

How Can A Wife Guide Husband In Self Control?

By FATHER JOHN L. THOMAS, S.J.
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My husband was all broken up when both I and the baby nearly died during my sixth delivery, so because of this and our difficult financial situation, we decided to practice rhythm. This is easy since the doctor says I have only ten fertile days in a cycle. Now my husband wants his rights at all times. When I remind him of the consequences, he says he'll use contraceptives. Late ly, this matter has become an obsession with him. What can I do?



While reading your letter, Karen, the sound advice of Pius XI in his encyclical on Chaste Marriage kept running through my mind: "Let husband and wife resolve to use the rights given them by marriage in a way that will be always Christian and sacred, more especially in the first years of wedlock, so that should there be need of continence afterwards custom will have made it easier for each to preserve it."

It seems to me that many couples face problems similar to yours precisely because they ignore this advice.

Today, in particular, many young couples enter marriage early, almost as an escape, on the grounds that they can no longer restrain their passions. It comes as a considerable shock to them when they learn that marriage necessarily requires a good deal of self-control and restraint in this regard if they would live as Christian spouses.

By their very nature, conjugal relations involve partners with different dispositions, drives, interests, and outlooks, so that justice and charity alike require mutual self-denial and consideration if these relations are to become a manifestation of Christian love rather than selfish exploitation.

At the same time, as in your case, many marriages may eventually require the observance of absolute or periodic continence. If the partners have never learned to practice self-control and restraint, they are hardly likely to start at this late stage.

It is clear from your letter

that your husband has never bothered to practice self-denial in this regard. Your doctor tells you that he erred and prayed a great deal while your life was in danger, yet now he nags you night and day and threatens to "kick you out" if you refuse to give in to his demands during the relatively brief fertile period of your cycle.

In addition to this, "there is never a word of endearment, and at times he is positively vulgar."

These remarks and others in your letter indicate that your husband simply does not understand the Catholic concept of marital chastity.

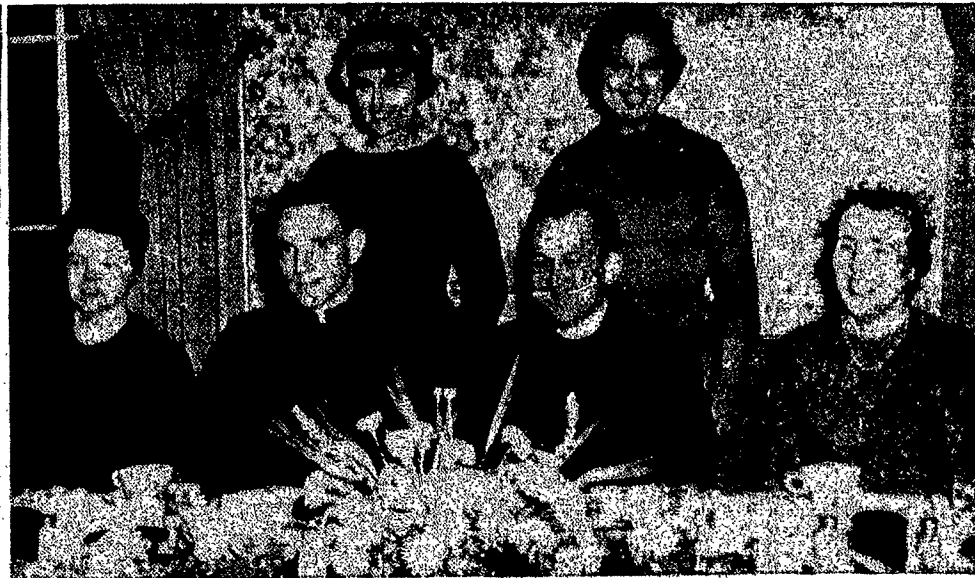
Conjugal relations are meant by the Creator to be a unifying act of love, not the mere unrestricted exercise of a bodily function for the purpose of securing selfish pleasure by one of the partners. Your husband's attitude is quite irresponsible. He shows no appreciation for the sacredness and dignity of marital union and no respect for you as his spouse whom

he is to cherish and love "as Christ loves his Church."

Neither does he seriously consider your health and strength or his own ability to make reasonable provision for another child. Marriage would be something less than human if the rights it conferred carried no reciprocal obligations and consequently no need for restraint and self-control.

To be sure, the marriage contract confers equal conjugal rights upon husband and wife, but the use of these rights must be regulated by justice and charity. It is all too frequently forgotten, or perhaps never understood in the first place, that marital relations are a means, not an end in themselves.

This is to say, they are necessarily subordinated to the primary purpose of marriage which is the procreation and education of children. In other words, they are designed to foster mutual marital love and creativity, so that they lose their function and significance if used without affection and respect to satisfy the selfish demands of one.



LEADERS of Rochester Council of Catholic Nurses at breakfast in Treadway Inn after corporate Communion in Our Lady of Victory Church are: seated (from left) Nancy Kelly, Rev. Paul G. Wohlrab, Rev. John V. Rosse, Margaret Smith, standing Elaine Bell and Felice Armignacco. (Hi-Tone Photos.)

Getting Married? Come To Pre-Cana Talks

The third series of Pre-Cana Conferences begin this Sunday, Nov. 29 at 3:00 p.m. at St. Andrew's Church Hall at 923 Portland Ave.

Ovid HN MEN Slate Dance

Ovid — The third in a series of dancing parties, sponsored by the Holy Name Society of Holy Cross Parish, Ovid, will be a pre-holiday dance on Saturday, Dec. 12, in Columbus Hall, Ovid.

Dancing, round and square to the rhythm of "The Rhythms," will be from 8 to 12. Heading up the musical quintet, are Sherman Temple, Romulus, guitar; Calvin Utter, Clifton Springs, bass fiddle; Harold Goodman, Ovid, accordion; Richard Foster, Seneca Falls, guitar, and Rex Arnold, Seneca Falls, caller.

FRANCIS McCARL, Ovid, president of the Holy Name group, will assist the committee, William Christensen and Harry Jordan, Willard, in arrangements for the pre-Christmas fete.

Holy Name members will meet at 8 p.m. Monday, Dec. 14, in Columbus Hall. The evening's agenda will include future program planning. Holy Communion will be received by the men at the 7 a.m. Mass in Holy Cross Church, Ovid, on Sunday, Dec. 13.

The series will last for four Sundays and a certificate will be given upon completion of the course.

If any of the conferences cannot be attended at this time they may be substituted at a later date. Those who have missed any of the talks at previous conferences may attend at St. Andrew's and receive their certificate, Father Gerald Dunn, director, stated today.

On November 29 the Rev. Paul G. Wohlrab will speak on "God's Plan in Love and Marriage."

Mr. and Mrs. John Sillick will discuss "Practical Helps for the Problems in Marriage" on December 6. Dr. William Mulford on December 13 takes the topic "A Catholic Doctor Looks at Marriage."

The concluding conference "Spirituality in Marriage" will be conducted by the Rev. William J. Brien. Included in this conference will be the blessing of engagement rings.

Literature will be available to those attending. There will be ample opportunity to ask questions of the speakers. All couples in the area planning marriage are cordially invited by the Diocesan Family Life Bureau to attend, Father Dunn said.

Nurses' Unit Attends Mass, Breakfast

Members of Rochester Council of Catholic Nurses held their annual breakfast in Treadway Inn after reception of Holy Communion in Our Lady of Victory Church on Nov. 15.

Relation of nursing to charity was explained to the nurses by the Rev. Edward P. Calens, S.S.C.C., in a sermon at the Mass.

Guests of honor at the breakfast following were the Rev. Paul G. Wohlrab, former spiritual director and the Rev. John V. Rosse, spiritual director. Miss Elaine Bell was toastmistress.

COINCIDENCE of the breakfast taking place in November, the month of the poor souls in Purgatory, was cited by Father Rosse. Noting that a nurse is often the last person to be with a patient before death, the hospital chaplain urged the nurses to pray for the souls in Purgatory so that when they become saints in heaven, they will pray for others in Purgatory.

Father Rosse urged each nurse to offer prayers for the souls in Purgatory during November.

An Infant of Prague statue was presented to Dolores Melen.

English Speaking Cardinals Second

New Era At Vatican

By PAUL W. McCLOSKEY

Vatican City — (NC) — Cardinals whose native tongue is English will outnumber for the first time those of all other languages except Italian when Pope John XXIII adds eight members to the Sacred College of Cardinals on December 14.

The addition of two Americans and a Scotsman—Archbishop Aloisius J. Ruffini, Bishop of Fargo, N.D., and Apostolic Nuncio to Germany; Archbishop Albert G. Meyer of Chicago, and Msgr. William T. Heard, Edinburgh-born Dean of the Sacred Roman Rota — gives the college a total of 12 cardinals whose primary language is English.

Prior to the radical changes made by Pope Pius XII in 1946, when Italian cardinals became a minority for the first time since before the Protestant Reformation, French-speaking cardinals had traditionally predominated over all except the Italians.

But with the creation of 32 new cardinals in 1946, the Spanish-speaking members of the college were second in number only to the Italians.

Now a new cycle begins. With the consistory of Dec. 14, there will be 31 Italian cardinals, 12 English-speaking, 11 Spanish speaking, eight French-speaking, and five each for the German and Portuguese language groups.

Seven other languages are represented by one cardinal each — Arabic, Armenian, Chinese, Croatian, Flemish, Hungarian and Polish.

For the first time, the representation of the British Commonwealth in the college will be equal to that of France — each having seven cardinals. Thus the French and British Commonwealth cardinals will jointly hold second place. Paul-Emile Cardinal Legier, Archbishop of Montreal, while a Commonwealth cardinal is a French Canadian. Thus there are eight cardinals whose native tongue is French, but only seven French cardinals.

THE COUNCIL of Trent decreed in the 16th century that

there should be in the Senate of the Church representatives of all Christian nations, and the complexion of the college has been changing gradually ever since. But the change has accelerated in the past century.


The presence of six Americans in the College of Cardinals — the highest number in history — brings the United States to third place in national representation in the college, with only Italy and France ahead. It is also a sign of the maturity of the Church in the United States and in the New World as a whole.

Aside from an 18th-century archbishop of Mexico City — a Spaniard who resigned his See several years after becoming a cardinal, so that he could serve as Spanish envoy to the Holy See — the first cardinal of the Western Hemisphere was elevated as recently as 1875. He was Cardinal John McCloskey, Archbishop of New York. Cardinal McCloskey died in 1883.

Canada received her first member of the college the following year. He was Cardinal Elzear-Alexandre Taschereau, Archbishop of Quebec, who was elevated at the same time as the second American, Baltimore's Cardinal James Gibbons.

The first South American to become a Prince of the Church was Cardinal Gioacchino Aroverde de Albuquerque Cavalanti, Archbishop of Rio de Janeiro. Elevated to the college of St. Pius X in 1905, he died in 1930 at the age of 80.

Australia received its first cardinal in 1946 when Pius XII honored Norman Cardinal Gilroy, Archbishop of Sydney.



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