

# Annual Report Of Mt. Carmel Church Is Made

## Splendid Financial Showing Is Made by Pastor and Parishioners in Their Church Work.

The annual financial report of Our Lady of Mt. Carmel Church — the first made since the erection and dedication of the splendid new church — has just been made for the year 1930 by the pastor of the church, the Rev. Walter A. Foery, and his lay trustees, Charles M. Dispensa and Dr. Joseph Shevco. The report shows total receipts of \$71,565.14, of which \$46,000 was borrowed to help finance the new church, leaving more than \$25,000 net receipts from the parish itself. The report is a splendid indication of the loyalty, unity and generosity which exist in the Mt. Carmel parish, of the fine leadership of Father Foery, and of the interest and helpfulness of all his people. It is a report of which all the people of the Mt. Carmel Church, and all friends of the church, may well be proud. The details are as follows:

RECEIPTS	
Quarantine Fund Jan. 1, 1930	3,043.40
Donations from Union Trust Company	46,000.00
Building Fund, Collections, Entertainments, Special Donations for Furnishings, etc.	10,542.30
Collections Ordinary	7,102.89
School Collection	1,057.75
Candles	2,494.50
Rent from Societies	258.90
Diocesan Collections	970.16
Interest on Bank Balance	98.14
<b>Total</b>	<b>\$71,565.14</b>
EXPENDITURES	
Paid to Contractors for New Church	\$45,230.85
Furnishings of New Church	4,991.58
New Auditorium, New Roof on School Building, etc.	3,377.83
Interest on Debt	1,816.71
Sisters of Mercy	3,726.00
Assistants' Salaries	2,100.00
Janitor	1,200.00
Coal	1,583.00
Supplies and Repairs	389.74
Taxes, Water, Insurance, Light	977.89
Candles	473.07
Diocesan Collections	970.16
Cathedralium	100.00
Telephone	66.52
<b>Total</b>	<b>\$68,186.98</b>
Balance on hand Jan. 1st, 1931	3,378.16
<b>Total</b>	<b>\$71,565.14</b>

The report is signed by Father Foery as treasurer of the church, and by Charles M. Dispensa and Dr. Joseph Shevco, as lay trustees. When Father Foery was appointed pastor of Mt. Carmel Church nine years ago three Masses were said every Sunday, and the church was not filled at any one of them. Now there are five Masses every Sunday, and all of them are crowded. Devotions in honor of St. Anthony and St. Theresa are held every Tuesday evening, and are well attended. Father Foery has two able assistants in the Rev. Gerald Brennan and the Rev. Joseph Dielsch. He went to Mt. Carmel Church 15 years ago, first as an assistant, and six years later he was appointed pastor. The church had a debt of \$35,000 at that time. Since then he has bought the home occupied by the Sisters of Mercy on Ontario street, and he purchased three houses on Woodward Street as a site for the beautiful new church erected by the parish in the past year. Father Foery is greatly beloved by his people, and he in turn is proud of his congregation and devoted to them and to their religious welfare.

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# Papal Encyclical On Marriage

(Continued from Page Five)

the happiness of matrimony are securely preserved and fostered. Therefore it is not surprising that this conjugal faith has always been counted among the most priceless and special blessings of matrimony. But this accumulation of benefits is completed and, as it were, crowned by that blessing of Christian marriage which in the words of St. Augustine we have called the sacrament, by which is denoted both the indissolubility of the bond and the raising and hallowing of the contract by Christ Himself whereby He made it an efficacious sign of grace.

## Indissoluble Bond

In the first place, Christ Himself lays stress on the indissolubility and firmness of the marriage bond when He says: "What God hath joined together let no man put asunder," and "Every one that putteth away his wife and marrieth another committeth adultery, and he that marrieth her that is put away from her husband committeth adultery."

And St. Augustine clearly places what he calls the blessing of matrimony in this indissolubility when he says: "In the sacrament it is provided that the marriage bond should not be broken, and that a husband or wife if separated should not be joined to another even for the sake of offspring."

And this inviolable stability, although not in the same perfect measure in every case, belongs to every true marriage, for the word of the Lord: "What God hath joined together let no man put asunder," since it was spoken of the marriage of our first parents, the prototype of every future marriage, must of necessity include all true marriages without exception.

Therefore, although before Christ the solemnity and the severity of the primal law was so tempered that Moses permitted it to the chosen people of God on account of the hardness of their hearts that a bill of divorce might be given in certain circumstances, nevertheless, Christ, by virtue of His supreme legislative power, recalled this concession of greater liberty in its integrity by those words which must never be forgotten:

## "Whom God Hath Joined"

"What God hath joined together let no man put asunder." Wherefore, our predecessor, Pius VI of happy memory, most wisely said, writing to the Bishop of Agria:

"Hence it clearly appears that marriage, even in the state of nature and certainly long before it was raised to the dignity of a sacrament, was divinely instituted in such a way that it should carry with it a perpetual and indissoluble bond which cannot therefore be dissolved by any civil law.

Therefore, although the sacramental element may be absent from a marriage as is the case among unbelievers, still in such a marriage, inasmuch as it is a true marriage there must remain and indeed there does remain that perpetual bond which by divine right is so bound up with matrimony from its first institution that it is not subject to any civil power.

## May Not Be Destroyed

And so, whatever marriage is said to be contracted, either it is so contracted that it is really a true marriage, in which case it carries with it that enduring bond which by divine right is inherent in every true marriage, or it is thought to be contracted without that perpetual bond, and in that case there is no marriage, but an illicit union opposed of its very nature to the divine law, which therefore cannot be entered into or maintained.

And if this stability seems to be open to exception, however rare the exception may be, as in the case of certain natural marriages between unbelievers, or if amongst Christians in the case of those marriages which though valid had not been consummated, that exception does not depend on the will of men nor on that of any merely human power, but on divine law, of which only guardian and interpreter is the Church of Christ.

large which is fully and perfectly verified in consummated marriage between Christians. For, as the apostle says in his epistle Quam ad Initium, innumera to the Ephesians, the marriage of Christians recalls that most perfect of union which exists between Christ and the Church: "Est, ego autem ille, in Christo sacramentum hoc magnum est, ego autem ille, in Christo et in ecclesia, which union as long as Christ shall live and the Church through Him, can never be dissolved by any separation. And this St. Augustine clearly declares in these words:

"This is safeguarded in Christ and the Church, that dwelling with living spouse he shall never be separated by divorce. The observance of this sacrament is such in the City of God, that in the Church of Christ, that when for the sake of begetting children, either women marry or are taken to wife, it is wrong to leave a spouse that is sterile in order to take another by whom children may be had.

"Any one doing this is guilty of adultery, just the same as if marrying another, not by the law of the day according to which when one's partner is put away another is allowed to be taken, which the Lord let Moses permit, also because of the hardness of hearts of the people of Israel; but by the law of the Gospel, (St. Aug. de nupt et concup. lib. I, cap. 9.)"

## Bulwark of Chastity

Indeed, how many and how important are the benefits which flow from the indissolubility of matrimony cannot escape any one who gives even a brief consideration either to the good of the spouses and the offspring or to the welfare of human society. First of all, the spouses possess a positive guarantee of the enduringness of this stability which that generous yielding of their persons and the intimate fellowship of their hearts by their nature strongly require, since true love never fails away (1st Cor. XIII, 8).

Besides, a strong bulwark is set up in defence of a loyal chastity against temptations to infidelity should any be encountered either from within or from without; any anxious fear lest in adversity or old age the other spouse would prove unfaithful is precluded and in its place there reigns a calm sense of security. Moreover, the dignity of both man and wife is maintained and the mutual aid, so most satisfactorily assured, which through the indissoluble bond, always enduring, the spouses are warned continuously that not for the sake of perishable things nor that they might serve their passions, but that they might procure one for the other high and lasting good have they entered into the nuptial partnership, to be dissolved only by death.

For the training and education of children, which must extend over a period of many years, it is splendidly adapted since the grace and long enduring burdens of this office are best borne by the united efforts of the parents, nor do lesser benefits accrue to human society as a whole. For experience has taught that unassailable stability in matrimony is a fruitful source of virtuous life and of habits of integrity, where this order of things obtains the happiness and well-being of the nation is safely guarded. As the families and individuals are, so also is the State, for a body is determined by its parts. Wherefore, both for the private good of husband, wife and children, they indeed deserve well who generously defend the inviolable stability of matrimony.

## Marriage a Sacrament

But considering the benefits of the sacrament, besides the firmness and indissolubility, there are also much higher benefits, as the word "sacrament" itself very aptly indicates; for, to Christians, this is not a meaningless and empty name. Christ the Lord, the Institutor and "perfecter" of the holy sacraments, by raising the matrimony of His faithful to the dignity of a true sacrament of the new law, made it a sign and source of that peculiar internal grace by which "it perfects natural love, it confirms an indissoluble union and sanctifies both man and wife." (Trid. Council, Sess. XXIV.)

And since the valid matrimonial consent among the faithful was constituted by Christ as a sign of grace, the sacramental nature is so intimately bound up with Christian wedlock that there can be no true marriage between baptized persons "without it being by that very fact a sacrament." (Cod. Jur. Can. 1012.)

By the very fact, therefore, that the faithful with sincere mind give their consent they open up for themselves a treasure of sacramental grace from which they draw supernatural power the fulfilling of their rights and duties faithfully, jointly, perseveringly, even unto death.

Nevertheless, since it is a law of Divine Providence in the sacramental order that men do not reap the full fruit of the sacraments which they receive after acquiring the use of reason unless they cooperate with grace, the grace of matrimony will remain for the most part an unobtainable hidden in the field unless the spouses exercise these supernatural powers and cultivate and develop the seeds of grace they have received.

## Grace of Matrimony

It, however, just as that within their power, they cooperate diligently, they will be able with ease to bear the burdens of their state and to fulfill their duties. By such sacrament they will be strengthened, sanctified and, in a manner consecrated.

For, as St. Augustine teaches, just as by Baptism and Holy Orders a man is set aside and assisted either for the duties of Christian life or for the priestly office and is deprived of their sacramental aid, almost in the same way (although not by a sacramental character), the faithful once joined by matrimony can never be deprived of the help of the binding force of the sacraments. Indeed, as the holy doctor adds, even those who commit adultery carry with them the sacred yoke, although in this case not as a title to the glory of grace, but for the ignominy of their guilty action "as the soul by apostasy, withdrawing as it were from marriage with Christ, even though it may have lost its faith, does not lose the sacrament of faith which it received as a laver of regeneration." (St. Aug. de Nupt et Concup. Lib. I, Cap. 10.)

These parties, let it be noted, are fettered by adorned by the golden bond of the sacrament, not hampered but assisted, should strive with all their might to the end that their wedlock, not only through the power and symbolism of the sacrament but also through their spirit remain always the living image of that most fruitful union of Christ with the Church which is to be venerated as the sacred token of most perfect love.

## Sacred Fellowship

All of these things, venerable brethren, you must consider carefully and ponder over with a lively faith if you would see in their true light the extraordinary benefits of matrimony — offspring, conjugal faith and the sacrament. No one can fail to admire the divine wisdom, holiness and goodness which, while respecting the dignity of husband and wife, has provided so bountifully for the conservation and propagation of the human race by a single, ghastly and sacred fellowship of nuptial union.

When we consider the great excellence of chaste wedlock, venerable brethren, it appears all the more regrettable that particularly in our day we should witness this divine institution often scorned and on every side degraded.

For now, alas; not secretly nor under cover, but openly, with all sense of shame put aside, now by word, again by writings, theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, addresses broadcast by radio telephony, in short by all the inventions of modern science, the sanctity of marriage is trampled upon and derided, divorce, adultery, all the basest vices either are extolled or at least are depicted in such colors as to appear to be free of all reproach and infamy.

## Evil Books

Books are not lacking which dare to pronounce themselves as scientific but which in truth are merely coated with a veneer of science in order that they may the more easily insinuate their ideas. The doctrines defended in these are offered for sale as the productions of modern genius, of that genius, namely, which is considered to have emancipated itself from all those old-fashioned and immature opinions of the ancients, and to the number of these antiquated opinions they relegate the traditional doctrine of Christian marriage.

doctrines are carried to the extremes of unbridled lust; there are those who, striving as it were to ride a middle course, believe nevertheless that something should be conceded in our time as regards certain precepts of the divine and natural laws. But these likewise, more or less wittingly, are emissaries of the great enemy who is ever seeking to sow cockle among the wheat.

We, therefore, whom the Father has appointed over His field, we who are bound by our most holy office to take care lest the good seed be choked by the weeds, believe it fitting to apply to ourselves the most grave words of the Holy Ghost which the Apostle Paul exhorted by the ministry of Timothy to apply to ourselves in season, out of season; to reprove, to entreat, to rebuke with all patience and doctrine (1st Tim. II, 2-5).

And since, in order that the deeds of the enemy may be avoided, it is necessary first of all that they be laid bare, since much is to be gained by denouncing these practices for the sake of the unwary, even though we prefer not to name these iniquities "as becometh saints," yet for the welfare of souls we cannot remain altogether silent.

## Evil Teachings

To begin at the very source of these evils, their basic principle lies in this, that matrimony is repeatedly declared to be not instituted by the author of nature nor raised by Christ the Lord to the dignity of a true sacrament, but invented by man. Some confidently assert that they have found no evidence for the existence of matrimony in nature or in her laws, but regard it merely as a means of producing life and of gratifying in one way or another a vehement impulse. On the other hand, others recognize that certain beginnings of it, as it were, exist in true wedlock as found in the nature of man, since, unless men were bound together by some form of permanent tie, the dignity of husband and wife or the natural end of propagating and rearing the offspring would not receive satisfactory provision.

At the same time they maintain that in all beyond this genuine idea of matrimony, through various concurrent causes, is invented solely by the mind of man, established solely by his will.

How grievously all these (or any) how shamelessly they leave the ways of honesty is already evident from what we have set forth here regarding the origin and nature of wedlock, its purposes and the good inherent in it. The evil of this teaching is plainly seen from the consequences which its advocates deduce from it, namely, that the laws, institutions and customs by which wedlock is governed since they take their origin solely from the will of man, are subject entirely to him, hence can and must be founded, changed and abrogated according to human caprice and the shifting circumstances of human affairs. That the generative power which is grounded in nature itself is more sacred and has wider range than matrimony — hence it may be exercised both outside as well as within the confines of wedlock, even though the purpose of matrimony be set aside, as though to suggest that the license of a base, fornicating woman should enjoy the same rights as the chaste motherhood of a lawfully wedded wife.

Armed with these principles, some men go so far as to concoct new species of unions, suited, as they say, to the present temper of men and the times, which various new forms of matrimony they presume to label.

## Weary of Children

And now, venerable brethren, we shall explain in detail the evils opposed to each of the benefits of matrimony. First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony and which they say is to be carefully avoided by married people not through virtuous continence (which Christian law permits in matrimony when both parties consent) but by frustrating the marriage act. Some justify this criminal abuse on the ground that they are weary of children and wish to gratify their desires without their consequent burden. Others say that they cannot, on the one hand, remain continent nor on the other can they have children because of the difficulties whether on the part of the mother or on the part of family circumstances.

But no reason, however grave may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose sin against nature and commit a deed which is shameful and intrinsically vicious. Small wonder, therefore, if holy

writ bears witness that the Divine Majesty regards with greatest detestation this horrible crime, and at times has punished it with death. As St. Augustine notes, intercourse even with one's legitimate wife is unlawful and wicked where the conception of the offspring is prevented. Onan, the son of Juda, did this, and the Lord killed him for it.

Therefore, openly departing from the uninterrupted Christian tradition, some recently have judged it possible solemnly to declare another doctrine regarding this question. The Catholic Church, to whom God has entrusted the defence of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of divine ambassadorship and through our mouth proclaims anew:

## Offense Against God

Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin.

We admonish, therefore, priests who hear confession and others who have the care of souls, in virtue of our supreme authority and in our solicitude for the salvation of souls, not to allow the faithful entrusted to them to err regarding this most grave law of God, much more, that they keep themselves immune from such false opinions, in no way complying in them. If any confessor or pastor of souls, which may God forbid, lead the faithful entrusted to him into these errors or should at least confirm them by approval or by guilty silence, let him be mindful of the fact that he must render a strict account to God, the Supreme Judge, for the betrayal of his sacred trust, and let him take to himself the words of Christ: "They are blind and leaders of the blind, both fall into the pit (Matthew, xv, 14)."

As regards the evil use of matrimony — to pass over the arguments which are shameful ones — not infrequently others that are false and exaggerated are put forward. Holy Mother Church very well understands and clearly appreciates all that is said regarding the health of the mother and the danger to her life. And who would not grieve to think of these things? Who is not filled with the greatest admiration when he sees a mother risking her life with heroic fortitude that she may preserve the life of the offspring which she has conceived? God alone, all bountiful and all merciful as He is, can reward her for the fulfillment of the office allotted to her by nature, and will assuredly repay her in a measure full to overflowing (Luke, vi, 38).

Holy Church knows well that not infrequently one of the parties is sinned against rather than sinner when for a grave cause he or she reluctantly allows the perversion of the right order. In such a case, there is no sin, provided that, mindful of the law of charity he or she does not neglect to seek to dissuade and to deter the partner from sin. Nor are those considered as acting against nature who in the married state use their right in the proper manner although on account of natural reasons either of time or of certain defects, new life cannot be brought forth.

For in matrimony as well as in the use of the matrimonial rights there are also secondary ends, such as mutual aid, the cultivating of mutual love, and the quieting of concupiscent which husband and wife are not forbidden to consider so long as they are subordinated to the primary end and so long as the intrinsic nature of the act is preserved.

## Rearing Children

We are deeply touched by the sufferings of those parents who, in extreme want, experience great difficulty in rearing their children. However, they should take care lest the calamitous state of their external affairs should be the occasion for a much more calamitous error.

No difficulty can arise that justifies the putting aside the law of God which forbids all acts intrinsically evil; there is no possible circumstance in which husband and wife cannot, strengthened by the grace of God, fulfill faithfully their duties and preserve in wedlock their chastity unspotted. This truth of Christian faith is expressed by the teaching of the Council of Trent. (Trid. Council, Sess. VI, Chap. II): "Let none be so rash as to assert that which the Fathers of the Council have placed under anathema, namely, that there are precepts of God impossible for the just to observe. God does not ask the impossible, but by His commands, instructs you to do what you are able, to pray for what you are not able that He may help you."

This same doctrine was again solemnly repeated and confirmed by the Church in the condemnation of the Jansenist heresy which dared to utter this blasphemy against the goodness of God: "Some precepts of God are, when one considers the power which man possesses, impossible of fulfillment even to the just, who wish to keep the law and strive to do so. Grace is lacking whereby these laws could be fulfilled."

But another very grave crime is to be noted, venerable brethren, which regards the taking of the life of the offspring hidden in the mother's womb. Some wish it to be allowed and left to the will of the father or the mother, others say it is unlawful unless there are weighty reasons which they call by the name of medical, social or eugenic indication.

Because this matter falls under the penal laws of the State by which the destruction of the offspring begotten but unborn is forbidden, these people demand that the indication, which in one form or another they defend, be recognized as such by the public law and in no way penalized.

There are those, moreover, who ask that the public authorities provide aid for these death-dealing operations — a thing, which sad to say, every one knows is of very frequent occurrence in some places.

## Direct Murder

As to the "medical and therapeutic indication" to which, using their own words, we have made reference, venerable brethren, however much we may pity the mother whose health and even life is gravely imperiled, the performance of the duty allotted to her by nature, nevertheless, which could ever be a sufficient reason for excusing in any way the direct murder of the innocent? This is precisely what we are dealing with here. Whether inflicted upon the mother or upon the child it is against the precept of God and the law of nature. "Thou shalt not kill"; the life of each is equally sacred, and no one has the power, not even the public authority, to destroy it.

It is of no use to appeal to the right of taking away life, for here it is a question of the innocent, whereas that right has regard only to the guilty; nor is there here a question of defense by bloodshed against an unjust aggressor (for who would not call an innocent child an unjust aggressor?)

Again, there is no question here of what is called the "law of extreme necessity" which could even extend to the direct killing of the innocent. Upright and skillful doctors strive most praiseworthy to guard and preserve both the lives of both mother and child. On the contrary, those show themselves most unworthy of the noble profession who encompass the death of one or the other, through a pretense at practicing medicine or through motives of misguided pity.

All of which agrees with the stern words of the Bishop of Hippo in denouncing those wicked parents who seek to remain childless and, failing in this, are not ashamed to put their offspring to death (St. Aug. De Nupt et Concup. Can. XV).

## Lustful Cruelty

Sometimes this lustful cruelty or cruel lust goes so far as to seek to procure a baneful sterility, and if this fails the fetus conceived in the womb is in one way or another smothered or evacuated, in the desire to destroy the offspring before it has life, or if it already lives in the womb, to kill it before it is born.

If both man and woman are party to such practices they are not spouses at all; and if from the first they have carried on thus they have come together not for honest wedlock, but for impure gratification; if both are not party to these deeds, I make bold to say that either the one makes herself a mistress of the husband, or the other simply the paramour of his wife.

What is asserted in favor of the social and eugenic "indication" may and must be accepted, provided lawful and upright methods are employed within the proper limits; but to wish to put forward reasons based upon them for the killing of the innocent is unthinkable and contrary to the divine precept promulgated in the words of the apostle: "Evil is not to be done that good may come of it."

Those who hold the reins of government should not forget that it is the duty of public authority by appropriate laws and sanctions to defend the lives of the innocent, and this all the more so since those whose lives are endangered and assailed cannot defend themselves. Among whom we must mention in the first place infants hidden in the mother's womb. And if the public magistrates not only do not defend them, but by their laws and ordinances betray them to death at the hands of doctors or of others, let them remember that God is the judge and avenger of innocent blood.

(Continued on Page Eight)