

Wife Seeks Company From Too Busy Husband

By FATHER JOHN L. THOMAS, S. J.
Sociology Professor St. Louis University

Our marriage is going on the rocks. We've been married eight years and have four children. My husband never takes me any place yet resents my going without him. He's never home nights because he belongs to so many organizations and is trying to get into others. During my last pregnancy he was unfaithful and afterwards told our pastor that he was disgusted with me because I hold him back. All I ask is a little companionship for myself and the children. Is that so wrong?

The essential purposes of marriage haven't changed since God founded it, Edith, and on that basis you are right in seeking companionship. In the scriptural account of the first marriage, we read that "It is not good for man to be alone," and when God had created the first woman and brought her to Adam, "Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh."

Following the same line of thought, the famous Catechism of the Council of Trent explained the reasons for marriage: "The first is precisely the companionship sought by the natural instinct of different sex, and brought about in the hope of mutual aid, so that each may help the other to bear more easily the troubles of life, and to support the weakness of old age. The second is the desire of having children."

The general purposes of marriage are clear enough, Edith, yet down through the ages men and women have read their own meanings into them. Ideal companionship between husband and wife has been differently defined even in various Christian societies, while the degree of companionship actually achieved in any society tends to differ from couple to couple, for companionship requires an ability to com-

municate, to work, live, and play together that is not shared equally by all members of society.

It is clear from your letter that you and your husband did not enter marriage with the same definition of companionship or, for that matter, of marriage. He obviously feels that you should be content to stay home and take care of the children, while he remains free to lead his own life as he pleases. In his definition, this is a man's world — women are necessary as wives and mothers, but not as companions; children are accepted as the natural result of marriage, though their training and discipline are up to the mother — the father has done his job if he supports them.

With this definition of marriage in mind, he is bound to reject your demands for companionship and cooperation in raising the children. He will also resent your attempts to seek some social life outside the home, for this shows independence on your part challenges his conception of himself as absolute head of the family. In other words, he judges your actions by a different standard from his own. He is free to do what he likes, because he is a man; you are to do what pleases him, because you are a wife — and a woman.

I think it is very necessary to recognize the real root of your problems — his definition of what marriage involves for you and himself. The situation will not change for the better unless he revises his definition of roles. As you mentioned, when you went to your pastor for counseling, he made you do all the talking, he admitted no mistakes, he agreed to everything the pastor said, and then returned home to make your life "a living hell."

Isn't it clear that the pastor's wise counsel went unheeded because your husband



simply did not accept his definition of the situation? Your husband was on the spot, since he was caught in infidelity, so without admitting any other mistakes, he went through the routine of counseling to patch things up.

What can you do? Well, Edith, the first step will be to accept the fact that you married a man who evidently doesn't even understand what you mean by companionship and cooperation in raising children. Until he changes his definition of his role in marriage, all your pleas will not only go unheeded but will continue to irritate him.

Second, since he refuses to share any entertainment or social life with you; you should seek some appropriate social outlets either through relatives and friends or in church, school, and community organizations.

This will not be too easy with small children, yet it can be managed, as you indicated, provided you are not afraid of his resentment. He has no right to put on a scene, since he refuses to be a normal husband.

Third, you will have the courage and moral strength to do this only if you rethink your own position. If you feel guilty or uncertain about what you are doing, you'll fold up at his reaction. Convince yourself that you must start to build up a more independent outlook and life of your own. This is not ideal, but in your situation you have no other choice, since you will deteriorate as a person if you have no social outlets or opportunities for adult companionship.

Your husband won't like it, of course, but he may catch on eventually. He may even learn that marriage involves mutual obligations.

The Church Missionary

By REV. GEORGE S. WOOD
Guest Editor

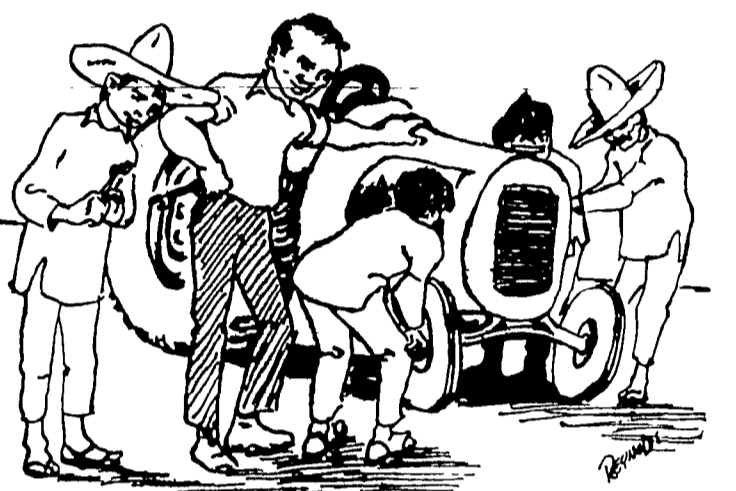
Why should one religion try to change the beliefs of the people of India or Arabia or Africa who have lived for centuries with their own religious practices? By what right does Catholicism which started in Palestine and later located its center in Rome, maintain that all these other religions are inadequate and that it alone has the direct commission from God to reach the ends of the earth?

Why not let the people of Asia have their Hinduism, Buddhism, Confucianism, Mohammedanism or any other religion, without disturbance from Catholic missionaries? Why should the Catholic Church desire to bring Jews, Schismatics and Protestants into union with itself? That appears to be presumption and an insult to the other religions. Catholics should follow their own religion if they so desire. But they should not upset other people by their missionary work to make them Catholic. A great many well-read and intelligent people feel this way.

Many times it has been observed by writers that the only thing missionaries did in many areas of the world was to upset peoples, and, in some cases, destroy civilization. The present emphasis on humanitarian works has led many people to think that the only valuable contribution that should be made to the lives of others, especially of the less developed peoples, is material, physical or economic improvement.

Missionaries are suspect because they are interested in the religious development of people. Sometimes mission schools are opposed or criticized because among other things they inculcate a knowledge of Christianity and do not spend all their time and talent educating for something called citizenship or democracy.

It is the catholic nature of the Church which makes it impossible for the Church to be content at any moment of its history with the growth it has achieved. Had the Church not been catholic by nature it never would have left Palestine nor would it



have been acceptable to the many different tribes of peoples on the continent of Europe. Likewise, it would have never been here in America.

The Church has a supernatural mission, but many of the works undertaken by missionaries might appear quite unrelated to that supernatural mission and therefore a waste of personnel and material. Other works might seem to be not worth the effort put into them in terms of the spread of the Kingdom of Christ among a people, because they do not show any important number of conversions. The Church expends much talent and energy in Catholic schools and universities in mission lands. But there is a rarity of conversions among the large number of non-Catholics who attend these schools, especially in India, in Pakistan and the Moslem world.

The setting up of hospitals and homes for children, the care of abandoned native children, the dispensing of drugs, the rehabilitation of homes—these are inroads to the faith. If the sole measure of success among a people is the number of conversions, then it is difficult to explain why the Church has spent so much time, personnel and talent for a paltry return of converts in some lands.

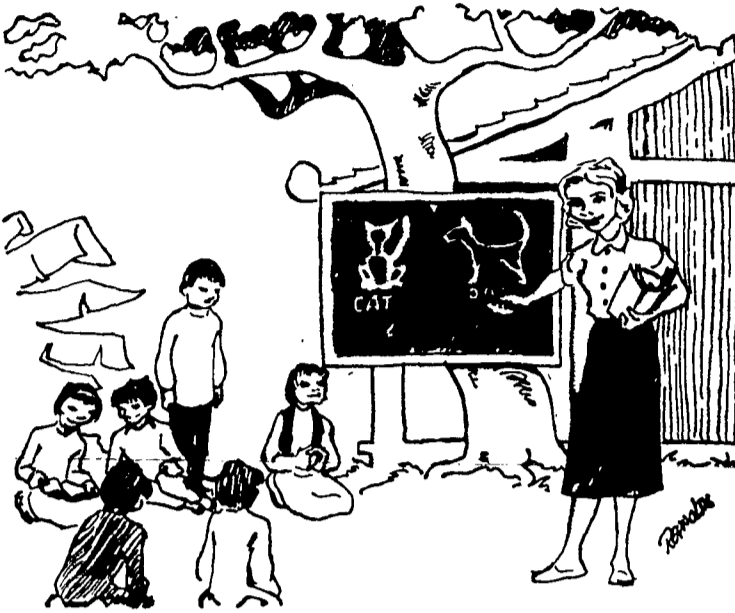
In order to achieve success in pagan and mission areas, it is necessary to develop a native clergy. Without this development the real growth of the Church is stifled and it is kept in its infancy and in a state of dependence. Every missionary must look forward to the day when the priests, sisters and brothers of the region will care for the Church's life and growth without him.

A new development in the missionary life of the Church in America is the entrance into the foreign field of lay missionaries. These have been our peace corps for years. There are many services,

proper to the laity, which have to be undertaken in mission lands, such as social works, medical service, community development, education, and training in skills and handicraft.

The people of the Diocese of Rochester have been very generous in their support of the missionary program of the Church. Not only have they contributed their share financially, but they have also contributed manpower with missionary priests, sisters, brothers and laymen.

The material aid given to the missions by the people in this Diocese has been increasing each year. Visiting missionaries are invited into every parish to



explain their work. Only the returns coming into the Diocesan Office of the Society for the Propagation of the Faith can be put into a report. So much of the help is silent and private and there is no way of telling the generosity of the Church in material aid.

The children from an early age, with the Holy Childhood Association and the young high school student with the Catholic Student Mission Crusade, have been educated in the needs of the missions and its importance to the future of the Church.

The success of the missions in the Diocese of Rochester is due to the fact that our people are aware what we do not have a monopoly on the Faith. The gifts and blessings and graces that we receive from God are to be showered upon others. To make this a reality we have developed a real missionary spirit. This has been built on gratitude and zeal.

The cooperation of the priests, sisters and laity with the Diocesan Office has been remarkable, and this cooperation, with the grace of God, will bring forth increased prayer, assistance and vocations.

Quest For Treasure —My Mother

When the phrase "hidden treasure" is mentioned, most people think of a desolate island in the middle of the Pacific. They dream of sailing the Pacific by the route of a treasure map to their goal. Fondly they picture themselves digging at the spot marked "X". They also dream of how they will spend this treasure, and how rich and happy they will be.

But when "hidden treasure" is mentioned to me, I think of a person getting up at six-thirty in the morning, making breakfast for a hungry family. I picture her walking down to the washroom to clean soiled clothes. I dream of a person cleaning the rugs and dusting the tables. Then I dream of a cheerful face, which is always there to comfort me.

Yes, my "hidden treasure" is not so much hidden as forgotten. She labors every day without rest, until she lovingly tucks her children in bed. She then prepares for the "gruelling routine" of the next day. Yes, my hidden treasure doesn't have to be dug up, for my mother is always there, encouraging and helping me to learn the goal of life.

John Dougherty
Holy Cross School
Grade 7

Legion Favors Patron Selection

By Msgr. Thomas F. Little
(N.C.W.C. News Service)

How serious is the need for control over movies today? What type of controls should there be?

Following are some answers to these and other widely debated questions about films from the executive secretary of the National Legion of Decency.

There are good films and there are bad films. Yet the sad truth is that not all of the good films have received the public support at the box office which their own excellence warranted.

While the public was decrying Hollywood's so-called preoccupation with "sex and violence," a "Sundowner" was weak at the box office, a "Sunrise at Campobello" was dying and a glorious "Anne Frank" was long since buried by the American theater-goer.

And there are bad films. Some are bad in the sense of being trash as entertainment — such as the rash of "spear and sandal" epics with which we have been recently deluged. Others are bad in a much more serious vein — they are bad socially. They are the so-called "sick" films, the so-called dramas which have been conceived by juveniles and heavily sold to adolescents.

Or they are the cycle of films which have glamorized and all but canonized the lady of easy virtue with the heart of gold.

The sad truth is that too many of these films have been unbelievably successful at the box office.

More depressing perhaps is the thought that children have largely contributed to this box office success.

Are we suggesting that every film must be suitable for the youngest theater-goer? Hardly that, for every reasonable person will encourage the motion picture industry to provide us with mature, worthwhile adult entertainment.

What we are suggesting, however, is that there are more and more films today which only an irresponsible parent will permit minors to view. There are also some films which even a mature adult should recognize as being socially disruptive and morally corrosive.

The undeniable fact of good and bad films calls for some control of the motion picture medium. But what kind of control?

The legion favors, and has suggested, a system of classification of films imposed by the industry upon itself.

The legion believes classification would be an information service for parents, could be a guarantee that morally wholesome adult films would be produced and would forestall undesirable action by the states.

For some people, motion picture control means but one thing—political censorship on the municipal, state or Federal level.

Such censorship, they feel, is the only practical and sure defense against the evils of the film industry. There is no other way.

At the other extreme are those who reject not only political censorship but every form of film control, even that of the industry's own Production Code Authority.

What is our position at the National Legion of Decency?

THE CATHOLIC
Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 72, No. 32 Friday, May 12, 1961

MOST REV. JAMES E. KEARNEY, D.D., President
HEAD OFFICE: 31 Scio St., Bldg. 4-6116 Rochester, N. Y.
MEMBER OFFICE: 317 Robinson Bldg., Lake St., RE. 4-5888 or RE. 2-1122
SUBURBAN OFFICE: 76 Capitol — AL. 2-8882
Second class postage paid at Rochester, N. Y.
Single copy 10¢; 1 year subscription in U. S., \$4.00.
Outside U. S. add postage.
Published by the N.C.W.C. of the Diocese of Rochester, N. Y.
As required by the Act of Congress of March 3, 1879.

Reaping at Random

'We Shall Become What We Are'

By GERARD E. SHERRY
Editor, Central California Register

The great gap that exists between what we know the Church is and what our Non-Catholic neighbors see when they look at Her creates serious problems. They cannot be addressed to anyone but ourselves. It is we and we alone who can rectify the matter.

What is going to be our first principle? Since we admit that we are marked men, that all of our friends and associates know that we are Catholics, and that they judge the Church by what they see us doing, our first principle must be that "we shall become what we are." We are Catholics, by Baptism, by training and by choice; but we fall short of this glorious name in actual practice. So we must become what we are.

We are Catholics — that is, we are members of a world-wide family of brothers, united in Christ. A family which is centered on God, and yet concerned for men; a family which is in this world, and is interested in this world, but which seeks a better world in the hereafter. The trunk of our family tree is two thousand years old, but its roots go back through the Jewish experience to the most remote ages of man; and its boughs reach out to the most remote future. Our job is to so live in this family that all other will see it for what it is.

Let's take a "for instance." In reality the Church is Catholic, in reality our family circles the globe. Her members are in every country, of every color, of every degree of culture, of all stages of development. When my neighbor sees me, does he see this wonderful universalist, a Catholic, or does he see

some petty, parochial, provincial, whose horizon is limited by his toes and his nose; whose concerns may include the other members of his own little tribe, but certainly no one else?

When I buy Catholic, or vote for a man because he is Catholic, or pay attention to a rabble rouser because he is nominally a Catholic, am I being Catholic or merely clanish.

Our times are wracked with the problems of race. Our country is faced with a choice of being heroically faithful to its most ancient and honorable ideals, or of locking itself in a trap made by money and supported by neurosis. At this time of such a frightful choice, does America get any help from her Catholic people. When the injured man of color looks at you, does he find a helping hand or another boot poised for a kick? When the warped man who hates turns to you does he find fire for this prejudice, or does he find the cool balm of reason and the reassuring strength of maturity?

By very definition, a Catholic is an integrationist. Can we honestly say that America has found this to be a fact, or must we admit that we have sold our heritage of Faith for the porridge of acceptance. In this area, if you want something real, practical to do, write the president of any Catholic organization you may belong to and tell him that you are resigning, unless your organization integrates immediately. Tell him that you cannot claim to be a Catholic and belong to a so-called Catholic club, which is un-Catholic in its membership.

Beyond the problem of race, there is the awareness of the solidarity of the human race.

There is the onrushing realization that this is indeed one world. And the tragedy is that it was the Non-Catholics who were first aware of this: not was it the Catholics who fostered the first groping steps of this development; but some little-minded Catholics, working with others, are doing their best to wreck the one hope we have of arriving at the one world in peace, instead of pieces. If we are opposed to the UN in principle, at least have the honesty to admit that our principles are not Catholic, that they are contrary to what the Popes of our century have taught, and that in this area we are being decidedly Non-Catholic.

Hemingway, who is no Catholic, knew for whom the bell tolled; do we? The old time socialists lived solidarity, even though they had no respectable reason for it, but our heritage preaches solidarity as its essence; do we live it?

Our Community of Faith is a Catholic Communion, its all embracing arms enfold everyone and anyone. The soul of the Communion is the Holy Spirit of God Himself. The stumbling steps of our times strive for unity, strive for brotherhood, but the old serpent of sin steps it every time. Only a God-given unity can heal the wounds that split the human family. We have this God-given unity, but we have it not to handle to our weak chest, but to share it with those who do not have it. They will never see it, unless we see it, and I show it to them. And the only way we can show it to them is to live it; to make it so much a part of our being that it shines forth from every pore of our body, and from every one of our actions.

We must become what we are — Catholic. Let's take another "for instance." I said earlier that our family is God centered. I would like to tell you a little story. About five years ago a politician in the Midwest had two guests for dinner. One was a Presbyterian theologian, the other was a Benedictine monk. These two clergymen hit it off so well with each other that the Benedictine invited the Presbyterian to come to his monastery for vespers. When the minister had finished vespers, he was very quiet, but he asked the monk if he could come back and go through an entire day with the monks. Several weeks later he did this, getting up in the early morning and chanting the office with the community all during the day. When this experience was over, he told the monk that this was the first time he ever realized that Catholicism was anything but a power bloc. This was the first time he had ever seen the world of the spirit, behind the forbidding walls of the Catholic Church.

In this area, our witness is to the fact that we are a religion — that is, a family which is committed to God — and we must be absolutely certain that we are always living our commitment. The world in which we live has lost God. Our world has never known the God of Abraham, of Isaac and of Jacob, the God and the Father of our Lord Jesus Christ. If we talk about God, but act as if there is no God; if we prattle about the things of God, but live in an ungodly fashion (to use an old but adequate term); if we really hit the religion bit on Sunday but live the other six days as pagans; if we live these contradictions, how can we be surprised when our neighbors treat us as irreligious people.

GO
By
When
a pillar
Most of u
of us thi
may hav
the sun it
of prosper
the rose,
O Lord, o
Take th
Having asc
restored t
mer of pros
fell into t
treasures t
display its
the beginn
security—o
rather than
ignored the
keeper as w
self, on Jud
a later jud
May v
hills when
deserts of
green pas
prosperity
This does
but it is y
your brot
spiritual
Society fr
yours dur
are protes
New York
clergy for
to him at
the world
Think v
all is gloss
life's being
of the Vicar
aids them a
the father c
of the Faith
of your birt
GOD
of my brot
celebrated
missions
and send
school I
am sendi
although
accept Hi
Infant of
favors."
As you
remember t
Then reme
ciety for t
cipally aid
will send y
Cut out
Most Rev. F
the Propaga
N.Y. or you
nut Street,