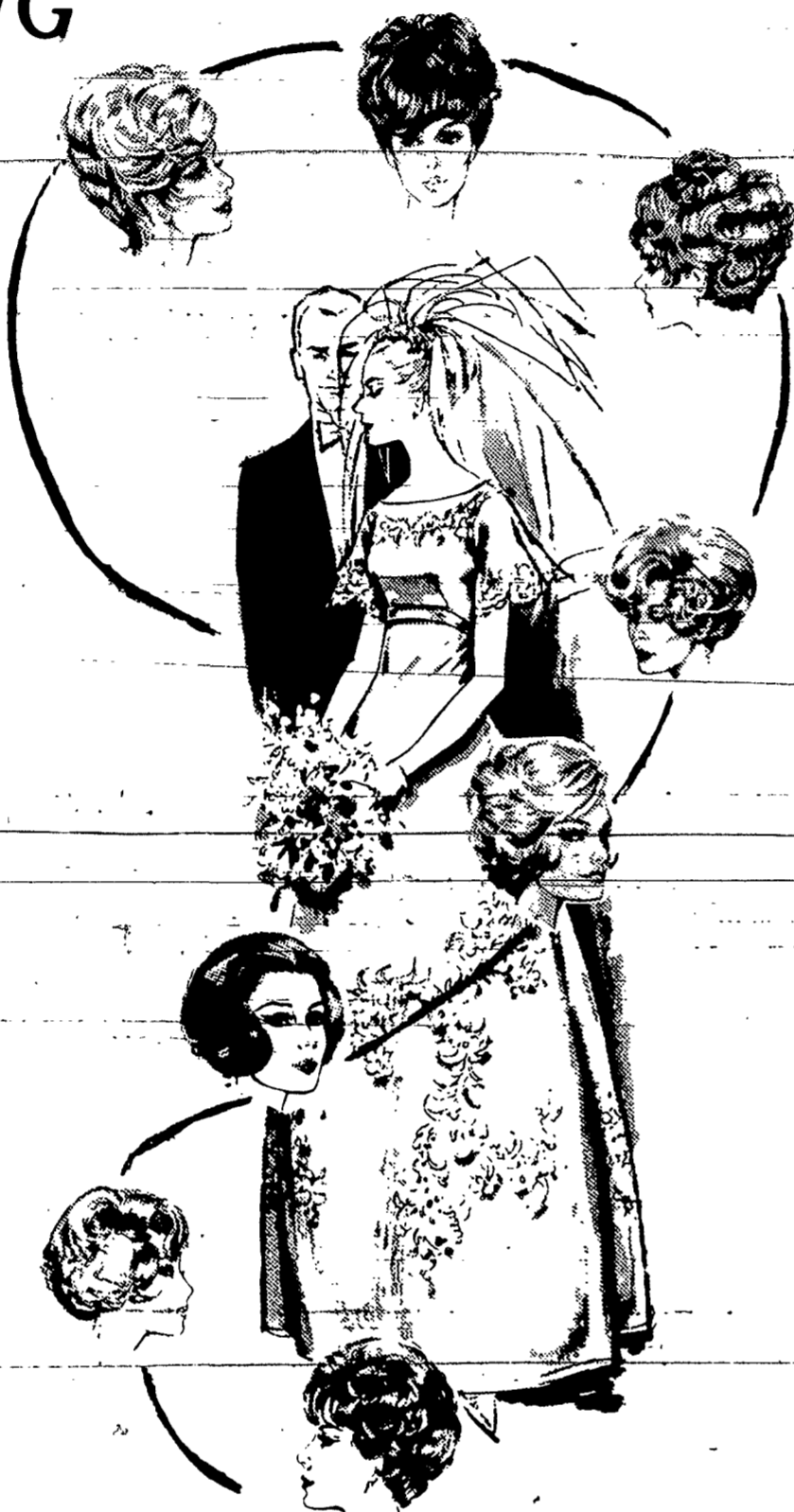


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## An Echo of God's Yes

Continued on page 17A)

on psychological and sociological grounds. It is true that there is also Our Lord's statement prohibiting divorce; but in most cases apologists do not seem to realize the deep theological reason why Christ should make such a statement—a statement which ran counter to the custom and conviction of even His own Jewish heritage.

Marriage between Christians is indissoluble because Christ's marriage to the church is indissoluble. He will never revoke the pledge and promise He has made to the Church, nor will the Church, despite her corporate weakness at many moments of history, ever renounce her promise to Christ of attempting to be both His spotless bride and a devoted Mother to the children born in the womb of the baptismal font.

Again, if we keep steadfastly in our vision the Christ-Church and husband-wife analogy, we see a theological ground for the gravity of adultery. The seriousness of adultery rests, it is true, in part on the fact that it is a violation of justice, as the canonists and moralists have long pointed out. But the ultimate gravity of marital infidelity rests on the fact that it is precisely that—infidelity, not only a breaking of faith with one's marriage partner, but an abandonment of faith in Christ Himself and in His promises.

Marital infidelity thus represents a lack of faith which enables one to see Christ in the partner to whom Christ has joined him in an indissoluble union, and through whom one is to encounter Christ in a sac-

ramental union. Infidelity also means an abandonment of the faith in the Christ-centered community which is the primary object of the marriage contract: the family, the community of one's marriage partner and of one's children, is, in the phrase of Pope Pius XI, the primary cause and reason for marriage "if one considers marriage in a larger sense, taking into account the totality of life, a lasting intimacy, a society."

Our own generation has, providentially begun to realize that Christian sacramental marriage is a complex reality. Pastoral counselors are becoming (belatedly) aware that the physical realities of marriage are the soil from which in most cases, the spiritual values must take root. Marriage counselors have come to realize that the concept of "responsible parenthood" is not a device of the devil who used the Planned Parenthood League as his instrument to spread abroad this pernicious view of family limitation.

All of these points of view—and others—bring to the understanding of Christian marriage a deepened sense of the massive meaning of this strange and wonderful sacrament. But the full and glorious realization of its mystery can come only from rethinking marriage in the light of Scripture and the sacramental verities—and from these we have just begun to catch a first glimpse of what God designed and Christ sanctified when a Christian couple dare to utter to each other an irrevocable "yes."

*Because we, husband and wife, are called to love one another as Christ loves and is loved by his Church --- Because the life of that Church, His Mystical Body, is nourished by the welfare, the holiness of our Marriage--- Because our children, His tenderest branches, are nourished likewise in that holiness ---*

*We seek Thy help, pledged at the Marriage feast of Cana and our own nuptials --- that our sorrows, our hardships, our countless daily irritations may be transformed into a loving gift to each other and to God that our joys, too, may be offered joyously --- that our marriage may become a prayer, an oblation, a giving of the one thing which is ours to give, our life together, as husband and wife, father and mother --- and that the splendor of Christ's Love, mirrored in us, may draw others to their true life in Him---*

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