that the Church gives her permission to the marriage of a Catholic with a Protestant? The answer is that this danger is removable, and when proper steps have been taken, the Church considers that the danger has been removed. These steps consist in the following: a. giving the nonCatholic party some knowledge of the Catholic's belief and practices; b. in obtaining a freely given promise that the Catholic party will be interferred with in no way in the practice of the Catholic religion; and c. in obtaining a further promise that all the children of such a marriage will be baptized in the Catholic faith and brought up as members of the Catholic Church.

In the absence of such promises, the danger to the faith of the Catholic remains, and the Church will not countenance the marriage, as the state would not license a marriage if one of the persons concerned refused to submit to a blood test.

It is not a question here of being narrow-minded or broad-minded. Neither is it the intention of the Church to stigmatize the Protestant man or woman involved as morally inferior, or as a person who enters marriage with an evil motive. Nor is the Church unaware that sometimes the heroic faith and practice of the Catholic spouse has been instrumental in bringing the non-Catholic to the Catholic faith. The basic fact is that one cannot tie one's whole life and happiness so closely to that of another and not be influenced in that association, which is unlike any other on earth.

# **Destroying Impediments**

So much for the first type of impediment. The second kind, called "Diriment" or "Destroying impediments," are more serious, because

when not dispensed by the Church they render the marriage invalid, that is, no marriage. In a word, there is no marriage when a diriment impediment blocks the way. These impediments are more numerous, and they include the following:

- 1. a want of proper age; the man must be at least sixteen, the woman, at least fourteen:
- 2. impotency, or the physical inability of either person to perform the marriage act from which children will normally be born. This does not mean sterility, or the inability to beget or bear children, but the impediment is limited to the inability to perform the act which leads to the generation of children. This impotency must be perpetual, and of such a nature that it cannot be remedied by natural means. (Sterility is not an impediment, because, although it prevents the attainment of the primary purpose of marriage—the generation of children-it does not prevent the attainment of the secondary aims, namely, mutual association and a remedy for concupiscence and the good of the sacrament;)
- 3. the bond of an existing marriage. Any pervious valid marriage must have ended through the death of one of the contracting parties. Any invalid marriage-attempt must have been declared "no marriage" by an ecclesiastical court. A document of such a decision must be offered in evidence:
- 4. if one of the applicants for marriage is an unbaptized person.

This is similar to the obstacle to the marriage of a Catholic and a baptized member of another religion, but this obstacle is more serious. The same conditions are prescribed for a dispensation from this impediment, namely, a grave and just cause for proceeding with the marriage, and a sworn guarantee concerning the faith of the Catholic party and the children;

- 5. no one who is in Holy Orders may validly marry, nor may one who has taken solemn vows;
- 6. the act of adultery with the promise of marriage, or the murder of a husband or wife to clear the way for another marriage;
- 7. relationship of consanguinity to the third degree—second cousins. "Consanguinity," is that relationship which exists between persons descended from a common ancestor. Such persons are related by blood;
- 8. once a person has been married, a relationship called "affinity" exists between the person and his relatives by marriage. An impediment to a second marriage is thus raised and it extends to the first cousins of one's former wife or husband, and all who are more closely related by marriage;
- 9. living publicily in an invalid marriage relationship, with or without a marriage ceremony. Anyone in such a situation is impeded from marrying any person directly related to the one with whom he has lived, that is, with parents or children of such a person;
  - 10. spiritual relationship. Such an

impediment exists between a sponsor in baptism and the person baptized, or between the one baptizing and the person baptized.

If a man and woman find one of these diriment impediments standing in the way of their marriage, may they secure a dispenation? That depends on whether the impediment arises from divine law, from the natural law, or from ecclesiastical law. In the case of an impediment that comes from Church law, it is apparent that since the Church has the power to make the law, she also has the power to dispense from it. Thus an impediment arising from "want of age" may be dispensed, if a sufficiently serious reason can be advanced. But when it is a question of divine or natural law, the Church, which did not make these laws, cannot dispense from them. Thus, because the divine law forbids it, one who is already validly married cannot be dispensed and given permission to remarry until his first spouse is dead.

#### The Banns

When it has been established that there is no impediment to your marriage, the next step is the publication of the banns, or public notices of your intention to marry. In the ordinary course of events this intention must be announced on three successive Sundays (or Holydays, if one intervenes), at the principal Mass, in the parishes in which you have official residence. For a sufficient rea-

son the bishop may give permission to omit one or all of the banns. But they are intended to call to the attention of the faithful the fact that you are planning to be married, and if any obstacle to such a marriage is known, the opportunity is thus afforded to prevent what might be an improper marriage, or perhaps an invalid one.

The care and precations which are taken in the preliminaries to marriage are not without their compensations. Nothing that is worth while is accomplished without effort and taking pains, and a happy marriage is no exception. Not only is your future welfare assured, with as much certainty as human prudence and wisdom can bestow, but the ceremony in which you exchange your vows is a ritual especially designed for the reception of this sacrament. This marriage ritual is an old one in form, but the new English version used in this country is modern and its language is well adapted to present usage. According to this rite, you declare in public your intention to be married, and you pronounce separately your promise to one another in all the fortunes of life, until death separates you. The ring, the symbol of your wedded union, is blessed, and in the act of giving the ring you pledge your faith and loyalty to one another. The prayer of the priest, with which this ceremony closes, is that those who have thus been joined together by God, may be preserved together by His help.

That was the case of two Catholics who gave the priest ample time. Now, sometimes, for example the case of a man in the Service; he gets a short leave and despite all the protestations of priests and parents and everyone else that it isn't a good time to get married in a hurry, he still wants to be married. We won't go into that here; it has been covered elsewhere in this series. Our question here is: what do we do with him?

If he cannot give us three weeks, all other things being in order, baptismal record and other records, we apply to the bishop for a dispensation from banns.

At the bottom of the form requesting the dispensation of banns we come to the "delicate" part of this operation, namely, "enclosed \$ . . . . alms." Try to keep a good, open mind about this. The priest really does not care whether or not you leave this offering for alms. Believe me, he doesn't, because none of it goes to him. The diocesan staff in the chancery office employs a great deal of help, clerical help; there are secretaries who spend all day long recording these dispensations, because, remember, it is an exception to the Church law that you are asking for, and the Church zealously guards its laws, and when you ask for a privilege or an exception to the law the Church wants a record of that fact; you see, the Church regards her laws as being for your benefit. If you have extraordinary reasons, or good reasons, the Church will grant an exception; but the Church wants a record of the fact that she granted you this dispensation. If it does this it must employ secretarial help and that costs money. And that is where the alms go. Dispensation from three banns is six dollars if you are able to give it. If you are not, Father will say nothing. If you say, "I can't afford to give that much," it will be perfectly all right for it is a free offering.

# The Nuptial Mass

The marriage ceremony takes place in so short a time that it is almost frightening; after the months of preparations, the actual marriage takes place in a matter of minutes. But the Mass which follows the marriage ceremony adds to the solemnity and is proper to this occasion alone. Those portions of the Mass which change with the various feasts of the year are in this case altered to ask God's grace upon the newly married pair. The prayers of this Mass as well as the Epistle and the Gospel are an appeal for your welfare, and a reminder to you of God's pronouncements on the married state through the mouth of St. Paul the Apostle or through the teaching of Christ Himself. Twice during the Mass the ordinary sequence of the sacrifice is interrupted to invoke God's blessing on the couple. That alone would indicate the solemnity with which the Church regards this occasion, for the only other time such an interruption occurs is during the Ordination of a priest or the Consecration of a bishop. It hardly needs to be pointed out that the Church considers the ordination and consecration of her own representatives highly important. The Church indicates that your marriage is no ordinary event by ineserting two special prayers in the Nuptial Mass, one immediately after the *Our Father* has been recited by the priest, and one before the last blessing of the Mass.

# The Nuptial Blessing

The long prayer which follows the Our Father is directed in a general way toward your happiness but in a special way it concerns the bride alone. Much of this prayer seeks for her the grace that she may be strong and faithful, that she may find peace, and that she, who will know so much of life in her new state, may remain good and innocent. For her the Church requests the happiness and virtues exemplified in three famous wives and mothers of the Old Testament, Rachel, Rebecca, and Sarah.

Finally, before the customary blessing for all the congregation is given, the priest departs from the regular service again, and in a final benediction for you two, only, calls upon the God of Abraham, the God of Isaac, and the God of Jacob to be with you, and to bless you greatly in every way, that on this earth you

may live to see not only children of your own, but your children's children to the third and fourth generation, and that after this life is over, you may enjoy everlasting life in Heaven.

With this wish, the ceremony and the Mass are concluded.\*

#### The Church, Our Mother

One final note, regarding the Church's maternal attitude toward her married children, could be made concerning the business of fixing up wrong marriages. The Church is always eager to rectify wrong marriages, that is, marriages which were invalidly or unlawfully attempted but to which there is no obstacle now. It is one of the most difficult problems of the priest to bring back to the Church persons who have left it in this way. However, if they really wish to abandon their sinful life. they will find a most cordial welcome from the priest. The priest will be happy to cooperate in the necessary steps. The hardest thing for such Catholics is for them to realize the harm they have done themselves. But it is one of the greatest consolations to the priest to be able to sanctify a marriage union and thus restore the parties to the life of grace and friendship with God.

<sup>\*</sup> The Marriage Ceremony, with the Nuptial Mass and Nuptial Blesing are reproduced in Appendix A.

#### QUESTIONS FOR REVIEW

1. How long in advance of the wedding day should a couple consult the pastor? 2. Why is the Church interested in Marriage? 3. What is the "Investigation of freedom to marry"? 4. What is an impediment? 5. Distinguish the two kinds of impediments. 6. Who is the minister of the sacrament of Matrimony? 7. Who are the persons to be present for a lawful Catholic Marriage? 8. What is the Nuptial Mass? 9. At what part of the Catholic ceremony is the Nuptial Blessing given?

#### QUESTIONS FOR DISCUSSION

1. How does one go about getting a marriage license? 2. Is there a "waiting period" in every State? 3. What is meant by the "physical examination" required by civil law? 4. Why is the state interested in Marriage? 5. What is the customary stipend to be given at a Catholic wedding? 6. How much does it cost to have a formal wedding with a reception for two-hundred persons? 7. Is one required to follow Emily Post in all details of a formal wedding? 8. What about throwing rice and confett at the church door? 9. Should all of the members of the wedding party receive Holy Communion at the Nuptial Mass? 10. Is it possible to have the wedding in the church when one of the parties is a non-Catholic? 11. What is considered "appropriate music" during a "low" Nuptial Mass? Name the pieces.

# 7. Getting the Crown

# (On the Sanctifying Power of Marriage)

Fr. Thomas H. McBrien, O.P.

DO YOU remember the children's story of Cinderella? Cinderella was changed by her fairy godmother into a beautiful princess. With a touch of her magic wand, the fairy god-mother transformed a ragged and wretched working girl into a charming immaculately gowned young lady. Our Divine Lord did something similar to marriage, the union of man and wife; only Christ did not use a magic wand -but a Cross. By His presence at the wedding feast in Cana of Galilee, Christ consecrated and sanctified marriage. By His preaching during His Public Life, He sanctioned the essential properties of marriage; its unity, its indissolubility. By His Death on the Cross He merited all the graces which are administered through the sacrament of Matrimony.

There is another similarity between the action of Cinderella's fairy god-mother and the action of Our Divine Lord. Cinderella was good, a hard-working girl; but her condition had been reduced to slavery by the abuse heaped upon her by her miserable sisters. Marriage as it came from the Hand of God in the garden of Eden was good. The divinely established purpose of marriage was good. Through the years, however, this sublime institution was desecrated by the twin sisters of lust and selfishness.

By the fire of His love for men, Christ cauterized marriage of its pagan corruption. He purged it of its cancerous infection. Bandaging up the wounds inflicted by centuries of malpractice, He restored marriage to its primitive perfection. The original beauty and luster of marriage Christ renewed, but He changed nothing essential. Whatever came from God in marriage, He retained, for it was

Rev. Thomas Hugh McBrien, O.P., S.T.Lr., S.T.L., is chaplain of the students at Providence College and co-sponsor of the Annual Marriage Forum.

good; whatever came from the malice of men, He eradicated, for it was evil. Christ did more than restore marriage to its former beauty, He not only purified it; He sanctified it; He made it holy; He raised marriage to the sublime dignity of a sacrament.

#### Channel of Grace

In elevating marriage to the dignity of a sacrament, then, Our Divine Lord made it one of the links which unite men to His Passion. He made it one of the channels through which His grace could flow into the souls of men. He made it one of the instruments which can sanctify the lives of men, one of the instruments which can make men holy. Since it is grace that makes men holy, it is the grace that the sacrament of Matrimony causes which is able to make married men and women holy. Theologians tell us that there is a threefold supernatural effect of marriage, a triple grace which this sacrament causes: an increase in sanctifying grace, sacramental grace, and a right or title to actual grace. Our task here is to discover the rôle of each of these graces in the life of husband and wife. In so doing, we shall discover the sanctifying power of Christian marriage.

# Sanctifying Grace

Just exactly what is sanctifying grace? What do we mean when we say that one of the effects of sacramental marriage is an increase in

sanctifying grace? No doubt you have heard it described as a white and shining dress that clothes the soul; a wedding garment which must be worn to the heavenly nuptials; a pearl of great price; a treasure hidden in a field. These are all true, but they are metaphors. What is sanctifying grace in itself? Most people think of it as something strictly supernatural; something mysterious; something imaginary. Well, it is supernatural, something above our nature; it is mysterious, something we do not understand. But it is not imaginary! It is real! You do not see it; you cannot feel it. It is spiritual, even as your soul is spiritual. You cannot see or touch your soul, but you would not deny the reality of your soul. So also is grace real. It is a real quality placed in your soul by God; a real quality which modifies your soul. It disposes your soul; it brings your soul into perfect harmony with God. As we look at a group of engaged couples we see that all the young men are strong and handsome; all the young ladies are charming and beautiful. That beauty and that health are qualities, dispositions of your bodies. So grace is a quality, a disposition of your soul, which makes your soul strong and healthy and beautiful in the sight of God. As the air we breathe penetrates every nook and cranny of the room we are in, so God's grace penetrates the very marrow of your soul, cleansing it of imperfections, purifying it, making it pleasing in God's sight.

## Sharing Divine Life

This sanctifying grace, this real spiritual disposition in your soul, is nothing else than a participation in the very life of God. According to St. Peter, it makes men "partakers of the divine nature" (II Peter, I, 4). It does not make men gods; but it does make men God-like. Everyone in the state of grace lives a supernatural life; everyone in the state of grace shares with Christ divine life.

#### Grace Perfects Nature

A young couple, therefore, beginning their married life together, are already united by the mystical bond of sanctifying grace. Having already received the sacraments of Baptism, Penance, Confirmation, and the Holy Eucharist, they possess sanctifying grace in their souls. Even before they are joined by the sacred bond of Matrimony they share with each other the common life of Christ. When they receive this sacrament that supernatural life which is sanctifying grace is increased, and it penetrates their natural life through and through. It transforms and makes divine their natural lives. Their natural qualities of mind and heart, grace perfects and supernaturalizes. The young wife is kind, sympathetic, gentle; the young husband is thoughtful, generous, good-natured. These natural dispositions are not changed by grace. Ten minutes after the wedding ceremony-as well as ten years afterwards-the husband and wife still possess their natural characteristics.

Grace does not crush them, but rather blends them, elevates them to the supernatural order, transforms them into Christ-like virtues. It channels them into the service of each other and the service of God. Just as electricity is transformed into light and heat, giving warmth and illumination to their bodies, so grace transforms the natural capabilities which give light and warmth to their hearts. The snow which falls on the trees does not destroy the tree, but clothes it in a dress of white; so grace makes the natural powers of their souls shine brilliantly in the sight of God. Above all, their natural love and affection for each other, removed by grace from the slush of concupiscence, is sanctified and transformed into a pure and sacred passion. Their purified love becomes a high and holy romance.

The sanctifying power of Matrimony is, therefore, derived first of all from the increase of sanctifying grace in the soul. At the moment when the sacrament is received, a channel opens between the souls of the bride and groom and the Passion of Christ, and grace—supernatural, mysterious divine life—pours into their souls to make them holy.

## Sacramental Grace

Marriage is a vocation, a noble, divine vocation. By a divine vocation we mean a special calling by Almighty God. No one has any difficulty in recognizing that a vocation to the priesthood or the religious life

is a special calling. It is a distinct, solemn, personal call from God to an individual man or woman. In His loving Providence, God has His own definite designs on each of His children. For some He plans a sacred vocation to the priesthood or cloister. For others He plans a sacred vocation to the married state. To one He offers the sacrament of Holy Orders; to another He offers the sacrament of Holy Matrimony. To everyone God gives the grace to live his vocation worthily.

In order that the Blessed Virgin might carry out her sublime duties as the Mother of God, her soul was flooded with grace. Mary had a special calling, and, therefore, she received a special grace. St. Dominic was called by God to special duties in the Church—the founding of a religious order. God gave to him the special talents, the special equipment, the special grace necessary for such a tremendous undertaking. It is always thus. God is never inconsistent. Whenever He calls someone to a special office or a special duty, He always supplies the necessary grace to carry out that duty. In those called to the priesthood, He infuses special sacramental grace-grace which will enable the priest to perform his duties worthily. To those whom He has given a vocation to marriage, God also gives special sacramental grace. When the bride and bridegroom exchange their consent, they receive the sacrament, and it is then that God gives them the grace to their vocation—the sacramental grace of Matrimony. Grace makes a person holy. The sacramental grace of marriage makes married persons holy. It is God's wedding gift to the bride and groom-a wedding gift that will perfect their conjugal love, that will preserve their fidelity to the marital obligations, that will enable them to educate their children in the ways of God. On the day of their wedding, "they open for themselves a treasure of sacramental grace from which they draw supernatural power for the fulfilling of their rights and duties faithfully, holily, and perseveringly unto death" (Casti Connubii).

"The primary end of marriage is the procreation and education of children; its secondary end is mutual help and the allaying of concupiscence" (Code of Canon Law, No. 1013). The sacramental grace which God infuses at the time of marriage is a permanent disposition in the soul which inclines the husband and wife to attain these purposes with holy regard for God's law, and, in attaining the ends of marriage to sanctify themselves, to make themselves holy. Sacramental grace, God's wedding gift, is the second source, or font, of holiness in Christian marriage.

# Actual Grace

How different is God's wedding gift from the gifts of human parents. A father presents his son with a new car for a wedding gift. On the day of the wedding he gives him a check for a thousand dollars and says: "All right, son, now you're on your own." What the father means is that from the day of the wedding the son can expect no more help from his father. The recipients of the sacrament of Matrimony can expect God's help not only on the wedding day, but every single day of their married life. They can expect that divine help because they have a right to it. This is the third supernatural effect of the sacrament—a right to all the actual graces necessary for living holy lives in the married state.

Sanctifying grace and sacramental grace are permanent qualities, lasting dispositions, existing in the soul. They remain as long as mortal sin does not crowd them out of the soul. Actual grace, on the other hand, does not exist permanently in the soul. It is not an habitual disposition in the soul. Rather is it a special help, a special divine motion, here and now assisting man to perform a particular good action or to avoid a particular bad action. After the good action has been performed or after the temptation has been overcome, the actual grace, the movement from God ceases. It is a passing, transient assistance which God gives in time of necessity.

When the sacrament of Matrimony is received—at the very same moment when sanctifying grace and sacramental grace are infused into their souls, the bride and groom also receive a right, a title to this actual grace of God. God binds Himself, so to

speak, directly to assist the married couple whenever they need His help. Here again there is a similarity between the sacraments of Holy Orders and Holy Matrimony. At ordination, a supernatural character is impressed on the soul of the priest. In virtue of that priestly character, God obliges Himself directly to concur with the action of the priest.

# Every Day in Every Way

In the sacrament of Matrimony, there is no character impressed upon the soul of the husband or wife: there is formed, however, a moral bond which permanently unites the couple. By reason of that moral bond, God obliges Himself to assist the couple whenever they need the strengthening power of actual grace. Since the matrimonial bond cannot be broken, it remains a permanent title to divine assistance. God, Who is ever merciful, will not be found wanting. He will give His actual grace-not just during the wedding ceremony so that the bride will not faint, so that the groom will not stumble up the altar stairs-not just during the wedding ritual, or not just during the honeymoon, but every moment of every day of every year of their married life.

Almighty God knows the frailty of human nature; He knows the limited strength of man; He knows that raging passions sometimes crave sinful satisfaction; He knows how great the fears that gnaw at human hearts; He knows the abysmal depths of sin

to which man can plunge. And He knows that these are the elements which cause the temptations, the failures, the pain, the sorrow in married life. God knows all this. Because He knows full well the human mind and heart, because God knows man so well, He is ever present with His Divine grace to turn failure into success, pain into pleasure, sorrow into joy, fear and disappointment into high hopes, and to turn a perilous voyage on the sea of matrimony into a peaceful moonlight sail.

## The Midnight Hour

One brief consideration remains. Let us, just for a moment, return to Cinderella. When the fairy godmother changed Cinderella into a charming princess, she placed a condition, a stipulation. Cinderella must be obedient; she would have to return home early; for at the stroke of midnight, she would be changed back into her wretched condition.

Almighty God has placed a condition on the graces which He gives in Christian marriage. He will continue to sanctify marriage. He will continue to sanctify those who are married—with His presence through sanctifying grace and with His assistance through actual grace—as long as the husband and wife are obedient to His commandments, as long as they walk worthy of the vocation in which they are called. If they desecrate the sacredness of marriage by violating their marriage vows, if they destroy the sanctity of the Christian

home by unholy practices, if they kill the supernatural life of their souls through grave sin, then the peace and happiness which He has promised in marriage will not be theirs.

We are living in a materialistic society, a society which, denying the spiritual order, measures all things in terms of material or earthly values. The dignity of the human person is scoffed at and, therefore, the sanctity of marriage is ridiculed. Adultery, divorce, birth control, every type of impurity is no longer looked upon as sinful, as base and disgraceful. It is justified even praised, by some allegedly learned scientists. In the wake of this materialistic living, we find broken homes, diseased bodies, neurotic souls. The hospitals of the world are overflowing with men and women who deny the dignity of the human person and the sanctity of marriage. Even more terrifying is the thought that Hell is probably overflowing with the same type of people!

That is why the Christian home and Christian marriage must be immersed in prayer. That is why constant recourse must be made to Christ Our Lord who gave us the Great Sacrament. That is why husbands and wives, fathers and mothers with their children, must be on their knees every day praying to Mary, the Mediatrix of All Grace. That is why in the exhortation after the marriage ceremony, one finds the charge to the newly married couple: "Cherish with solicitude the grace that this day has been conferred upon you; it will

direct you in every difficulty; it will comfort you in the hour of trial; it will be a continual source of peace,

of joy, of mutual affection on earth, and a pledge of your eternal union in heaven."

#### QUESTIONS FOR REVIEW

1. Was the natural institution of marriage good? 2. How did marriage become a source of grace? 3. What is the ultimate source of the grace of Matrimony? 4. What is sanctifying grace? 5. What other means of grace are available to a man and woman even before marriage? 6. Is marriage a special vocation? 7. How does Canon Law define the purposes of marriage? 8. What is meant by "God's wedding gift?" 9. What is the difference between sacramental grace and actual grace? 10. How does sacramental grace work in the soul? 11. Under what conditions may a couple expect to receive grace during their married life? 12. Why must the Christian home be "immersed in prayer?"

#### QUESTIONS FOR DISCUSSION

1. In sacramental marriage, is everything a husband and wife do a source of grace? 2. Is this sacrament, with all its graces, received by both parties, whether Catholic or non-Catholic? 3. Does not the grace of the sacrament of Matrimony take the husband and wife "out of this world" and make them impractical about human affairs? 4. Since grace does so much in marriage, why bother about social and economic preparation? 5. Does every sacrament bring with it sacramental grace?



#### APPENDIX A.

# RITUAL FOR MATRIMONY AND THE PROPER OF THE NUPTIAL MASS WITH THE NUPTIAL BLESSING\*

The Priest, standing facing the altar, says: V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. O Lord, hear my prayer.

R!. And let my cry come unto Thee.

V. The Lord be with you. R. And with your spirit.

Let us pray. O Lord, we implore Thee, let Thy inspiration precede our actions and Thy help further them, so that all our prayers and all our deeds may ever take their beginning from Thee and, so begun, may thruogh Thee reach completion. Through Christ our Lord.

R! Amen.

The priest then turns to the couple and reads:

# THE INSTRUCTION BEFORE MARRIAGE

Dear friends in Christ: As you know, you are about to enter into a union which is most sacred and most serious, a union which was established by God Himself. By it, He gave to man a share in the greatest work of creation, the work of the continuation of the human race. And in this way, He sanctified human love and enabled man and woman to help each other live as children of God, by sharing a common life under His fatherly care. Because God Himself is thus its author.

marriage is of its very nature a holy institution, requiring of those who enter into it a complete and unreserved giving of self. But Christ our Lord added to the holiness of marriage an even deeper meaning and a higher beauty. He referred to the love of marriage to describe His own love for His Church, that is, for the people of God whom He redeemed by His own blood. And so He gave to Christians a new vision of what married life ought to be, a life of self-sacrificing love like His own. It is for this reason that His Apostle, St. Paul, clearly states that marriage is now and for all time to be considered a great mystery, intimately bound up with the supernatural union of Christ and the Church, which union is also to be its pattern.

This union then is most serious, because it will bind you together for life in a relationship so close and so intimate, that it will profoundly influence your whole future. That future, with its hopes and disappointments, its successes and its failures, its pleasures, and its pains, its joys and its sorrows, is hidden from your eyes. You know that these elements are mingled in every life, and are to be expected in your own. And so, not knowing what is before you, you take each other for better or for worse, for richer or for poorer, in sickness and in health, until death.

Truly, then, these words are most serious. It is a beautiful tribute to your undoubted faith in each other, that, recognizing their full import, you are never-

<sup>\*</sup> The rite for the Sacrament of Matrimony, approved by the Sacred Congregation of Rites, for use in the United States, June 3, 1954. Proper of the Nuptial Mass is from the Leaflet Missal.

theless so willing and ready to pronounce them. And because these words involve such solemn obligations, it is most fitting that you rest the security of your wedded life upon the great principle of self-sacrifice. And so you begin your married life by the voluntary and complete surrender of your individual lives in the interest of that deeper and wider life which you are to have in common. Henceforth, you belong entirely to each other: you will be one in mind, one in heart, and one in affections. And whatever sacrifices you may hereafter be required to make to preserve this common life, always make them generously. Sacrifice is usually difficult and irksome. Only love can make it easy: and perfect love can make it a joy. We are willing to give in proportion as we love. And when love is perfect, the sacrifice is complete. God so loved the world that He gave His Only begotten Son; and the Son so loved us, that He gave Himself for our salvation. "Greater love than this no man hath, that a man lay down his life for his friends."

No greater blessing can come to your married life than pure conjugal love, loval and true to the end. May, then, this love with which you join your hands and hearts today, never fail, but grow deeper ond stronger as the years go on. And if true love and the unselfish spirit of perfect sacrifice guide your every action, you can expect the greatest measure of earthly happiness that may be allotted to man in this vale of tears. The rest is in the hands of God. Nor will God be wanting to your needs; He will pledge you the lifelong support of His graces in the Holy Sacrament which you are now going to receive.

## SEALING OF THE MARRIAGE BOND

The Priest says to the Groom:

N. Will you take N., here present for your lawful wife according to the rite of our holy Mother, the Church?
R. I will.

Then to the Bride:

N. Will you take N., here present, for your lawful husband according to the rite of our holy Mother, the Church?

R I will

The priest says to the couple: Now join your right hands.

And sav after me:

Groom.

I, N.N., take you, N.N., for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

Bride:

I, N.N., take you, N.N., for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

#### CONFIRMATION OF THE MARRIAGE BOND

The Priest says: I join you in matrimony: In the name of the Father # and of the Son, and of the Holy Ghost.

I call upon all of you here present to be witnesses of this holy union which I have now blessed. "What God has joined together, let not man put asunder?" (Matt. 19:6)

# BLESSING OF THE WEDDING RING, OR RINGS

V. Our help is in the name of the Lord. R. Who made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you. R. And with your spirit.

## (FOR TWO RINGS)

Let us pray.

Bless, 4 O Lord, these rings, which we are blessing in Thy name, so that they who wear them, keeping faith with each other in unbroken loyalty, may ever remain at peace with Thee, obedient to Thy

will, and may live together always in mutual love. Through Christ our Lord. RJ. Amen.

#### (FOR ONE RING)

Let us pray.

Bless, 4 O Lord, this ring, which we are blessing in Thy name, so that she who wears it, keeping faith with her husband in unbroken loyalty, may ever remain at peace with Thee, obedient to Thy will, and may live with him always in mutual love. Through Christ our Lord.

Rl. Amen.

Then the priest sprinkles the ring, or rings, with holy water.

#### GIVING THE RING

The Priest says:

Now that you have sealed a truly Christian marriage, give this wedding ring/ these wedding rings to your bride/to each other, saving after me:

Groom:

In the name of the Father, and of the Son, and of the Holy Spirit. Take and wear this ring as a pledge of my fidelity. Bride:

In the name of the Father, and of the Son, and of the Holy Spirit. Take and wear this ring as a pledge of my fidelity.

#### BLESSING Psalm 127

The Priest says:

Happy are you who fear the Lord, who walk in his ways.

For you shall eat the fruit of your handiwork; happy shall you be, and favored. Your wife shall be like a fruitful vine in the recesses of your home:

Your childrein like olive plants around your table.

Behold, thus is the man blessed who fears the Lord.

The Lord bless you from Sion: May you see the prosperity of Jerusalem all the days of your life;

May you see your children's children.

Peace be upon Israel!

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. Lord, have mercy.

R. Christ, have mercy. V. Lord, have mercy.

The Priest says:

Our Father . . . quietly up to . . .

V. And lead us not into temptation.

R!. But deliver us from evil.

V. Grant salvation to Thy servants.

Ry. For their hope, O my God, is in Thee.

V. Send them aid, O Lord, from Thy holy place.

R. And watch over them from Sion.

V. O Lord, hear my prayer.

Ry. And let my cry come unto Thee.

V. The Lord be with you.

R. And with your spirit.

Let us pray.

Almighty and everlasting God, Who by Thy power didist create Adam and Eve, our first parents, and join them in a holy union, sanctify the hearts and the bodies of these Thy servants, and bless them; and make them one in the union and love of true affection. Through Christ our Lord.

R). Amen.

Continuing, the Priest says:

May Almighty God bless you by the Word of His mouth, and unite your hearts in the enduring bond of pure love. R. Amen.

May you be blessed in your children, and may the love that you lavish on them be returned a hundredfold.

Rl. Amen.

May the peace of Christ dwell always in your hearts and in your home, may you have true friends to stand by you, both in joy and in sorrow. May you be ready with help and consolation for all those who come to you in need; and may the blessings promised to the compassionate descend in abundance on your house.

R. Amen.

May you be blessed in your work and enjoy its fruits. May cares never cause you distress, nor the desire for earthly possessions lead you astray; but may your hearts' concern be always for the treasures laid up for you in the life of heaven.

R. Amen.

May the Lord grant you fulness of years, so that you may reap the harvest of a good life, and, after you have served Him with loyalty in His kingdom on earth, may He take you up into His eternal dominions in heaven.

Through our Lord Jesus Christ His Son, Who lives and reigns with Him in the unity of the Holy Spirt, God, world without end.

RJ. Amen.

If the Nuptial Mass does not follow, the Priest says:

Go in peace, and may the Lord be with you always.

RJ. Amen.

Under some conditions, the following prayer may be read at the close of the ceremony:

Let us pray.

O Lord, we implore Thee, extend to Thy faithful servants the right hand of Thy divine assistance, so that they may seek Thee with their whole hearts and receive from Thee whatever they ask for that is right. Through Christ our Lord. R: Amen.

# PROPER OF THE NUPTIAL MASS WITH THE NUPTIAL BLESSING

The Introit or Officium. Tobias 7,15; 8,9

May the God of Israel join you together; And may He be with you, who took pity upon two only children;

And now, O Lord, make them bless Thee more and more.

Psalm 127. Blessed are all who fear the Lord.

Who walk in His paths.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be world without end. Amen. May the God of Israel join you together; And may He be with you, who took pity upon two only children;

And now, O Lord, make them bless Thee

more and more.

#### The Collect.

Let us pray. O God, who hast consecrated the marriage bond by so excelling a mystery, that in the nuptial bond Thou should foreshadow the sacrament of Christ and the church; grant, we ask, that what is done by the ministry of our office may be fully perfected by Thy blessing. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God: world without end. Amen.

#### The Epistle. Ephesians 5, 22-33

Brethren: Let wives be subject to their husbands as to the Lord; because a husband is head of the wife, just as Christ is head of the Church, being Himself saviour of the body. But just as the Church is subject to Christ, so also let wives be to their husbands in all things. Husbands, love your wives, just as Christ also loved the Church, and delivered Himself up for her, that He might sanctify her, cleansing her in the bath of water by means of the word; in order that He might present to Himself the Church in all her glory, not having spot or wrinkle or any such thing, but that she might be holy and without blemish. Even thus ought husbands also love their wives as their own bodies. He who loves his own wife, loves himself. For no one ever hated his own flesh; on the contrary he nourishes and cherishes it, as Christ also does the Church (because we are members of His body, made from His flesh and His bones).

"For this reason a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh."

This is a great mystery—I mean in reference to Christ and to the Church. However, let each one of you also love his wife just as he loves himself; and let the wife respect her husband.

Gradual or Responsory. Psalm 127, 3
Thy wife is like a fruitful vine,
In the inmost parts of the house:
Thy sons are like shoots of the olive,
Round about thy board. Alleluia, alleluia.

Psalm 19. May the Lord send you help from the sanctuary.

And from Sion may He guard you! Alleluia.

(After Septuagesima, time of penance, the Gradual above is said up to the first alleluia only, when the following tract is added):

The Tract. Psalm 127, 4-6
Yea, thus is he blessed
Who feareth the Lord.
May the Lord bless thee from Sion:
Mayest thou see the weal of Jerusalem,
All the days of thy life.
Mayest thou see thy children's children.
Peace be on Israel!

(During Eastertide all the above is omitted and the following is said):

#### The Alleluia.

Alleluia, alleluia.

Psalm 19, 3. May He send thee help from the sanctuary,

And from Sion may he guard thee!

Psalm 133. May the Lord bless thee from Sion,He who made heaven and earth! Alleluia!

The Gospel. St. Matthew 19, 3-6

At that time: There came to Him some Pharisees, testing Him, and saying, "Is it lawful for a man to put away his wife for any cause?" But He answered and said to them, "Have you not read that the Creator, from the beginning, made them male and female, and said. For this cause a man shall leave his father and mother and cleave to his wife, and the two shall become one flesh? Therefore now they are no longer two, but one flesh. What therefore God has joined together, let no man put asunder."

The Offertory Chant. Psalm 30 I put my trust in Thee, O Lord! I say: Thou art my God! In Thy hands is my fate.

#### The Secret.

Receive, we beseech Thee, O Lord, the offering made for the holy law of marriage; and be Thou ruler of this institution of which Thou art author. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God: world without end. Amen.

After the "Our Father" the Priest interrupts the usual sequence of the Mass, and turning to the bridal couple who kneel before the altar, confers the Nuptial Blessing upon them.

#### THE NUPTIAL BLESSING

Let us pray: Listen with favor, O Lord, to our prayers; and in Thy goodness maintain the ways which Thou hast established for the continuation of the human race, so that the union which has been founded by Thy authority may be preserved by Thy aid. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end. Amen.

Let us pray: O God, Who by Thy mighty power hast made all things where before there was nothing; Who, having put in order the beginnings of the universe, didst form for man, made to Thy image, an inseparable helpmate, woman, so that Thou didst give woman's body its origin from man's flesh and teach that it is never right to separate her from the one being whence it has pleased Thee to take her:

O God, Who didst consecrate the union of marriage making it a sign so profound as to prefigure in the marriage covenant the mystery of Christ and the Church:

O God, Who didst join woman to man, and give to that society, the first to be established, the blessing which alone was not taken away punishment for original sin nor in the doom of the Flood:

Look with kindness on this Thy servant who is now to be joined to her husband in the companionship of marriage and who seeks to be made secure by Thy protection.

May this yoke that she is taking upon herself be one of love and peace. May she be faithful and chaste, marrying in Christ, and may she always imitate the holy women. May she be the beloved of her husband, as was Rachel; wise as was Rebecca; long-lived and loyal, as was Sarah.

May the author of sin have no mastery over her because of her acts. May she hold firm to the Faith and the commandments. Faithful to one embrace, may she flee from unlawful companionship. By firm discipline may she fortify herself against her weakness. May she be grave in her modesty, honorable in her chastity, learned in the teachings of heaven.

May she be rich in children, prove worthy and blameless, and may she attain in the end to the peace of the blessed, the Kingdom of heaven.

May she and her husband together see

their children's children to the third and fourth generation and enjoy the long life they desire. Through our Lord Jesus Christ Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, for ever and ever. Amen.

The Communion, Psalm 127

Yes, thus is blessed the man, Who feareth the Lord. And mayest thou see thy children's chil-

dren.
Peace be on Israel! (T.P. Alleluia)

#### The Postcommunion.

Let us pray: We beseech Thee, almighty God, accompany the institutions of Thy providence with gracious favor; that Thou mayest preserve with lasting piety those whom Thou unitest in lawful union. Through our Lord, Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God: world without end. Amen.

Before the Last Blessing of the Mass, the priest once more turns to the bridal couple. These are the final good wishes, the final prayer of the Church for the married. Afterwards the priest blesses them with holy water.

May the God of Abraham, the God of Isaac, the God of Jacob be with you, and may He fulfill in you His blessing; so that you may see your children's children to the third and fourth generation and afterward possess everlasting and boundless life. Through the help of our Lord Jesus Christ, Who with the Father and the Holy Spirit lives and reigns, God, for ever and ever. Amen.

(The priest continues with the Mass, giving the Last Blessing and concluding with the Last Gospel.)

#### APPENDIX B.

#### RECOMMENDED READINGS

Introductory Note: The literature on marriage and the family has grown so within the past decade it would be impractical to give a complete list in a small book such as ours. The list which follows, however, includes some of the better known Catholic authors and is meant to focus attention on the preparation aspect.—Ed.

- —Atwater, Donald (translator), BODY AND SPIRIT. New York, Longmans, Green, 1939.—A collection of essays written from the viewpoint of agreement with the teachings of the Catholic Church on sexuality and sexual relations.
- —Cissell, Robert and Helen, STRETCH-ING THE FAMILY INCOME. 253 pp. New York, Wagner, 1953.—A splendid, practical book, the contents of which are well described by the title.
- Clemens, Alphonse H. (editor), MAR-RIAGE AND FAMILY RELATION-SHIPS. 131 pp. Washington, The Catholic University Press, 1950.—Selected papers from the first two workshops on marriage and family relationships held at the Catholic University in 1948 and 1949.
- Conway, Monsignor J. D., WHAT
   THEY ASK ABOUT MARRIAGE.
   322 pp. Chicago, Fides, 1955.—Questions and answers frequently confronted by the conductor of a marriage forum.
- —Doyle, Rev. Charles Hugo, CANA IS FOREVER. xii and 260 pp. Tarrytown, New York, The Nugent Press, 1949.— Essays on Christian Marriage for those contemplating it as a career and for those already married.
- —Egan, Rev. John J. (editor), THE CANA CONFERENCE. 100 pp. Chicago, The Cana Conference of Chicago, 1950.—A report of the proceedings of a study week for priests held in the

- Dominican House of Studies, River Forest, Illinois, in June 1949, under the direct auspices of His Eminence Samuel Cardinal Stritch.
- —THE CANA CONFERENCE, VOL. II. 100 pp. Chicago, The Cana Conference of Chicago, 1951.—A report of the second Cana study week held for priests by the Cana Conference of Chicago.
- —Filas, S.J., Rev. Francis L., THE FAMILY FOR FAMILIES. Milwaukee, Bruce, 1950.—A book intended to show husbands and wives how to reproduce in their own homes the spirit of holiness and happiness that prevailed in Bethlehem and Nazareth. (A paperback edition, \$0.50, has been published by Lumen Books, Chicago.)
- Healy, S.J., Rev. Edwin F., MAR-RIAGE GUIDANCE. xvi and 411 pp. Chicago, Loyola University Press, 1948.
   A study of the problems of the married and those planning for marriage, written especially for use at the college level
- —Hope, Wingfield, LIFE TOGETHER. vii and 199 pp. New York, Sheed and Ward, 1946.—A thoroughly Christian study of the "pattern for marriage" and family life. Recommended not only for those about to be married, but for all husbands and wives as well.
- —Jarrett, O.P., Rev. Bede, THE HOUSE OF GOLD. 292 pp. Westminster, Md., The Newman Press, 1930.—A collec-

tion of Lenten sermons on marriage by the great English Dominican preacher.

—Keenan, O.F.M., Rev. Alan and Ryan, John, F.R.C.S.E. MARRIAGE, A MEDICAL AND SACRAMENTAL STUDY. 337 pp. New York, Sheed and Ward, 1955. The title explains the content.

—Kelly, S.J., Rev. Gerald, MODERN YOUTH AND CHASTITY. St. Louis, The Queen's Work, Ninth Printing, 1949.—A careful presentation of the psychology of sex attraction and the moral principles to guide its expression. This booklet of 100 pages will answer most of the questions that arise during the courtship and will help to establish rules for healthy adjustment in married life. Pamphlet, \$0.25.

—Kelly, C.S.C., Rev. Philip C.M., THE CATHOLIC BOOK OF MARRIAGE. xiii and 297 pp. New York, Farrar, Straus and Young, 1951—The Marriage ceremony and counsels for success and

happiness in married life.

—Kenny, O.P., Rev. John P., PRINCI-PLES OF MEDICAL ETHICS. xiii and 208 pp. Westminster, Md., The Newman Press, 1952.—Chapters Four, Five and Six are concerned especially with morals and marriage.

 Kinsella, Rev. Leo J., THE WIFE DE-SIRED. 168 pp. Techny, Ill. Divine Word Missionary Publications, 1953.— A splendid treatment of the vocation

of womankind. Paper. \$0.50.

—Kremer, Rev. Nicholas, LOVE'S ROSES AND THORNS. 331 pp. Techny, Ill., The Mission Press, 1931.—Radio talks containing a wealth of commonsense told in a very delightful way.

—Leclercq, Rev. Jacques, MARRIAGE AND THE FAMILY. xx and 395 pp. New York, Frederick Pustet Co., Revised, 1948.—One of the best social studies of marriage. A scholarly treatment with frequent philosophical and theological references, yet quite readable.

-MacMahon, Rev. M. S., NAZARETH.

278 pp. Westminster, Md., 1948.— Subtitled "A book of counsel and prayer for the married," this little book has a prayer for every possible occasion of married life, as well as special instructions for special problems.

—Magner, Rev. James A., THE ART OF HAPPY MARRIAGE. Milwaukee, Bruce, 1947.—A pleasing discussion of the problems before and after marriage.

Marriage Preparation Service, THIS IS A GREAT SACRAMENT. Ottawa, Ontario, Canada, The Marriage Preparation Service, 1946.—In fifteen separate lessons the problems are taken up, one by one, arranged with questions after each lesson to make study and review more attractive. Circululation is restricted to those specially recommended by the clergy.

—Messenger, Rev. E. C., TWO IN ONE FLESH.—Three volumes. Westminster, Md., The Newman Press, 1948.—A scholarly treatise of the Catholic view-

point on sex and marriage.

Mihanovich, Clement S., Schnepp, S.M., Brother Gerald and Thomas, S.J., Rev. John L., A GUIDE TO CATHOLIC MARRIAGE. 320 pp.—A book by three experts in the field in which, as the preface says, "all who are married, who hope to marry, and who are preparing themselves for marriage will find in these pages practically everything that man, religion, and science know about marriage and family life."

—National Catholic Welfare Conference, (A Committee of twenty-five of The Family Life Bureau) TOWARD HAP-PINESS AND HOLINESS IN MAR-RIAGE. Washington, 1955. — A marriage preparation course of eleven lessons for engaged couples, patterned somewhat after the Ottawa course.

—O'Brien, Rev. John A., HAPPY MAR-RIAGE. 313 pp. Garden City, Hanover House, 1955. Father O'Brien has put into one volume an instructive and inspirational collection of his own writings and some from other authors too. —O'Neil, Rev. John F., OUR GREAT SACRAMENT. St. Mary's Church, Pawtucket, R. I.—Nine short chapters covering the essentials of prepartion for

marriage.

-Pius XII, Pope, MORAL QUESTIONS AFFECTING MARRIED LIFE. The Paulist Press, New York, 1951. The text of the Holy Father's Allocution delivered on October 29, 1951, to the delegates attending the Congress of the Italian Catholic Union of Midwives. -Sattler, Rev. Henry V., C.SS.R., PAR-CHILDREN AND THE ENTS. FACTS OF LIFE. 270 pp. Paterson, N. J., St. Anthony Guild Press, 1952. -The value of this excellent volume is attested by its great popularity in the field of sex instruction, and also by the fact that it has appeared in a pocket-book edition by Image Books, Garden City, Long Island, N. Y.

Sheen, Most Rev. Fulton J., D.D.,
 THREE TO GET MARRIED. 310 pp.
 New York, Appleton-Century-Crofts,
 1951.—A splendid treatment of the basic problems of love and marriage,

by an outstanding author.

—Thomas, S.J., Rev. John L., THE AMERICAN CATHOLIC FAMILY. 471 pp. Englewood Cliffs, N. J., Prentice-Hall, 1956.—An excellent "omnibus" in the field of family literature. It covers the sociological, psychological, philosophical, canonical and historical aspects of the American Catholic Family.

BEGINNING YOUR MAR-RIAGE. 104 pp. Chicago, The Cana Conference of Chicago, 1956.—A brief instruction distributed through the clergy to engaged and married couples.

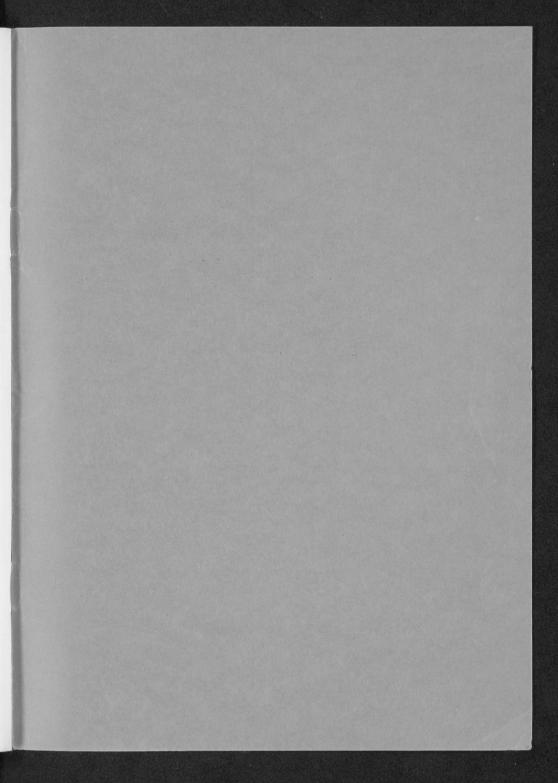
- —Vann, O.P., Rev. Gerald. CHRISTIAN MARRIED LOVE. Collegeville, Minn., 1950—A profound study of the beauty of married love by a great theologian.
- —Vermeersch, S.J., Rev. A., WHAT IS MARRIAGE? New York, The American Press. The text of Pope Pius' Encyclical on Christian Marriage is broken down into 188 questions and answers. Splendid for study clubs.
- —Wayne, T. G., MORALS AND MAR-RIAGE. New York, Longmans, Green, 1936.—This small book with the subtitle "The Catholic Background to Sex," is written by a professor of theology and a doctor of Catholic philosophy, a member of the English Province of the Order of Preachers. "T. G. Wayne" is a nom de plume.
- —Werth, O.F.M. Cap., Rev. Alvin and Mihanovich, Clement S. PAPAL PRO-NOUNCEMENTS ON MARRIAGE AND THE FAMILY, From Leo XIII to Pius XII, 189 pp. Milwaukee, Bruce, 1955. Arranged according to topics.

#### PERIODICALS

- —The Family Digest, established and published by the late Most Rev. John F. Noll, D.D., Editor of Our Sunday Visitor. Huntington, Indiana. \$3.00 a year.
- —The Grail (a monthly digest-size magazine for husbands and wives) edited in cooperation with the Cana Conference of Chicago. St. Meinrad, Indiana. \$3.00 a year.

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The liturgical symbol for the Sacrament of Matrimony reproduced above is on the certificate presented by Bishop Bartholome, of St. Cloud, Minn., to all engaged couples who complete the marriage preparation course given in that diocese.

This new, revised edition is the fourth printing of One in Mind, One in Heart, One in Affections, with 25,000 copies already in use by priests instructing couples for marriage, students in the classroom and pre-Cana groups. This booklet is listed in "Publications and Other Information," published by the Family Life Bureau, N.C.W.C.