February 22, 1953

I greet you all, noble countrymen and countrywomen, with the words: Let Jesus Christ be praised.

In the last broadcast on Sunday I shared with you the status of women in pre-Christian times. The writers of the time portrayed them as something degrading, disgraceful, and dreadful! Why? Because a woman was the work of God devoid of honor and importance. She was a woman robbed of the dignity of man, claiming that she was just a necessary evil which man does not need to count as important! The result of such policies was that a woman was a servant, a slave and an instrument. Then Christ entered the scene. He took the woman by the hand and placed her on a throne, which was a right she always had by nature in order that she might be a helper, friend and protector of the home hearth. It is what Christ ordained for the order of womanhood. It is a teaching that was confirmed in the Catholic Church and is still taught to this day and protects the gender of the woman maintaining that “The creator of the history of the world is a man; nations, however, continue or fall by a woman," and the kind of a woman, that kind of a family; what kind of a family these nations constitute results in that kind of world. I have mentioned also that the family is not an invention of man but a creation of God since marriage was not created by man but by God. It was further strengthened by the laws of God not by man. It was further strengthened by the laws of God so much so that these laws cannot be changed by man or by any action of the marriage partners. However despite the fact that marriage is established by God, the partners have an important part to play in that their consent is needed, and that is not a secondary factor but a primary one. Generally marriage since it is a tie between a certain man and certain woman cannot exist without the mutual consent of both partners. This deliberate act of will by which each gives him or her to the other cannot be cancelled by any human authority. This free will has as its objective mutually giving themselves to one another. It reality is the true admission that they intended to marry or not to marry. The essence of marriage, however, does not depend on human will so that one who marries does so bound by the law of God and its properties. St. Thomas, the Angelic Doctor argued that the conditions against fidelity and offspring expressed in the marriage contract would not annul the marriage itself. And so, onto our talk under the title:

 “UNTIL DEATH DO US PART”

 Polygamy was a daily affair in the pagan world. It was governed by law. There even were instances of Polygamy among the Jews, although generally several women was considered acceptable and allowed. However Christ, wherever and whenever treated the subject in his journey denoted that He was talking about marriage between one man and one woman. As a model and example gave the first parents of the human race, saying "it was not so at the beginning and immediately added," for a man leave his father and mother and be joined to his wife and the two shall become one flesh. And so they are no longer two but one flesh! And so a man and a woman should belong to each other, bound with the knot of mutual love, freely reasoning creatures with immortal souls. In marriage they ought to seek personal fulfillment, development, and perfection in the spiritual life. That perfect unity in marriage may be obtained if the spouses respect one another, look upon each other as different souls according to gender and equal in the sight of God. The recognition of humanity in the woman, honoring her personal goodness, is the natural substrate and disposition required for the connection of one with the other. When the man sees in his wife only a woman and the woman sees in his wife only a woman, there is a peril in the marital relationship because ultima- tely their imperfections will lead the marriage into torture and suffering. Passion passes, leaving behind ruins and ashes. In this regard, a Catholic doctor reasons: “If someone pays sole attention to the difference in sex and the actual most important reality of the relationship, if that sole view is of greatest interest, one can openly say that he has left the road and misunderstood what should be the marital situation in the Christian sense, and in the end sees that only the physical sexuality is the misguided marital love. Whoever wishes and respects his wife then he must above all see her as a human being and if the woman truly loves the man she must see in him a human being. He must love the world of interests, ideals, and life's goals. To be truly human and understand the meaning of “human,” is an other-worldly lofty thought. Church wanting to ensure that a woman created for the intent of the Creator, had the principle teachings **of Christ understood the union of one man and one woman and not for experiment, for somehow testing, not for a temporary time but for life for an entire lifetime. And so unity and insolubility; an intelligent and just, marriage of one man and one woman. In the New Testament, there is no place either on plural marriage, nor divorce. I repeat, God alone dictated the oneness of marriage by originally creating two humans: one man and one woman. A marriage without the characteristic of unity cannot contain the peaceful and loving continuum because it is replete with argument, discord and family war. Above that, marriage is indissoluble, which means the spouses may marry at the death of one of the spouses. The Savior Himself forbad remarriage of either spouse only on the death one of them: “whoever leaves his wife and takes on another, commits adultery and whoever takes that adulteress commits adultery. “What God has put together, let no man put asunder.” That unity and indissolubility, the Church has always defended since he was obligated to defend it. It stood up against the powerful of this world, before kings and Caesars, maintaining: “Not permitted” For its determination by the intransigence, the Church paid dearly; it stepped aside to no one. The Church stood adamantly since it could not violate its law. For as St. Augustine remarked, “Marriage is an iron ring. And St. Chrysostom reminded” “One may sell his house, if he so desires, but not his woman whom he once wed. That is why God’s Church will announce it to the end of the world. One and one only till the end of the world.- The goal of Christian marriage demands its indissolubility. This goal is in the interest of the children. Tertullian wrote: “How sweet the institution that joins two of the faithful in one home, with one belief, one way of life and with one devotion. Both in one service; no separation, they pray together, kneel together, fast together, one teaching the other, reminding, going on in patience in soul of body. Together they are in church, together at the table of the Lord, through difficulties, persecutions and in recreation. There are no secrets among them and they take care of their responsibilities well. Christ looks upon such families and with pleasure says, “Peace be with you!” In marriage the spouse have to give their whole selves to each other. Otherwise there will be no peace. That means there will be and absence of peace and true happiness. There will always be suspicion, doubt and a lack of trust. There never will be that mutual and total ability to attain true happiness or true goals. The insolubility of marriage depends largely on the interests of the woman. Cardinal Ledochowski wrote: “the woman brings a sacrificial spirit to the family: youth, health, beauty and life’s force. Although it is true the man brings many sacrifices but they are physical, material and spiritual - the life of the woman is more sacrificial!” On this observation author Kamila Theiner observes, “The Catholic Church so stressfully and definitely guards the insolubility of marriage that it is in the interest of the woman. Let us not forget that in love, woman bears its consequences. Therefore, indissoluble marriage is for her a livid shield against the possible abuses of stronger forces. If we accept a civil divorce, which is dependent on the willingness of individuals, the woman will be the sacrifice. The woman will take on sufferings of many kinds. One hears frequently hears of their miseries, mothers and children abandoned and forgotten legally through divorce. Poverty, misery, despair, and a long** list of lowering and suffering wives and mothers are calling for vengeance from heaven. When the Church battles divorces it does so in consideration of the good and happiness of the children. She knows and understands that the child, that the mind and heart of a child necessarily needs a warm mother's love, care and caring father; that the child will not grow properly, or the heart of the mother or the father alone! Nothing in the world can replace a mother's heart, or heart of the father. Ask those whose father or mother were taken by death. Nothing equals the harm which divorce can inflict upon the children. Mother! What does the word connote? It connotes love itself! One moralist explains it this way: “From the day when the heart beat starts, mother sends to the heart of the child with the first drop of blood the beginning of life and it beats and loves her. That love joins the child to its mother. That love is faithful, death does not even break the bond. The mother sheds tears of joy over the crib of her newly born child. A mother sheds tears of sadness over the crib of her deceased child. The love of a mother is something unearthly, which is a not understandable because there is personal interest in sacrifice; she is willing to sacrifice much of personal comfort because it is her child. Looking at this work, more correctly, on this masterful masterpiece of love and sacrifice, a burnt offering on the mediator between the patient and forgiving father, commanding a child listening; looking at the mother of the angel of the hearth, somehow we have some idea of the meaning of love for the child. It is only in the family, where there is stability, and where the marriage bond is assured, that there is room for the unhindered and natural rearing of the child is assured which demands the long lasting love of the mother, combined with the striving and gravity of the father’s disposition. Caregivers, educators, nurseries, kindergartens – those are just poor "surrogates” and temporarily replace parental figures like mother and father but are not true substitutes for life long processes. A change of those who should be caretakers of family life for the long term is destructive to children when the real parents are divorced. The unity and indissolubility of marriage of Catholicism is held by many other learned persons. The testimony of a professor, Dr. “Benedict, Anglican, who maintains: “A child needs, without being compared with other creatures, a long time to prepare under proper supervision to be able to battle the vicissitudes of life. It needs before all, solicitude of the mother and father, and so it needs long time family care. Ordered family life is therefore the surest foundation of the prosperity of society and only marriage is a pledge of such family life. Who, for example, has the opportunity to see with the common people, as the mother of the unspeakable sacrifice cares for the sick child, which is not normal care of children, this will tell you: without this care the underpinnings of human society would be impossible., was necessary to remedy some that shall marriage in my life, in practice, remained on the foot at the level of modesty and purity natural. To save the institution of marriage, to return its dignity which was torn by people it was necessary to return it to its previous dignity to the level of modesty and natural purity. Marriage by its very nature has a religious character, from the birth of a child it takes on a miraculous aura which every thinking honest, thinking human being must admit that it contains the notion of the parents co-creating with the creator. Without the influence of religion, marriage would be normal breeding like that of cattle. One has to remember that marriage a tie of togetherness but also the bond of two souls and needs the blessing of God. Distinction of dispositions, moral important tasks which the spouses take upon each other and in regard to the children, the weight of the concerns and daily crosses with daily experiences which the spouses must mutually undergo, necessitate God’s help as not only reliable but necessary and needed. Otherwise they would not be able to carry out their responsibilities. Christ occupied himself personally with the sacredness of marriage at a celebration at Cana. He showed in the sacredness of marriage by his intent to perform the miracle of turning the water into wine when they ran out of wine. From that day on marriages took on a more important sacredness. And that was not the end. The Savior gave marriage a worth and might, as marriage had not had in the past because he raised it to the position of sacrament and so had an additional sacredness supplied with sanctifying grace. Since the Savior lifted it to the dignity of Sacramental strength. The grace which natural love confers was made preternatural. St. Paul confirmed lit when he wrote, “Marriage is a great Sacrament and I say that in Christ and in the Church. And further the Savior, said the Apostle, Christ made marriage a symbol of Christ’s union with the Church. ”The husband is wedded to the wife as Christ is wedded to the Church. As the church is subject to Christ so too the wife is subject to her husband. In all things, husbands, love your wives, as Christ loved the Church, and so declared. And so right from the beginning of the Church, the Fathers of the Church taught that Christian marriage is a Sacrament! And so the Christian world for two thousand years has so taught that Christian marriage is a Sacrament as also Pope Leo the thirteenth rightly wrote: “Our predecessors were able to truthfully maintain the Christian Marriage was something sacred. – Pagans, in certain instances, as the Jews, spoiled the concept of marriage with polygamy and divorce. Christ, the Lord, however, declared marriage pristine the worthy of a
Sacrament making it a source of grace for people which blesses their love for one another and strengthens them doctrinally so that they are able to undertake the journey in life and bring up their children properly. What a heightened and immeasurable difference from a marriage not within the church and one that is specified by the Church. What can one say in defining marriage outside of the Church? It is a common agreement, an unstable settlement; it is civil contract similar to a commercial agreement, similar to a contract for buying and selling. Nothing else! How much more, infinitely above stands the marriage agreement which has no clear agreement inherent and natural, but a sacrament, a sacred thing! It is a sacrament by which two people freely and with understanding give themselves to each other to a common way of life under one roof to start a new life in a new vocation with the will of their Creator. It is a noble and significant undertaking. In these times, in the twentieth century, which was the arena for a World War for bettering a way of socio-economic life in hurried and hectic way in an age of transporting oneself in trailers not so much to earn bread but for using material ways and tearing the foundations of family living. That new pagan spirit which is the spirit of worldly people ground itself into the heads and hearts of young people. It is a moral gangrene which does not bode well for family life and the marital state. The spirit is destructive to the Christian way of life. In American society there is a similar situation as had occurred in Athens, Rome and is occurring in French life. What actually is the calling for the vocation of the woman? Why is it that I propose that question? Because the new woman forgets about her former vocation which she now rejects. She demands equality and comparison to the man in all aspects of living. Therefore she demands total hereditary equality in private and in public in the family and so forth. She is to be totally independent from her husband in domestic life and self-actualizing. And above all, she is capable of breaking her marriage bond any time she feels like it and make new ties. There is no talk here about a reasonable Christian emancipation but a pagan emancipation since the modern woman wishes, at the cost of her noble womanhood at cost of her noble calling to penetrate the borders and access designated by God. What then is the personal and natural vocation of the woman? Firstly, the question here is the salvation of her soul. Besides, what is the general goal of any human being? The role of the woman in family is by nature to be child bearer and mother and wife the woman by nature is designed to be mother! The Creator gave her certain gifts of soul and heart for this purpose for she is more loving, good, merciful, temperate, patient and devoted. The woman’s world is the home. Her area of activity is the family. The woman is more aware of personal relationships than man and can bear her crosses with more placidity and understanding. All her God given talents are geared to the rearing of children. And so the roll of mother and wife is a natural calling. – I understand that because of certain modern factors in these times she has a different calling and has the inclinations toward the single life and can favor that inclination if it is in the moral sphere. Some women have to have a job to work outside of the family sphere because of the perilous job market to help out in the fiscal survival. Sometimes there occur mere excuses to do the family work to avoid the family work. Our parent began family living with one bed, stove, table two chairs, a pan and spoon and dish for knife and the help of God and made it work. But why elaborate on this situation. In the excuse type of situation, woman needs to remember their womanly character and not berate their husbands. I end reminding that Church marriages are between two people who make promises to make it together “until death do us part!”