

# Peace On Earth, An Elusive Quest

The Christmas message of "peace on earth" seems to be this year little else than a truce even between those who call themselves disciples of the Prince of Peace.

Added to the centuries-old divisions of Christendom, there were other new wounds opened the past few months by the birth control and potential Catholic candidate-for-president controversies.

**THE CHAMPIONS FOR PEACE** in 1959, historians will record, are not churchmen but the two men at the summit of their vastly different worlds—President Eisenhower and Soviet Premier Nikita Khrushchev who made his claim to fame by his disarmament proposal at the United Nations.

The President in his audience with Pope John at the Vatican stressed his based his quest for peace on spiritual values. The Soviet Premier also spoke of "spiritual" goals in his printed statement given visitors to the Russian exhibit this summer in New York City.

There are, of course, many who question the Kremlin leader's use of the word "spiritual" but unless the world's multitudes and its leaders sincerely subscribe to such a goal all other attempts to achieve peace are illusory.

There are, unfortunately, many indications to make one believe the present peace—between nations, between religions, between races—is nothing but an armed truce, a stalemate in a balance of power.

We may compare current events to those long since familiar in the Christmas story because human nature, fallen, redeemed and fallen again, still remains so much the same as twenty centuries ago.

Shepherds then were told by angels to seek their Saviour by a "sign" that He was an infant wrapped in swaddling clothes and lying in a manger.

After this strange message, the shepherds must have wondered if they really heard a voice like they had never heard before. They were once more in darkness, alone with their flocks but convinced they had indeed been given a most extraordinary message.

They acted on their firm conviction. They went to Bethlehem and found the Saviour and, as Scripture says, they understood.

This same Saviour has given those who call themselves Christians a "sign" to find Him in this twentieth century, a strange sign which only a few are able to recognize:

A Negro in search of a job or a home in your neighborhood, a Jewish family who want to join a club, a thief behind bars, a drunk on the street asking for a quarter, millions starved and dirty in India and Africa—but these people, it is said, aren't like Christ. He wasn't a Negro, or drunk, or starved, or a Jew... well, not exactly, that is!

But from out of the stillness comes the "sign"—the opportunity to find Christ. "As long as you did it for one of these, the least of my brethren, you did it for me... I was hungry and you gave me to eat, I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me." (Matthew 25:40, 34—36)

The Saviour is still found where He is least expected to be; He is served best in the most depressed, the outcast, the poorest of His brethren.

Like the shepherds, we cannot hope to find the goal of our quest until we humble ourselves before the manifest will of God. The lesson of Christmas 1959 is perhaps best summarized in St. John's words, "He came unto his own, and his own received him not."

His own Christians have a somewhat sad record "that they may be one" and we have surrendered to statesmen the task which is ours to bring "peace on earth."

Actually, this realization of our failure and our weakness is our best assurance of ultimate achievement. It is to those who are humble in their admission of nothingness that God stoops to give His greatest graces.

## SERMONETTE

LIFE!  
by the Rev. Richard Madden, O.C.D.

Today, with so many married couples not wanting to have children, the big problem is not dying, (that's easy). The big problem is to get yourself born. A lot of kids just didn't make it.

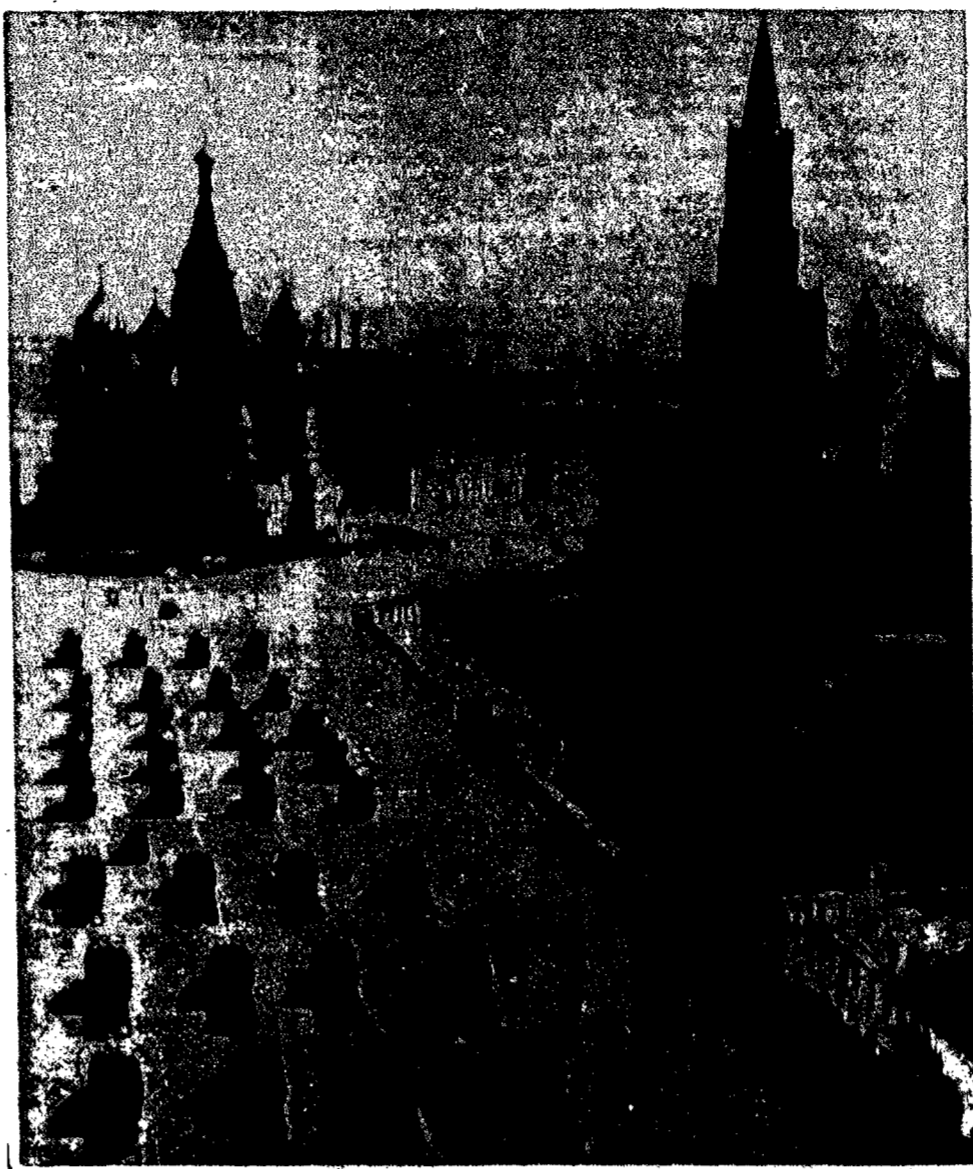
But we did. We were lucky. And as long as we have managed to get down to the earth, let's stay awhile. Let's protect our lives, and the lives of other people.

Some eggheads don't think life is very important (other people's, that is). They are worried about the earth becoming too crowded. They are called "Malthusians" because they are followers of the theories of Malthus, a man who reasoned that, since the earth did not increase, and people die, there was a problem. The only solution: You can't make the earth bigger, but you can get rid of surplus people.

Actually, the earth will never be overcrowded. Population is unequally distributed, true, but this isn't nature's fault nor God's, it's man's fault. Our Eastern Seaboard is crowded. You can stand on the top of the Empire State Building and beneath the reach of your vision lives 10% of all the people in the country. Which leaves the wide open spaces of the west still awaiting development... and people.

Another factor which disturbs our Malthusian friends is the astronomical advances of medical science. Diseases which formerly destroyed life have been rendered powerless. Someday cancer will be conquered. But Malthusians need not worry. As long as we have madmen behind the wheels of automobiles, dead pedestrians will litter our streets. Dead, too, will be the madmen at the wheels of their cars. Further, we do manage to come up with a way now and then. Let's not worry about there being too many people on the earth. Let's work to protect the lives we have.

Preserving life is not only an obligation. It is a basic instinct. Everybody wants to go to heaven but nobody wants to die. Yet, dust is a must. As soon as we are born we begin to die. But there is little sense in rushing things. Either for ourselves or for others. So the next time you drive, drive carefully, because the life you save may be some pretty girl's. And we need them, too.



Red Square In Moscow, the Vatican of Communism.

## Inside View

# Moscow, City Of Gloom

(The writer of the following report is managing editor of the Catholic Review, Baltimore archdiocesan weekly, who has completed a 22-day fact-finding tour of the Soviet Union and other European countries.)

Moscow — (NC) — This is a city of gloom and doom.

If there is a "spirit of Camp David" floating around Nikita Khrushchev's "peace" headquarters at the Kremlin, it is not apparent anywhere else in Moscow.

I spent nine days in the Soviet capital and came away with one definite impression: There's an awful lot of phoney reporting going on.

Many Western visitors come away unnecessarily overawed by surface impressions. Hence, it is frequently heard that the Russians are doing marvels and we had all better watch out on the economic front. However, I avoided official guides. I saw Moscow on foot.

Maybe I came away a little fatigued, but at least I formed impressions based on what I actually saw and heard.

Nine days does not make one an expert on the mecca of world communism. However, it is sufficient time to learn a great amount about the joys and sorrows of the Muscovites, how they live and where they are going. It is a depressing picture.

I arrived in Moscow on a Saturday evening. The airport serving the city is no farther away than those of our own big centers in the United States. The airport is certainly a busy place, full of the most modern commercial jet planes as well as the more conventional types.

I had a dismal welcome for a weary traveler. It was terribly cold—something like ten below. The airport may have had a heating system, but it obviously wasn't working. The majority sat on wooden benches in the main hall, looking as indifferent as their cold surroundings.

All accommodation in Moscow has to be booked and paid for in advance at the official Soviet travel agency, Intourist. You pay in U.S. dollars. When you arrive in Moscow, the rate of exchange is 10 rubles.

In any case, by all international money standards, the ruble is overrated at the expense of the dollar.

Although I had my official Intourist "voucher," the agency's representative at the airport said he knew nothing about it. He told the same tale to an impresario from New York who was supposed to be an official guest of the Soviet Ministry of Culture. In the end, Intourist managed to get us a car—a 1949 Pontiac—for the journey into the city.

Although I had paid for first class accommodations, I arrived at my hotel to find it had only a very small room available. The bathroom was far down the corridor, and the plumbing was antiquated. The heating, too, left a lot to be desired. The next morning I managed to protest loud enough to be able to get a larger room with bath.

My hotel, the Nationale, looks out on Red Square, where the towering Kremlin

can people would follow Mr. Khrushchev's lead. In fact, every vodka toast had this rather plaintive leitmotif:

Their knowledge of life in the U. S. was pathetic and they used all the shop-worn phrases of communists, propagandists. When I mentioned that I own my own house, they showed obvious doubt.

They said they knew that many Americans have houses but that they are the rich ones. They said also that the average American worker is much worse off than his Russian counterpart.

I made it plain that they are the victims of vicious propaganda which hinders rather than helps world peace. I admitted we have our poor and underprivileged but told them that we are actively engaged in elevating our people to a better standard of living.

What is more, I emphasized that many of our so-called poor and underprivileged live much better than most Soviet citizens. They refused to believe that the average U.S. worker has a car. Anyhow, they said, the Soviets are busily engaged in producing cars which will be available to all. However, when I asked how many of their families own a car, I drew a blank.

The students pointed with pride to Soviet space efforts and said that America is so far behind that it cannot possibly match Soviet prowess in this field. I said that America is devoted to more than space missiles. Much of our scientific effort goes into the field of human welfare. I told them. After all, I said, under the American system, human welfare is paramount.

This drew more protests about the coddling of the rich at the expense of the poor. Soviet propaganda has reached them in large measure. They genuinely believed that a few rich Americans are oppressing the majority of our people.

When I spoke about housing, they said what I told them couldn't be so. They used the usual communist line about the house shortage at the American exhibition in Moscow. They said that it is not available to the average U.S. citizen. And why? Well, hadn't Mr. Khrushchev himself exposed the American fraud? All in all, it was a remarkable demonstration of indoctrination under "the dictatorship of the proletariat."

I spoke about a city of gloom and doom. This is my honest impression. Everywhere I went there were grim or indifferent faces. Put it down to the weather, if you like. But I got the impression it was the system.

The gloom lies in the fact that the people are regimented to such a degree that nothing can be done or said without some sort of communist party approval.

What a different picture Moscow presented in reality to the picture painted by the architects of the recent Russian Exhibition in New York. The exhibit portrayed a land of smiles and plenty. It gave the impression of a Soviet land of healthy sunshine and great scientific strides in the interest of its people. Neither the weather nor the people seemed aware of the propaganda. It was a depressing experience.

# Husband And Wife Must Understand One Another's Emotional Trials

By FATHER JOHN L. THOMAS, S.J.  
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How can a wife get her husband to realize that she also is a person with needs? My husband brings his frustrations and problems to me, but when I mention my emotional or physical trials, he dismisses them lightly. Since I can't confide in him, these problems build up inside and when I break down emotionally, he can't see why I'm unable to hold myself together. Now I find myself growing increasingly passive and indifferent toward him.

The situation you describe is found in a good many marriages. Florence, though frequently it is the husband who feels that his wife pays little attention to his problems. Thoughtlessness, selfishness, and immature self-centeredness certainly play their part in creating this situation.

Nevertheless, I feel that what is most often involved is lack of communication. As you remark, "I have not mentioned my attitude to him."

Why not? Well, it's difficult to talk about such highly personal needs. Besides, it's not like confessing a weakness and asking for help. The very nature of the need is such that married people feel their partners ought to recognize it spontaneously.

In the same way, one shouldn't have to ask for a manifestation of affection or love. To do so, seems to devalue the gift of its real meaning and makes it seem artificial.

Lack of real communication between husband and wife is one of the strangest and in many ways one of the most puzzling traits some marriages display. Couples who have been married for years tell you they just can't "talk" to each other. Of course they engage in routine conversation — there are amusing exceptions — but somehow, they have never been able to discuss or disclose to each other their intimate thoughts, feelings, weaknesses, desires, aspirations, and needs.

Sometimes this lack of communication extends to only certain areas such as religion or sex. Often, however, their inner worlds are completely closed to each other, so that they never know what their partner really feels and thinks.

In such cases it is not unusual, after some critical situation has exposed these inner worlds, to hear one of the partners exclaim, "I never knew she felt this way!" or "Why didn't he tell me that this is what he thought?" And the answer is always the same: "I tried, but you never seemed interested."

The type of communication I'm talking about involves much more than conversation. It includes all the varied, subtle ways — the gesture, look, tone of voice, mood, unspoken word, considerate action and so forth — by means of which we reveal our inner thoughts and feelings. In marriage communication proceeds along all these lines, provided the couple learn to interpret the signs. Evidently some never do.

Their failure may stem from several sources. Some never learn the language. Like some practical applications (man), he said, "It is impossible not to take into account the repercussions which the proposed methods will have on the person and his destiny."



careless drivers, they don't even notice the signs. They arrive changing moods, elegant silences, acts of thoughtfulness, and so on, pass unrecognized and uninterpreted, for they lack awareness and sensitivity to all but the most obvious clues. If you wish to communicate with such persons, you must literally spell it out.

Some are self-centered and they really don't notice other people except as objects or projections of themselves. Hence they really aren't interested in what their partners may think or feel. Attention is focused primarily on their own thoughts and feelings, and others enter the picture only to the extent that they may be used, manipulated, or get in the way, or appear as obstacles.

Such persons never seem to realize that others are persons like themselves. Their world is centered on their own concerns, so it never occurs to them that their partners may have needs distinct from their own.

Some regard others as persons, but they tend to project their own feelings and thoughts into others, thus misinterpreting the signs that they see. For example, a liar suspects others of not telling the truth; a selfish person tends to look for an ulterior motive when others show kindness.

Finally, because marriage involves masculine and feminine personalities, with all their native and acquired differences, communication cannot be taken for granted from the beginning. All too often, marriage partners cease to study or to continue trying to learn more about each other and the subtle distinctions of each other once they enter marriage.

Hence their communication never proceeds beyond the relatively shallow stages of courtship and the honeymoon.

How can you get your husband to pay some attention to your needs? Well, Florence, you might try giving him a dose of his own medicine — just for a brief time. This may prepare the ground for a realistic discussion of your mutual needs. As a man, a husband may find it difficult to understand that his wife's problems are highly significant to her though they may seem small in themselves. Husbands and wives live in somewhat different worlds much of the time.

It requires considerable effort to learn equal appreciation of the problems which arise in each. I think your husband needs little help in this regard.

## Making Marriage Click

### No Fringe Affair

By MSGR IRVING A. DeBLANC  
(Director, Family Life Bureau, N.C.W.C.)

"My students in this state college, even Catholic students, at one time the Church is so united over birth control. For the life of me, I just cannot see why all the fuss." — Doctor H.

From our present headlines, Doctor H., I am sure many would agree with you that it does seem to Catholic leaders that the essential character of our times is not atomic energy or world peace, or radar, or television, or communism, but birth control.

The emphasis against artificial "birth control" by the Catholic Church must indeed seem strange to many who are studying world-shaking issues.

The Catholic Church may appear here to have an unbalanced interest in the defense of a point which seems so minor—that of protecting the integrity of the function of the marital act. But in this matter the Catholic Church is actually taking a vital stand to protect man himself, for only if man's nature is respected it may himself prosper.

Our stand on birth control and natural law has more far-reaching effects than your students realize. It affects economic policies, the status of woman, the nature of love, the education of youth, the handicapped child, health, eugenics, peace, war, Don Juanism, lust, prostitution, homosexuality, and so on.

Man is composed of a nature and person and whatever violates his nature automatically violates his person. The two cannot be separated. There is more involved here than a matter of gadgetry or of pills or of inventions. No simple birth control pill can change the nature of the man—all it changes is his problem.

In 1956, the Holy Father, in discussing fertility and sterility, reminded medical doctors that their right to resolve scientific problems must not interfere with the integrity and dignity of man's person. "When one is confronted with

