

# **Marian Education for Marriage**

Father Josef Kentenich

Unauthorized text taken from personal notes made during the conference.

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Emphasis added to match the German edition; with additional annotations (JN)  
and occasional inserts [ ], but maintaining the existing translation.

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## INTRODUCTION

The teaching of Father Josef Kentenich (1885-1968), the founder of the Schoenstatt Family, has been preserved and passed down in many ways. During the last decade of his life, many talks and training courses were recorded, on tape, and can be passed on verbatim. The earlier training courses, of which this on "The Marian Education for Marriage" is one, were taken down in shorthand. The quality of the texts therefore varies greatly.

The training course on the Marian Education for Marriage was given in 1933. Starting in 1924, Father Kentenich held annual training courses for pastors, each time dealing with topical pastoral and educational problems.

These courses were:

- 1924: General Spiritual Direction
- 1925: Priestly Fatherliness
- 1926: The Psychology of Adolescence
- 1927: The Spiritual Direction of the Mystically Graced
- 1928: The Sexual Problem
- 1929: The Social Question
- 1930: Education in an Industrial Society
- 1931: General Principles for a Modern Education of Youth
- 1932: Special Principles for a Modern Education of Youth
- 1933: Marian Education for Marriage

From 1933-1934 Father Kentenich gave a series of training courses on Marian education, one of these dealing mainly with marriage questions. This explains the section on "The Method of Marian Education" in the second, third and fourth conferences of this training course, and the many references to previous courses.

Since Father Kentenich was speaking to priests and professional educators, he naturally, used terminology with which they were conversant.

All this had to be borne in mind when translating the text. Those ambiguities in the German text that could be interpreted without doubt were stated more clearly, but others had to be left as they were. Every effort was made to render the German as closely as possible in its English equivalent, in order to provide direct access to Father Kentenich's thought. This was the expressed wish of Father Kentenich. Footnotes have been added where necessary, and Latin quotations have been translated even when this was not done by Father Kentenich.

In January 1968, while comparing Schoenstatt's teaching with the Post-Conciliar thinking of the Church, Father Kentenich said:

"It is natural that much has changed in regard to Sexual morality following scientific research. The point is to study these findings and consider how the old moral principles can be applied to them. For my part I prefer to remain with considering a single point. You know that sexual questions, and in particular those relating to marriage were usually approached negatively. When you think about the training course on education for marriage, it was given immediately after the Ogino/Knaus findings were made known; it was difficult at that time to give an answer, but I immediately took up their findings and summarized all the reasons for doing so. Those things which are considered to be so new today, please read the notes of the training course, have been clearly discussed there. I pointed out that the marriage act is, or should be, the natural and adequate expression of very deep, mutual love. That is to say, it was in complete contradiction to all that was being taught at the time in Church circles.

New aspects which have in the meantime appeared must also be considered and a stand taken, but this must be done with caution."

## CONTENTS

	Page
I. Reasons for the choice of subject	
1. Why education for family life?	8
It meets:	
a. an urgent need of our age	8
b. an urgent demand of our age	10
2. Why should this education be Marian?	12
3. Why do we want a Marian pedagogy for family life?	12
II. Method of handling our question	13
 <b>PART I</b> <b>The Method of Marian Education</b>	
A. Two premises for Marian education	14
I. A sense for and understanding of the essence and value of Marian education	
II. Knowledge and understanding of the general principles of sound modern pedagogy	16
B. Two requirements for the method of Marian Education	16
I. Choice of subject matter	16
II. The educator must be	21
1. An example and master of prayer and sacrifice	21
2. Characterized by devotion to Mary	22
3. A master of method	23
Three imperatives apply to him:	
a. Get to know Our Lady and then make her known	24
aa. Depict Our Lady	
1) With great warmth	24
2) Frequently	25
3) Graphically	26
4) Realistically	26
bb. Make Mary's image permanently your favorite one	26
1) Repeatedly look at Mary's picture	27
2) Form one's life after Mary's example	27
a) Perform one's everyday duties out of love for Mary	27
b) Express love for Mary in particular actions	27
c) Make Mary's attitude and bearing one's own	27
d) Work for Mary's realm	27
b. Learn to appreciate Our Lady and teach others to do the same	28
aa. Work out the corresponding values immediately	28

bb. Constant association of word truth and value	28
cc. Constant association of partial and central values	28
dd. Constantly exposing and devaluing opposing false values	28
c. Learn to love Our Lady and teach others to do so	29

**PART II**  
**Laws of Pedagogy for Marriage** **31**

A. First Laws: See to it that the Catholic ideal of marriage is seen and esteemed in its classic purity	33
I. Importance of the law	33
1. Definition of terms	
2. The influence of the times on psychological factors	
a. Stress of living conditions	34
aa. Lack of space	34
bb. Overcrowding	35
cc. Degradation	35
b. Stress of work	35
aa. Unemployment	35
bb. Unsatisfying work	35
cc. Drudgery	36
c. Stress of living	36
aa. Physical ruin	36
bb. Spiritual ruin	36
3. The answer	
a. Carry out the Encyclical 'Quadragesimo anno'	37
b. Show kindness, understanding and mercy individual instances	37
c. Initiate a Catholic family movement	37
II. Content of the law	38
1. The way and the methods to apply	
a. The way and method as such	38
b. Rational foundations	40
2. The constitutive elements of a Catholic ideal of marriage	42
a. Four truths of the sexual life	42
aa. Essence of the sexual drive	42
bb. Reason for the sexual drive	42
cc. Importance of the sexual drive	43
dd. Original feature of the human expression of the drive	44
b. Application of these truths to the ordo agendi	45
aa. The essence of the sexual drive	45
bb. Exercise of the sexual drive as a moral act	46

3. Helping the people to value the ideal of marriage highly	47
a. The natural order of marriage	47
aa. Acts contrary to nature	
1) Essence and evaluation	48
2) Forms	48
bb. Acts in accordance with nature	50
1) Essence	50
2) Evaluation	50
cc. Naturally complete acts	51
b. The supernatural order of marriage	53
aa. Elevating marriage into the supernatural order of being. Marriage is a	53
1) Specific sacrament	53
2) Great sacrament	54
3) Permanent sacrament	54
4) Sacrament for the laity	54
5) Social or constructive sacrament	54
a) Its function to create	55
b) Its function to educate	55
c) Its function to "build up society"	55
bb. Consequences of this elevation for the ontological order Marriage must be	55
1) holy	55
a) As a natural marriage	56
b) As a continuation of marriage in paradise	56
c) As a sacrament	56
2) At one	56
3) Indissoluble	56
4) Dependent on the Church	56
cc. Consequences for practical married life	58
1) For the husband	58
2) For the wife	59
dd. Consequences of the elevation of marriage to a sacrament	59
III. Application of the law	61
1. Care for the necessary explanation	61
2. Care for a deep Marian education	62
a. Marian education creates the atmosphere necessary for accepting the Catholic ideal of marriage	63
b. Marian education strengthens one's inner openness for values for the tasks of the Catholic ideal of marriage	63
c. Marian education is a unique visual aid for the Catholic ideal of marriage	63
d. Marian education uniquely achieves the Catholic ideal of marriage	64

B. Second Law: See to it that the Catholic ideal of marriage is exemplified in its classic purity	64
I. Secure a high level of Christian living	65
1. Educate towards heroic love for God	65
2. Strive for a high degree of love for other	65
3. Strive for a high degree of love for purity	66
4. Strive for a high degree of love for making sacrifices	66
II. Means for securing this	66
1. See to it that married life becomes Marian life	66
2. See to it that married life is a continuation and reflection of daily Holy Mass	67
a. Holy Mass illustrates and gives form to the structural law of marriage	68
b. Holy Mass illustrates and forms the law of orientation for marriage.	69

## FIRST CONFERENCE

As you know, it is our custom to allow your current needs and wishes to determine the content of the annual pedagogical training course. It will, therefore, interest us all to know what wishes have been expressed for this year's course. Two main wishes have been made known. The first requests a continuation of last years Marian educational course, the other desires that we grow more deeply into a pedagogy for family life.

Education for family life! This phrase contains and includes so much. The family comes into existence through marriage. We know that God intended the state to protect the family. Therefore education for family life includes a teaching on civic life. We know that the vital and elemental power urging man to marry, and build up a family is the sexual drive. Therefore education for family life includes sexual education. With this we have opened up a whole world of values and a task.

We now face a choice. What should we specialize in? Should we continue our Marian education or come to a compromise? Let us unite in considering Marian education for family life. In this way both wishes will have been considered meaningfully.

Allow me in our introductory talk today to touch upon the questions we wish to answer in these days. I would like to put two questions to you and indicate their answers.

### **I. The reasons for choosing this topic:**

Why do we want to concentrate on Marian education for family life?  
Let us divide this question into three parts:

#### **1. Why education for family life?**

##### **a. It meets an urgent *need of our age*.**

Whoever lives in the world today and is concerned about its problems, whoever loves his people and the Church, finds it a hard and bitter burden when he sees how sick and unfruitful family life is. It seems to be almost incurably ill and unfruitful, at least seen in purely human terms. Do you agree with me that family life today is extremely sick and unfruitful? If you answer this question in the affirmative, you will know that in considering education for family life we are meeting an urgent need of our age.

I need not go into detail to prove this. As a philosopher and psychologist of our times, let me remind you of the deeper contexts of family life. We speak of the *difficulties of family life*. These are rooted in the *difficulties of marriage*. These in their turn are rooted in man's *difficulties in controlling the natural human drives*. With that the informed can see things in context - difficulties in family life, in marriage and in controlling one's drives. Look at everyday life. We speak of difficulties in controlling the human drives. Today we can describe this as the compulsion of the drives, as a certain pressure exerted on the free will, even the destruction of the free will, by the sexual drive.

This triple difficulty becomes more strongly defined when we see it in its vast context. Let me mention three terms: the stress of work, of life and of living conditions. The stress of work - to what an extent modern life affects the nervous people of today! This leads

to an intensification of the *stress and anxiety of living*; the same may be said about the *stress of living conditions*.

Those who do not regard these terms as empty words, but as a meaningful expression of life today, will know the deepest reasons for the tragedy of modern family life and its unfruitfulness. This insight is confirmed by certain facts.

Think of the Congress for Catholics<sup>1</sup> held in Freiburg in 1929. All the reports give evidence of the crisis of family life today. This crisis is so great that it cries to heaven. I would also like to draw your attention to your own observation of life and the Pope's encyclical on marriage<sup>2</sup>. Think of the enormous drop in the birth rate in Germany. Statistics show that no country has suffered as severely under the World War as has Germany. The number of births is no longer sufficient to maintain the population at its present level.

All in all, you will admit that I am correct in saying that our family life has become shockingly sick and unfruitful. Even more, family life is *almost incurably* ill and unfruitful. With this we begin to approach the original features of this course. Today we find that not only in practice is family life and marriage being shaken, but, and this touches upon the crux of all modern problems - we notice that the idea of family life, the ideals of family life and marriage are being severely shaken. There have always been human failings evident, in marriage, and family life. Yet the ideals of marriage have not always been so severely damaged and shaken. Perhaps we may even say that there has hardly been a time in which the ideals of marriage and family life have been so completely replaced by idols as today. As people who know human nature and our times, you can guess how this change of values and order has come about. When we come across difficulties in life, there is great danger that we regard actual life as the final norm and pull down the ideal to this level. You know the sources of anxiety and stress in our age: the stress of living conditions, of work and of life. You realize that it is almost natural that in the widest circles the ideal of marriage and family life is whittled away and pulled down to the level of unadorned everyday life. In this way the ground is prepared for new ideals of family life, ideals we have to describe as idols.

The extent to which a sound concept of life has been undermined can be read in the shattering novels dealing with our times. They show that life is too hard, too complex, too torn apart by conflicting needs. In the life of man today, the old ideals cannot be carried out, so they must be replaced. Lindsay<sup>3</sup> brought his thoughts from America to Europe. He is an honest person and this appeals to our youth today. He does not want to hide the dirt in marriage and family life.

Lindsay is of the opinion that the anguish of the people has reached a climax and must be reduced by setting up new ideals of marriage. This touches the core of the problem, and during the course of these days we must direct our thoughts to it. Do not expect a cut and dried remedy for curing marriage. We must free ourselves from all hindrances and try to arrive at a clear exposition of and reason for the old Christian ideals of family life. We may not base everything simply on the encyclical. We must try to clarify the intrinsic relation-

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<sup>1</sup> German: *Katholikentag*, the gathering of Catholics from all over Germany held every 2 years. (JN)

<sup>2</sup> Pope Pius XI, encyclical "Casti Connubii" (On Christian Marriage), Dec. 31, 1930. (JN)

<sup>3</sup> Ben Lindsay (1869-1943) American jurist. Interested in the fate of juvenile offenders. 1934 became judge of the Superior Court of California. Works: *Problems of Children* (1903); *The Revolt of Modern Youth* (1925); *The Compassionate Marriage* (1927) (Everyman's Encyclopedia)

ships, for if we do not do so, we priests and educators cannot offer a solution to the problem. So much depends on our having clear knowledge, simply because the idea of marriage and the family has been undermined, with the result that family life today is almost incurably ill and unfruitful.

*What are the modern ideals of marriage?* Let us turn to *America*. The ideals of marriage held by the Americans, which have largely found their way into Germany, are trial marriages, companionate marriages and weekend marriages. These are a blatant flouting of the genuine ideal of marriage.

Let us now turn to *Russia*<sup>4</sup>. Their motto is: Revolution is impossible as long as the family continues to exist. It is a bourgeois institution invented by the Church. It is necessary to stifle the motherly instinct. If a mother loves her child, she is no different from a bitch, an animal.

In *Holland*, van der Velden teaches that one should apply the practices of the harlot to married life. Ideas are realities. We may take it for granted that these things storm through the country like an avalanche.

Germany may not propagate its own ideals of marriage; but it adopts those of others and practices them (Psychoanalysis). As a result the ideal of marriage is shaken.

I am not concerned with rhetoric. At the moment we are only interested in touching upon all the problems with which we are faced by the developments of our times, and to which we may and must find an answer.

If you are interested, you could read the encyclical from the points of view just mentioned. I could give you a commentary, but it is not my way to do so. We want to find the key to the solution of modern problems in regard to education for marriage, family life and civic life. Let me repeat, modern family life is sick to its roots, indeed, it is almost incurably ill. Until the encyclical was published, even priests could be confused by the crisis of marriage. In general these were people with a kind heart, but little knowledge of the laws of being. The objective order of being must be the norm for our daily living, also in marriage. I may be kind, but I may not manipulate principles. Therefore education for marriage and family life meets an urgent need of our age.

#### **b. Education for marriage and family life also meets an urgent *demand of our age***

Is this not what we said before? You are quite correct, and this is also the first proof of my argument. The needs of a time are the expression of God's will. Yet, let us dig a little deeper. This is such an important demand that I can say it concerns the existence of the whole of human society, the Church in Germany, all Catholic associations, and also our Apostolic Movement.

*We are concerned with the existence of human society.* What is the source, the germ-cell, of human society? Marriage and the family. If the root, marriage and family life, is sound, the whole tree is sound, so are the blossoms and fruits. If the root is sick, what will the tree be like? We are, therefore, concerned with the existence of human society

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<sup>4</sup> Note: Change in laws after 1935

particularly in its highest forms - the Church and the state. Their continued existence depends on sound marriages and families. If we would like to help build up the national states, our primary concern must be to ensure that the basic cell of society is sound. If we would like to educate sound and good citizens for the state, we must see to it that the corresponding virtues are practiced in the family.

In addition, *we are concerned with the existence of the Catholic Church in Germany.* In the spirit of the Concordat<sup>5</sup> we must preserve the associations. The most essential association, which cannot be taken from us, is the family. Therefore we must consciously concentrate our efforts on renewing our families. If we save the associations, it is so that their members may be led back to family life. Our times force us to penetrate to the most basic laws and principles. If we are to save the Catholic Church in Germany, we must aim with all the means in our power at Christianizing our families. Have we always been on the right track? The meaning of our associations is to prepare their members for sound family life. Have we done this in practice? Did we not stop half way and waste too much strength?

Another hint: Have we not, in addition to the family, neglected the schools? Since we concentrated so much on the associations, the teachers have felt superfluous. We must return to fostering the family and the school. Am I a false prophet in saying that our future priests and teachers will be badly off unless they come into closer contact with one another? There will be an enormous loss of teachers for the Catholic cause unless this happens. Who is to blame? Is it not necessary to bury the hatchet and end the battle that has done so much harm in Catholic educational circles? Lord, you must give us men and women who can form the army in closed battle array, otherwise, seen in purely, human terms, the Catholic Church will be poorly off. It is with joy that I point out how clearly the ideal of marriage and family life has been seen and striven for. (Once again let me recall the 1929 Congress for Catholics in Freiburg.) I am thinking of the association for young workers and of the great work it has done since its inception.

We have mentioned the continued existence of human society and the Catholic Church in Germany. This applies equally to the *existence of every Catholic association.* I am thinking of the association for young workers introduced into the Church by Kolping<sup>6</sup>. It aims at being a God-willed family with a priestly president. At the same time as Marx was collecting his followers, Kolping proclaimed his program. Work has also been done in this direction in the associations for mothers and girls. Even if we save the associations, the task will still remain to renew marriage and family life. We may not allow matters of secondary importance to side-track us from what is central.

We are equally concerned with the *existence of our movement.* Unless a community manages to influence everyday life, it deserves to be destroyed by the trends of the time. What is the central problem of everyday life? It is marriage and the family. Therefore every association must set the example and ask itself: What are we doing to create holy marriages and families? The ideal for which we are working here is to create islands of Catholic marriages. In the same way as did the early Christians, we must lift ourselves up by the Catholic ideal of marriage from our heathen surroundings.

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<sup>5</sup> The Concordat concluded on July 20, 1933 between the Holy See and the Third Reich.

<sup>6</sup> Adolf Kolping 1813-1865. Pioneer of Catholic social associations. First a shoemaker, then from 1845 a priest.

This demand is also made of our teachers and religious. Something like a storm should rage through our country - a storm of holy self-surrender for the renewal of our families. A large religious movement, exerting an elemental influence on its surroundings, should come into existence. How often pilgrims are carried away with enthusiasm for the great things they experience! What enthusiasm is awakened by National Socialism! We must be gripped by a similar enthusiasm, or we will not be able to carry out our mission.

If I have chosen the ideal of virginity, I must see it in relation to the ideal of marriage. The better I exemplify the virginal state, the more I will show that it is possible to overcome one's drives. It should also be possible for married couples. This is how we can help to create islands of Catholic marriages. We virginal-people must go out into the world as prophets of the Catholic ideals of marriage. We should not think that we may not discuss such subjects. Nor should we think that all those who strive for religious ideals must enter a monastery or convent and take vows. Virginal people have a great task in this regard and must speak out.

With this I have proved the reason for working out a Catholic pedagogy for family life. It answers an urgent need and demand of our age.

## **2. Why should this education be *Marian*?**

This question should be answered by those who would like last year's course to be continued. We opened up the question of Marian education, but did not complete it, so that this rounding off is desirable. The main thoughts of the course were the aim, value and methods of Marian education. We were unable to consider the third part - the methods of Marian education. Therefore we want to do so this year. I need not enlarge on this at the moment. There is a strong trend throughout the world towards fostering devotion to Mary. It is quite natural for us to join in. We must come into contact with this trend of our time in order to contribute our share towards helping a Marian form of education to unfold fruitfully. So we are going to consider this theme as well, but in such a way as to combine education for family life and Marian education.

## **3. Why do we want a *Marian pedagogy for family life*?**

We would like to work out a Marian pedagogy for family life, because both aspects are intimately and naturally connected. You can conclude this from the demand expressed at the Freiburg Congress for Catholics: If we want sound and good families, we must foster Marian education. Yet let us question further for the ontological, intrinsic connection between Marian education and education for family life. We will have to point to the most basic reasons for Marian education: *Marian education aims at bringing out the ability and willingness in the person concerned - as a child of God and member of Christ - to work out independently<sup>7</sup> a Mary-like style of living and working, because of his attachment to Mary.*

This brings us immediately to an expressly Christian ideal of marriage. The crisis of marriage and family life today is intimately related to the general crisis of our civilization - the anthropological and Bolshevistic crisis. Marian education resolves this crisis, and as a result resolves the crisis of marriage. It seems that in this we all agree. We want to work out a Marian pedagogy for family life.

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<sup>7</sup> German: *selbständig und selbsttätig*. (JN)

## II. The *method of handling our question.*

There are *two possible ways* we can take.

The *first way* is to concentrate from the first on education for family life. We could work out the laws for a sound Catholic education for family life, and try to show in how far devotion to Mary can help us in this.

The *second way* is to try to describe a method of Marian education. Then we could enlarge upon the inherent principles of a pedagogy for marriage and show how it is made fruitful by Marian education.

Let us suggest the latter way. It offers two advantages: We can work out the specific principles of both education for marriage and Marian education. We shall at the same time be preparing the ground for future courses. If I begin by explaining the general principles of Marian education, I will then be able to ask: How can we apply this to education for family life and civic life, as well as to sexual education?

We all agree on this. Originally I had intended to apply Marian education to pedagogy for family life and civic life, as well as to sexual education, because of our anxiety and insecurity, but the field is too vast to make this possible. So now we are going to apply the general principles of Marian education only to a pedagogy for marriage. The theme of our course is now clear: Marian education for family life, or better, *Marian education for marriage*.

We have now carried out the intention of the introductory talk. I see so many experts sitting before me. They regard these questions and their answer as their life's task, and are completely in step with the times. I could well imagine that one or the other thinks that these things are common knowledge. I also thought so, but this is not the case. Even if they are known, the key to the solution of these problems is still unknown. It is not sufficient to say: the encyclical on marriage states this or that, so we shall do it. One cannot create a trend with decrees alone. What is needed is secure knowledge about these matters. Given this knowledge, we are in a position to overcome heresies, and we can go our way clearly and courageously. We have already gained a great deal if we can become enthusiastic about our common task. If our love for God, for our people and for the Church helps us to penetrate these problems to greater depth, we will be given the strength to start applying the solution in daily life.

## SECOND CONFERENCE

Our aim is to work out the principles of a modern Marian education for marriage. Let us begin by considering the general methods of Marian education. In the second section we will try to apply these principles. The first section will give a summary of the methods of Marian education. At the same time we can look back to see whether we have done the right thing until now. This summary will spur us on and inspire us for the future. We will be dealing with specific principles which we cannot take for granted.

It may be that one or the other of you becomes restless because we are not pushing on directly to discuss education for marriage. Therefore it is worthwhile mentioning again that whatever is said about Marian education is at the same time education for marriage. We not only want to be spiritually enriched, we want to find ways and means of educating our people according to the Catholic ideal of marriage. For this it is most important to lay a deep foundation of Marian education, in order to apply the Catholic ideal in an enlightened way.

### **PART I**

#### **The method of Marian education**

It is not necessary for me to say much on this topic, and the little I do say must be seen in the context of and in organic relationship with all we have already worked out together. What we will say about Marian methodology is a concrete application of the general principles we laid down during the past few years. First of all, allow me to emphasize two points which we will take as known premises for what is to follow. We will then proceed to two essential conclusions. With that, all that we have discussed until now will be seen in organic relationship with the previous courses.

#### **A. Two premises for applying the method of Marian education.**

##### **I. The first premise:**

*We must have a sense for and an enlightened understanding of the essence and value of Marian education, that is, we must have made the thoughts of last year's course our personal possession. Those who have not done this will find the discussions that follow nothing but words. We must differentiate between an ordinary, a marked and a unique Marian education<sup>8</sup>.*

##### **Ordinary Marian education:**

The meaning and aim: The ability and readiness of the person concerned, as a child of God and member of Christ, to perform the ordinary acts of devotion to Mary. That is to say, I have educated my pupils to love Mary in the usual way, if, when they have left school, they are able to perform the usual acts of devotion to Mary, for example, to pray the Angelus, the Rosary, to celebrate the feasts of Our Lady, etc.

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<sup>8</sup> German: eine gewöhnliche, ausgeprägte und einzigartige marianische Erziehung. (JN)

### **Marked Marian education:**

This is the form of education we should strive to achieve if a pedagogy for marriage is to profit from the Marian element. Whatever you do with regard to a marked Marian education is an excellent preparation for marriage. What is the meaning and aim of a marked Marian education? Let me keep to last year's definition: It is the ability and readiness of the person concerned, as a child of God and member of Christ, to work out independently a Mary-like style of living and working, because of his deep attachment to Mary.

### **Unique Marian education:**

This refers to Grignon de Montfort's devotion to Mary. We will say no more on this subject. It is also unnecessary for reaping the fruits of the Marian element in education for marriage<sup>9</sup>.

I would like to remain for a moment with marked Marian education. Marian education is built on *two main pillars*: attachment to Mary and the attitude of Mary<sup>10</sup>. Attachment to Mary is the core of Marian education. If we ourselves achieve, or lead others to a simple, childlike devotion to Mary, the entire blessing of devotion to Mary will in time fall into our laps. Whoever manages to bring those entrusted to him to this degree of love for Mary, will have practiced a pedagogy for marriage most eminently already from their earliest, childhood. You can conclude to what depth attachment to Mary penetrates a person from what we have said until now about the psychology of attachment. Whoever is attached to a person not only feels secure, he also adopts that person's attitude both intellectually and instinctively. When we apply this to our subject, it means that when we are attached to Our Lady we feel sheltered by her and in her at all times. We adopt - and this is the important point - her attitude to life, to marriage and to sexual matters. This is a psychological necessity.

It is important for us to preserve our calm by understanding the most basic principles. We must stick to one point, and always pull in the one direction. It is no use saying one thing today and another tomorrow. Once you have experienced how effective such an attachment is, you will be able to revolutionize education. This is the crux of the whole matter. We should know about it. Let us recall all that we have said about the value of Marian education. It is the condition for what follows.

Last year we described the modern way of life from the point of view of the new image of Our Lady. Life today is dominated by a crisis of living, which presents itself as a Bolshevistic crisis, a general crisis of our civilization and an anthropological crisis. The picture we have drawn of Our Lady from Holy Scripture shows us Mary as the personification of the simple, God-imbued handmaid, of virginal service. This picture answers the needs of our time.

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<sup>9</sup> See comments by Fr. Kentenich in the Milwaukee Tertianship: **"Error! Main Document Only.** We want to refresh our memories at this point about how we differentiated *three degrees of Marian devotion*: an ordinary, a great, and an extraordinarily great. The Marian Sodality is characterized by a great Marian devotion. The extraordinarily great devotion in the sense of the formal principle is what one finds in De Montfort's Marian devotion. Our Marian devotion is like this too, according to the way it gradually developed. Hence, from the very beginning we had – and it developed more and more strongly in this direction – an extraordinarily great Marian devotion, that is: we connect everything in our lives with our dear Lady." (DD 2, 105) (JN)

<sup>10</sup> German: *marianische Gebundenheit und marianische Haltung*, literally: Marian attachment and Marian attitude (JN).

That was the first premise.

## **II. The second premise:**

Have an *enlightened understanding for and knowledge of the general principles of every sound modern education*. If the first premise aimed at knowledge about Marian education, we are here concerned with knowledge about education in general. Whoever knows life today, whoever knows about the present day revolution in our civilization, will take it for granted that every form of pastoral work must aim at creating a certain mentality and attitude. Practices are meant to form attitudes and to be a product of them. These are essential insights! Whoever, is unable to apply them is helpless in mastering life, no matter whether he is active in the ordinary or specialized pastorate.

Let us recall *the constitutive elements for creating a certain mentality*. Put in the imperative form they are:

- Make one thought complex dominant!
- Show the objective value of this thought complex!
- Make this objective value a subjective value!

I will enlarge on this. At the moment I am only interested in bringing back to mind the subject matter of earlier courses. May I ask you to work through those courses again, because they give the basic principles? Today, whoever does not build his life on principles, will be swept away.

These are the two premises for applying the method of Marian education seen in organic relationship to our earlier courses.

## **B. Two requirements for the method of Marian education.**

What I am now going to say about the method of Marian education is nothing but the consequence of what we have worked out until now. The first consequence concerns the choice of subject matter. The second relates to the person of the educator. These two parts are really only a single requirement. Of what use is it if the educator fulfills the demands made on him, but disregards the requirements of the subject matter he is dealing with?

### **I. The first requirement and its consequence:**

Is concerned with the *choice of subject matter*. Expressed as an imperative we could say: *For a period make Marian education the predominant thought in the education of the individual person and the community*. We must examine this thesis. In doing so we will come up against many demands of pedagogy today, which we survey from a higher vantage point. Weigh up every word. The theory and practice of leading ideas (Leitgedanken) is well known. The Fulda syllabus<sup>11</sup> is built up on this foundation. The associations also work in this way, the Protestant for a longer time than the Catholic. Yet such a leading idea may not hang in the air, it must have become a function by the end of a given period. We should make the thought of Marian education almost exclusively - understood correctly - into such a predominant leading idea for some time.

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<sup>11</sup> Fulda syllabus – Catechetical syllabus given out by the German Bishops' Conference.

Allow me at this point to make a short interpolation to apply this point to life today. We may not overlook *the final aim of education*. For the sake of clarity I will make a number of blunt statements. In education we must differentiate between a starting point, an intermediate stage and the end stage.

The *starting point* in education is whatever is gaining hold of the individual person or the community<sup>12</sup>. We have, therefore, to proceed according to the method of adaptation. I adapt myself to current trends. In a community influenced by the present day youth movement, the starting point will probably be the liturgy<sup>13</sup>. In someone else, or some other community, we might find openness for particular devotion to the Blessed Sacrament. At any rate, we must always have a clear concept of the starting point. This also holds true of the definition and psychology of educating by leading ideas. If we do not do this, we will destroy more than we build up.

If, for example, I find a person or a congregation which has devotion to the Blessed Sacrament, but which I believe I must also educate in a Marian way, I must begin by strengthening the starting point.

Then comes the *intermediate stage* in my educational method: the Marian. We make this our leading idea and see to it that it grows stronger in those we are educating. Yet it always remains an intermediate stage.

What will be the *end stage* in this instance? A deepened devotion to the Blessed Sacrament may be a temporary end stage. The final stage is and remains the TRIUNE GOD. Therefore we may not allow ourselves to get stuck half way.

So we must always look for a starting point. From this we proceed to the intermediate stage, Mary, and finally arrive at our goal, the Triune God. The end stage is not the Blessed Sacrament. The fundamental law is: Per Christum ad Patrem in Spiritu Sancto.

Expressed in psychological terms this would mean (let me remind you of earlier courses): In what context must we see attachment to Mary and the Marian attitude? They are always organically connected. Both must form an organism.

Allow me here to depict the conditions in the world of today very clearly. We have lived through a time in which the approach to the liturgy has been one sided and mechanical. The older generation grew up in a time when attachment to Mary was also seen mechanistically. Do you understand what I mean by organic attachment? If I come across a person who has a simple devotion to Mary, may I leave things as they are? No, this person must achieve a Mary-like attitude to God, to life and to himself. We must go further. The person concerned must win for himself the entire world of religion in and through a Mary-like attitude. If, on the other hand, a person has a sound, Mary-like attitude, he must achieve attachment to Mary. Allow me to presuppose knowledge of these truths.

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<sup>12</sup> German: ...*was augenblicklich im Individuum oder der Gemeinschaft am Werden ist*. In other words, the starting point is whatever is currently alive and growing in the individual or community. I do not begin with the objective starting point or a point of view imposed by myself as the educator, but first look at what God is doing in the person or community already. (JN)

<sup>13</sup> Interest in the liturgy and new ways to make the liturgy meaningful was very high in youth in the 1930s (JN)

I want to put our following considerations into a *larger context*. We may no longer fight one another today<sup>14</sup>. We must bear with one another and acknowledge others as they are. How valuable it would be if we had an enlightened insight into the teaching on the organic structure of reality, if we knew where each part has its place, if we did not think mechanistically. In our present discussions I will only enlarge upon a single thesis: We should make the Marian aspect our leading idea.

How can we fail in applying the psychology of the leading idea? *Per defectum!* By letting things slide. I must also know how the individual values are linked. It is not sufficient merely to throw objective values at someone. We must know where we can hook in and arouse openness for these values. We may not merely be theologians.

In addition, we can offend in applying the psychology of the leading idea “*per excessum*”. If I come across liturgically minded people, I may not force the Marian approach on them by hook or by crook. Rather, I should enlarge upon the liturgical approach, that is, I must first of all find an opening, and then proceed to the Marian approach. Later I could return to the liturgical theme, then stress the Marian again. But I may not do this mechanistically, I must be organic. Attachment to Our Lord strengthens attachment to Our Lady, and vice versa. Both dispose us for attachment to the Triune God. Simple people feel differently about this from the way we do. If I speak as a theologian, I do not need, for example, the “Seamless Robe”<sup>15</sup>. We have been too intellectual in our approach. National Socialism does away with this by its strongly vitalistic approach. We must learn to think and educate organically.

For a time we should make the Marian aspect almost exclusively our leading idea. For a time! *How long? For a considerable time!* I am referring here to general theories of education. It is absolutely essential in education to avoid repeated changes. We are too inclined to chase after ideas and are, therefore, inclined to flee ideas. The sound educator is the one who holds fast to a few thoughts with elemental security, and who then goes his own way. The great educator is a man of one great thought. Of course it must be a worthwhile thought and not something by the way. According to the teaching on the organic structure of reality, I can come from any part of the whole to a comprehension of the whole. Such a part truth could, for example, be the holy souls. However, it is better if the central thought is objectively significant.

What contribution has devotion to Mary to make in the organism of education? It mediates a unique natural and supernatural openness for values, an outstanding sensitivity for the world of faith and for comprehending all noble, natural values. This means for pedagogy: The more fully this openness for values is developed, the more quickly we arrive at an appreciation of these values. Therefore we must educate and develop this sensitivity. We may talk about living in the presence of God, but this does not make it our possession. Attachment to Mary gives us a unique sensitivity for values. I would like to express this thought in rather an extreme form. I foster the Marian approach for a long period, not in a mechanically one sided way, but organically. Then I will begin to live in the presence of God. Or, I could educate myself from the first to live in God's presence. How will I most surely attain this goal? In the first way. Let me express myself rather drastically in order to wake us up. Not by following this motto today and that tomorrow! We must have a marked

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<sup>14</sup> This refers to the controversy between representatives of the liturgical and Marian trends in the early '30's

<sup>15</sup> This refers to the veneration of the relic of the Robe of Christ which is kept in the cathedral of Trier. 1933 was one of the special years when the Holy Robe was exhibited publically. (JN)

sensitivity for values, or else everything will be put off or twisted by constantly changing mottoes.

The first answer to the question is: How long should we foster Marian education, is, therefore: A considerable time.

A second answer to this question is: I should foster the Marian approach until I am *sure* that the educand has been given deep attachment to Mary by God. We may not forget that wherever this attachment to Mary exists, it soon leads to the adoption of the same attitude as Mary, also in regard to Our Savior. The whole process can be compared with a “perpetuum mobile”<sup>16</sup>.

These are a few thoughts about the imperative: For a time make Marian education almost exclusively the predominant leading idea. This applies to the education of the individual person and the community.

Let us now come down to *everyday life*. [Suppose that] I have been given the task of educating children in a junior school who have been under no other influence. It would then be my task to place the emphasis on Marian attachment. The children must receive a deep and childlike devotion to Mary. If I am the Spiritual Director of a community, I must see to it that the Mary-like personality is educated. Everything must be oriented towards a deep devotion to Mary. This is clearly emphasized in our educational system. Accordingly, the high school years are entirely devoted to creating attachment to Mary and a Marian attitude. In the novitiate the regrouping begins. Formerly I did not speak to the boys about devotion to the Blessed Sacrament, and yet they possessed it. With this point I have opened up the whole.

[Suppose that I am working in a parish,] in a congregation [where] there is no clearly defined basic attitude. If I attempt to educate this congregation or an association in a Marian way, I must be a master tactician. I must be able to sense the points of contact; I must strengthen them and find the connection to the Marian approach. The same applies to the individual person. Perhaps I am already older and lack a childlike love for Mary. I know too much, and the more I know, the more chaotic my thinking becomes. How am I to acquire a deep and childlike attachment to Mary? There are two ways for us who are already older. Either I am so crushed by the blows of fate that I can no longer manage, and so in my old age a childlike love for Mary develops, or else, I may have the opportunity to understand the entire significance of childlike love for Mary.

Mariology is the key to the dogmatic teaching of the Church.

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<sup>16</sup> A process of perpetual motion. (JN)

### THIRD CONFERENCE

In order to have a firm foundation for our Marian education for marriage, I am first of all concentrating on the principles behind the method of Marian education. Let us not forget that this is in itself part of a pedagogy for marriage. Until now we have revised two conditions for the method of Marian education, and we are busy discussing two conclusions to be drawn from this. The *first conclusion* concerns the choice of subject matter and is: *For a time make Marian education the predominant, even exclusive, leading idea in educating the individual person and the community.* I explained this imperative in greater, detail, placing it within its wider context and viewing it both psychologically and pedagogically. There still remain a few words to be said about educating the individual person and the community.

In our educational practice everything must be directed purposefully towards the one goal. This is necessary not only in educating the individual person, but also the community. We educate the individual person not simply *for*, but also *through* the community in which he lives. We must, therefore, educate the individual person in a Marian way, if we are to influence and educate the community, the parish and the family through Mary. If, however, you concentrate on forming the community in a Marian way, the individual member will develop devotion to Mary. We should always bear these truths in mind. We should make serious efforts to create and spread sound devotion to Mary throughout the Church year, by our sermons, Marian celebrations, the activity of the different organizations, and whatever else may serve this purpose. Then Mary's spirit will become a function in the congregation. If we find strong, traditional forms, we must overcome the inherent danger by placing *the individual member* before a *serious and very personal decision.*

The Marian Sodality has a consecration to Our Lady. Such consecrations must be the fruit of serious decision; they must answer the searching question: Are you really prepared to bind yourself to Our Lady? Many people who have lived for years in Marian surroundings hesitate today when they are placed before such a decision. Yet we may not spare our young people or our parishes from this decision. We make far too few demands, and as a result have far too few spiritual elite. Of course, we may not show these demands as a duty; we should rather call upon the generosity of the people, even if this leads to confusion. Is it not dangerous to do so? Not everything can develop in a purely organic way. From time to time it is necessary to intervene vigorously in the life of the individual person and the congregation. This may occur, for example, within the framework of a parish mission, which naturally implies a general shaking up of all concerned; but before and after such action, everything must be allowed to develop organically. The same sort of thing happens also in nature. There is a sudden revolution and then everything follows the normal course. We must look for occasions which make a decision necessary, and set the stage for them. The individual person should feel: I must now make a decision. Nevertheless this may not remain an outward gesture; it must be a deeply personal decision. We have used these methods in our movement with remarkable success.

We need to break up the large community into smaller units. These little communities should conquer for themselves by their own initiative whatever is part and parcel of the family as a whole. If this does not happen, we will not have people who are ready to die for their mission. If we do not endeavor to educate heroic people, we shall not have any success with a pedagogy for marriage. Whoever wants to uphold the Catholic ideal of marriage today must be heroic, even more so than those who choose the virginal state. We must educate those entrusted to us to meet this challenge, but we can do so only by calling upon their

heroism and generosity. We should see our religion not only as a gift, but as a task. We must be ready for everything. There is no point, in using harsh and extreme terms, in denying absolution or obtaining the absolute minimum for granting it - this will not help the people. It will not assist the basic cell of society to be healed from within. Therefore it is essential for us to see this whole problem in its great context. Even if one or the other attempt fails, I shall still know that I am on the right track.

Those were just a few thoughts on the first conclusion, the first imperative: For a time make Marian education your predominant and exclusive leading idea.

## **II. The *second conclusion* and demand**

is directed *at the educator*. If I am to educate others effectively to live the Catholic ideal of marriage, I must make demands on myself which consist of three elements:

### **1. Be an example and master of prayer and sacrifice!**

How is this connected with Marian education? I would like to put these thoughts in an easily understandable form. We modern people concentrate far too one sidedly on the ethical and psychological aspects. We know about grace, but do not live accordingly. We know and talk about God, grace, supernatural, and yet we constantly search for new means to help those who come to us for confession. We look for purely natural means, and the supernatural means are applied as though they are natural. *The supernatural means are absolutely essential if the natural are to be correctly formed according to ethical norms.* There are supernatural realities which enable our fallen nature to remain on a certain ethical level. This applies in every respect to the problem we are concerned with at the moment.

Where will we find a person who can fulfill the demands of marriage unless he is firmly rooted in the supernatural world? So why must we be examples and masters of prayer and sacrifice? Because in prayer and sacrifice we are offered the immanent powers of Christianity. Let me express this in gross terms. The genuine educator is the person on his knees, with the whip in his hand (not *ratione objecti* – a pedagogy of whipping, but *ratione subjecti*)<sup>17</sup>. By prayer and sacrifice essential powers are unleashed. I cannot achieve anything without them. If we are faced with failure in our educational practice and ask for the reason, do we not often say: I went about it the wrong way? The surest way to form people, also on the ethical level, is by mobilizing the powers of grace, and this has always to be done by prayer and sacrifice. We may not simply hear this truth, we must act accordingly. We should apply these objective facts in everyday life. They must become a driving wheel bringing our whole lives into motion. Whenever we are at a loss; one way remains open to us: prayer and sacrifice. Failure is often the greatest success if it leads us to make sacrifices. By letting us suffer, God signals his activity in our lives. We then see life in quite different contexts. We see the fallacy of a purely natural psychological outlook in our work. If we want to educate correctly, if we also want to educate in a Marian way, we must become masters of prayer and sacrifice. If I want to educate fathers and mothers, they must be educated to become masters of prayer and sacrifice. Do not make too few demands on people's generosity! A noble minded person is open for such demands. To make austere demands in the moral theological sense, tires. Let us learn a lesson from the current change

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<sup>17</sup> In other words, the genuine educator is one who is willing to make demands of himself and who also uses the proven methods of prayer and sacrifice. (JN)

of spirit, from the current situation. Arouse the readiness to make sacrifices and not the search for pleasure!

Those are shortly a few thoughts about the first imperative.

The second imperative is:

## **2. Be markedly Marian!**

A few years ago we dealt with the Marian personality in detail in one of our courses<sup>18</sup>. At that time, the call was heard from Heidelberg for the Catholic personality. We speak about the Marian personality. *Who is a Marian personality?*

*A Marian personality is one who in the spirit and light of faith, has comprehended Mary's place in the work of redemption as deeply as possible, and has allowed it to affect his everyday life permanently and consistently.*

I must become such a person. Do not say that these are contradictions in terms. We must make a clean break with the mechanistic outlook and see life as a whole in an organic way. We must also keep abreast of the times!

The deeper *reason for this demand* in connection with the feeling of the people is the *power of good example*. Let me repeat with Bishop Sailer: The best catechism for the child is the life of his father and mother. Try to educate with few words but many impressions.

I would also like to explain the reason for this demand in another light, the light of psychology. This means that I must mention the *psychology of attachments*. If I am attached to someone, this does not merely mean calming down, settling and fulfilling my need to be sheltered. Both intellectually and instinctively I adopt the attitude of the person concerned, above all instinctively.

In the confusion of opinions today, when we must consider how we can achieve a great deal without the expenditure of much strength, we need to study the psychology of attachments. Even if for a time our good example seems to bear no fruit, the time will still come when it will have an effect. At one time or another everything I have experienced, particularly during my early youth, will again come to life. If the education given at boarding school is similar to that of the home, the educands should enjoy an ideal childhood and youth. If the children receive such an education, they have been given more than money and possessions can offer. That is why religious communities should have an ideal novitiate. The difficulties of later life will then be more easily overcome. Distance lends enchantment! The same should be true of seminaries, which should have a thoroughly family-like character. Later difficulties in regard to faith and morals will be more easily overcome by the memory of these earlier days.

That was the second imperative: Be an outstandingly Marian personality. We need only apply these words to ourselves. My quiet efforts in the background, unseen by the world, to become the master of my drives and to acquire a childlike devotion to Mary, to be deeply attached to Our Lady, are indeed educational work. I sanctify myself for them, my children. This is an education for marriage as well.

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<sup>18</sup> Workshop on the Marian Person, April 1924. See J. Kentenich, *The Marian Person* (Waukesha, 2007). (JN)

The third imperative is:

### **3. Be a master of the Marian method of education!**

We are now depicting the ideal. It includes not merely the supernatural element striving to live a life of prayer and sacrifice and trying to acquire a marked Marian outlook, we also need to be masters in the application of method. Let us dwell on this point at greater length.

You have heard that we are aiming here at a so called school for mothers. All that we have said should also be the aim of such an institution. Ideals should be read from life. The aim is not mere learning, but rather pulsating life. Yesterday we spoke very serious words about Catholic islands of marriage. Such a school for mothers should be a model of Catholic life. Life is serious, so we must make demands on our people and in this way form them for life.

The demand: Be a master of this method, includes three elements. When applied to Marian education they are:

- Make the Marian thought complex dominant.
- Show the objective value of this Marian thought complex.
- Make the objective Marian value, a subjective one.

Or, to put it more simply:

- See to it that Mary becomes your favorite thought, and that of those entrusted to your care. Get to know Our Lady and then make her known.
- See to it that you appreciate Mary and teach about her as a major power in the kingdom of souls and the order of redemption. Learn to appreciate Our Lady and teach others to do the same.
- See to it that Mary becomes a major power in your life. Learn to love Our Lady and teach others to love her.

Let us now try to compare these three demands. What is shown here as having three parts is in fact an organism in everyday life. We are only describing the elements individually. In everyday life we must shift the emphasis, now stressing knowledge, then appreciation, and yet again love.

There are two ways of discussing these three demands in greater detail. I could start with everyday life and from there deduce the theoretical principles. Or else I could go about it the other way round. We have many means with which we can help ourselves today. Study the lives of people who had a marked devotion to Mary, for example, the pamphlet "Serviam"<sup>19</sup>. You will find there an example of how a mature woman can come from Christ to Mary. Or else pick up "Omnibus omnia"<sup>20</sup>. In this case the way leads from devotion to

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<sup>19</sup> "Serviam" is a short biography of Baroness Gertrude von Bouillon - died 8.12.1929

<sup>20</sup> "Omnibus ornnia" is the biography of Joseph Engling (1898-1918) by Fr. Heinrich Schulte. See in English Fr. Alex Menningen, *Joseph Engling* (Waukesha, 1998). (JN)

Mary to love for Christ. From these two examples try to deduce the generally valid principles.

In order to reach my aim more quickly, I shall use the second approach. I shall begin by describing the principles. Yet it does our hearts good to illustrate the principles by quoting practical examples. I shall, therefore, tell you the laws. In doing so I shall use technical terminology as we have done in our previous courses. Nevertheless I shall also try to describe them in popular terms.

**a. Get to know Our Lady and then make her known.**

In pedagogical terminology this means making the Marian thought complex dominant. The syllabuses offer us three means for attaining this aim:

- repeatedly reflecting on Mary,
- the special resolution,
- certain formative practices<sup>21</sup>.

Let us refer to the course given the year before last. I trace the above mentioned means back to two. To teach about Our Lady implies:

**aa. Describing Our Lady with great warmth, frequently, graphically and realistically.**

**1) Describe Our Lady with great warmth.**

Why? Life is always awakened by life (the great educational law). If I myself have great devotion to Mary, I can make someone else enthusiastic. When should I do this? From the pulpit, at school, but also in private conversation. Which is the most effective method? The effect from the pulpit is not very great, because we speak officially, or else we need to behave very humanly and not use the tone of a preacher. At school one certainly achieves more. But the most valuable and long lasting effect is achieved in personal conversation. It is in this that modern man senses most whether we are genuine or not. However, many do not like to do this. Of course, we may not just talk sanctimoniously; people who are sound reject this. If I behave quite simply and spontaneously as a child of Our Lady, it will not be without effect.

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<sup>21</sup> German: *durch Lebensformung*, literally “by forming life.” See next conference: “See that your picture of Mary forms everyday life.” (JN)

## FOURTH CONFERENCE

Three simple imperatives include all that is taught about the method today. The first imperative is: Get to know Our Lady and make her known! In order to do this we must first of all describe Mary with great warmth.

### **2) Describe Mary repeatedly!**

The reason for this is to make the Marian thought complex dominant. If you were now to ask me: When should I depict her? I would answer: We should already begin with the very young child. We are concerned with starting a movement to educate people in general and a movement of educators. The grace of baptism gives the child a sensitivity for devotion to Mary. In the spirit of faith our guardian angel is also the guardian angel of our openness for Mary. Our Savior, too, is the protector, of Mary's image in the heart of the child.

The Marian education of the child begins even before his birth. The mother's good example should teach the child. Both the father and mother should educate by means of few words but many impressions. When the child sees his father and mother kneeling before Mary's picture, when he sees them going to the picture of Mary in all their needs, the emotions of the child are already strongly directed towards Mary. Modern psychology has proved the importance of the direction given to the emotions of a child. We should take everything the parents do for their child in his early years very seriously indeed. If good example is decisive at any time, then it is especially so during the early years of childhood. Hence the importance of educating mothers and fathers, of renewing marriage and family life. All the other efforts we may make will only attain their aim when we have met this demand. Of course, we do not want to overlook all the other efforts, including those made by the associations, but the education of the family should become more effective through the associations.

We should depict Mary often, also in the schools. The new syllabuses give us many starting points. If we keep to the syllabus, our Marian education is more thoroughly secured than before. We want to direct and encourage the children to perform their religious exercises with Our Lady and under her guidance, for example, the Stations of the Cross, the Rosary, etc. Does this not awaken a certain openness for natural and supernatural values? You will find examples of lessons on these topics in the old issues of "The M.T.A."<sup>22</sup>. I should like to mention in particular volume 17, 1931, No. 5/6, page 148, where the Swabian teachers give hints and instructions.

We want to depict Our Lady repeatedly in our sermons and at confession, with the associations and in private. The idea of Mary during this period is almost exclusively, in the organic sense, the leading idea. That is why we should give our sermons a Marian slant. We should guide the faithful not only to celebrate the feasts of Our Lady correctly, but to celebrate all the feasts of the Church year with her attitude - a Marian Christmas, Easter, Pentecost! This is not a Utopian outlook. Without using any special force we give everything a Marian character. Constant dropping wears away the stone! We must remain systematically with the one point. The great educator is the man of one great thought. We

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<sup>22</sup> Official organ of the movement in its early years.

should try to press ahead in this regard, for example in the confessional, by taking a few words of encouragement from Mariology. We could all so give the penance a Marian character. We should carry out the leading idea everywhere.

In my opinion, however, we should also be active in this way in our private conversations. Here and there we should depict Our Lady quite simply and naturally.

### **3) Depict Our Lady graphically!**

That is to say, we should try to depict Our Lady by adapting ourselves to our listeners' way of thinking and speaking, as well as to their needs. I shall have more to say on this point later.

### **4) Depict Mary realistically!**

We should be true to reality both in nature and supernature. That is to say, we must draw from Sacred Scripture, tradition and everyday life. The Spirit of God draws Mary's image by his activity in everyday life. If we quote examples, these examples must be true. This is the difference from times gone by. Alphonsus Liguori held that an example is both an illustration and a visual aid. That was acceptable at his time. We should depict Mary as the Holy Spirit has painted her in the Scriptures<sup>23</sup>.

Yet the picture we draw of Mary must not only be true and close to reality on the supernatural level, it must also, be true on the natural level. Since modern man is so thoroughly tossed about by life, he wants to find himself in this picture. Therefore, we should show Our Lady as the great workday saint who experienced the needs and everything else that tortures modern man. We should show Our Lady as the ideal of the person who is united to Christ. In some way or another we should illustrate everything in relation to her.

This was the first point to the first imperative: Get to know Mary and make her known, by depicting her warmly, repeatedly, graphically and realistically. The second point of the imperative is:

#### **bb. Make Mary's image permanently your favorite one** (apply this also to the education of others).

One should not merely have a general concept of Mary, but a *personal* one. "Before each one of us there is an image of what she should become". In the same way, everyone has a personal picture of Mary. It is possible that no painted picture is like the one in our hearts. Nor do we need constantly to call it to mind. The question: What do I imagine Our Lady to have been like may have a meaning for a time, but in general there should not be too much reflecting and working things out consciously. Of course, the educator must think things out clearly.

Make Mary's image *permanently* your favorite one. It should not only be your favorite for a time, for example, when you have a triduum in honor of Mary, or conduct a week on Mary. No, Mary's image should be our favorite one throughout our lives. Devotion

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<sup>23</sup> For examples of how Fr. Kentenich portrayed Mary's biblical image, see *The Marian Person*, p. 26f and especially 71-79. (JN)

to Mary only becomes really fruitful when we have achieved the core of the matter - attachment to Mary. If I am very attached to my mother, I have a favorite picture of her. Much the same is meant when we say that the word "Fatherland" (Mother country) should cause the eyes of the children to light up. Thus a picture of Mary, a hymn to Mary, should conjure up a light in our souls. Then Mary's image will truly have become our favorite one.

*What must we do to achieve this aim?*

### **1. Repeatedly look at your picture of Mary!**

In scientific terms and according to general principles we would say for this: We want to make the Marian thought complex the dominant one by means of a special resolution. Mary's image should become our favorite one. I have already mentioned the opportunities for doing this.

### **2. See to it that your picture of Mary forms your everyday life.**

This is a most important point. In scientific terms and in the syllabuses we say: The current leading idea must have a formative effect. Every exercise must be brought into connection with this idea. Allow me to remind you that for the sake of clarity we are separating in our discussion what is in practice a single process. Hence, the most important point is not only that we should know, look at and value Our Lady, but rather that we should love her. To the extent that knowledge becomes appreciation, and appreciation becomes love, devotion to Mary will bear rich fruit. The more Mary's image unfolds its full power, the clearer this image will be. Acts of devotion to Mary are both the expression of and means to acquire love for Mary.

How can we allow the formative power of Mary's image to unfold in everyday life?

a) *Try to carry out the ordinary actions of everyday life with this attitude.* From now on what I usually do shall be done for love of Mary.

b) *Try to express your love for Mary in special acts,* for example, in songs, sacred dances, plays, by a consecration, or by making transparencies of Mary. The whole person is formed by such things. What is the effect, for example, of a speaking chorus? We should make more use of such means. A special form of dress and banners are very important in education because they are the expression of an attitude and have a retroactive effect on life.

c) *In addition, try to give the person's whole attitude a Marian character.* Everything should be Marian. The Christ-centered approach does not contradict this. We need only think organically. Thus, when teaching social forms I could ask: What sort of behavior is fitting to a Knight of Our Lady? Thus good manners are synonymous with a Marian attitude. Similarly, we should deepen and apply this Marian attitude throughout the day's work.

d) The formative power of Mary's image should also show in *our working for the kingdom of Our Lady.* Just this point is extremely important for the youth. They may decorate the altar and picture of Our Lady. We can also let enthusiasm for a Marian place of pilgrimage be re-enchanted, etc.

With this we have very shortly and in a concentrated form discussed the first imperative: Get to know Our Lady and make her known.

**b. Learn to appreciate Our Lady and teach others to do the same!**

In scientific terminology we say for this: See to it that the dominant thought complex becomes the dominant value. By doing so I see to it that the concept of Mary is valued as a great power in the kingdom of souls. How are we to do this?

**aa. By immediately working out the values involved.**

If I depict Our Lady in the radiance of her purity, if I describe her as the Mother of Sorrows, or enlarge on her childlikeness and simplicity, I may not stop here. I must also immediately work out the value involved. The value of talk consists not only, in gaining clarity on something, but also in appreciating its value. If you want a universal means with which to achieve this at one stroke, see to it that you become an outstandingly Marian person. Then everything I do and say is deeply meaningful. Then the thought complex and its objective value are not seen apart.

**bb. By constant association of word, truth and value.**

This is not difficult if there is a resonance in one's own soul when a word is spoken. I then have the means to achieve the same in others.

**cc. By constant association of partial and central values.**

I speak, for example, of humility, purity, a sense for the seemingly. I must then repeatedly relate all this to the image of Our Lady, which is placed before us for a time as a central value. Or else I speak about the reality of our bridal relationship to Christ, or our membership in Christ. Once again, I must find everything exemplified in the image of Our Lady. Of course, in doing so I must personally be aware, that I am not dealing with the final, central value. This is God. But Mary is the Mirror of Justice who catches all the rays of our Savior's glories and reflects them back to the Triune God.

**dd. By constantly exposing and devaluing the opposing false values.**

I must expose them by confronting them with Our Lady's image. In her image I have the mirror. If something is a value to her, it is also a value to me. Her image resolves the sexual, Bolshevistic, and anthropological crises. False values answer a certain craving in our nature, viz. the craving for possessions, power and pleasure. These need to be exposed and devalued by being confronted with Our Lady's image.

But how is this devaluation to take place? Already the fact that I have a deep and personal love for Our Lady implies that I have a strong means with which to devalue false values. According to the psychology of attachment, I adopt the values of the person I love both intellectually and instinctively. His or her values become my own. According to the psychology of love I must become empty of those things that do not please Our Lady. In every sound devotion to Mary you find these laws applied correctly and practically.

That was the second imperative: Learn to appreciate Our Lady and teach others to do the same.

### c. Learn to love Our Lady and teach others to do so!

This is the third imperative if I want to be a master of educational method. There is not a big difference between appreciating and loving. I appreciate something that is objectively valuable. I love it when it becomes subjectively valuable. I must, therefore, bring the Marian thought complex and its value home to the educand both intellectually and instinctively, and then see to it that openness for this value forms life accordingly.

I should love Our Lady. We distinguish between two forms of love “amor concupiscentiae” and “amor benevolentiae”. “Amor benevolentiae”: I like a person because of his greatness and value. “Amor concupiscentiae”: I love a person because of what I receive through this love. God's wisdom has created such a beautiful world. If I love my mother, openness for certain values forms life. Devotion to Mary has the objective value of answering a need of our hearts. It is possible that it can satisfy our need to be sheltered and completed. If I love Our Lady because of this, then “amor concupiscentiae” is uppermost. If, however, I give myself to Our Lady because she is so beautiful and exalted, etc., then this is “amor benevolentiae”. In this instance the need for a value is satisfied *ut consecutivum*<sup>24</sup>, in the other, *ut finale*<sup>25</sup>.

I would like to ask you as far as possible not to work too reflexively when you are educating. If I notice that the youngsters have a need for inner complementation, I must show them Our Lady in such a way that their need is answered. The educator must know what chords to strike. As far as possible, therefore, not so reflexively. On the other hand, modern man is terribly inclined to reflect on things. This approach should in particular be observed in the education of girls as simple as possible!

The imperative is: Learn to love Our Lady and teach others to do the same. We must see to it that in the normal course of events openness for values forms life. As an educator I must know that this openness for values varies according to whether the educand has an achievement need or an affiliation need. The soul of the one is particularly disposed for values that satisfy his or her need for achievement, the other more for those values that answer his or her need for affiliation. Now I look at the image of Our Lady. Do we find values in her that answer our needs? Let me express myself very shortly. The act of devotion to Mary is in itself “*formaliter simplex*” (essentially simple), “*virtualiter triplex*” (virtually threefold)<sup>26</sup>. In itself, therefore, it is a simple act. But it has the power to answer a

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<sup>24</sup> *ut consecutivum* = as a consequence

<sup>25</sup> *ut finale* = as an end.

<sup>26</sup> **Error! Main Document Only.** Cf. explanation which Fr. Kentenich gave to Prof. Arnold Rademacher in a letter dated April 8, 1917: “Marian devotion is *formaliter simplex*, *virtualiter triplex* or, to express it somewhat unphilosophically, consists of three components: reverence, trust, love. The formal object of the individual components is Our Lady

in her greatness (*Domina – Regina* [Queen]),

her might (*Advocata* [Advocate]),

her love (*Mater* [Mother]).

In keeping with this, the devotee to Mary enters into a threefold relationship with her

as *servus* (servant, knight),

as *cliens* (client, ward),

as *filius* (child).” (JN)

threefold openness for values, the quest for greatness, childlikeness and security. In the language of the sodalities one spoke about Our Lady as the Mistress, Queen (domina), Advocate (advocata) and Mother (mater). If a person's achievement need is predominant, I see Our Lady as Mistress and Queen. In relation to her I feel like a knight. If the value she represents is to form the life of the educand, I must above all show Our Lady as the Queen. Then the educand's openness for this value will form his life. That is to say, the value complex must be brought home to him on the instinctive level. It must answer personal needs. In dealing with other character structures, one would have to emphasize the features of the advocate and mother in Mary's image.

For the sake of simplicity, we reduce the three component parts of devotion to Mary to two. We show Our Lady either as Queen or Mother. The aspect of being our advocate may merge with that of the mother. Accordingly, I am either a knight or a child in relation to Our Lady. If I want to be her child, I must have an affiliation need. In this case I show the image of the Mother in such a way that the corresponding values are revealed. As Mother she answers the educand's openness for the value of childlikeness. The Queen answers the educand's openness for the value of knighthood. If I do not grasp this properly, I will be speaking above their heads. The personal application of the value to life must take place.

You will say: If only I knew whether the person before me has this or that character structure! In practice this problem is easily solved. Both needs are present in everyone. We are then only concerned with a change of emphasis. It is not the power of the voice that awakens the resonance in a person's heart, but rather his openness for certain values. At one time I must answer the knight's openness for values, and then that of the child. Whether I have hit upon the right note for the individual can often be read in the eyes of the person concerned. Or else I discover it during a private conversation. The master will soon notice it.

Perhaps I have expressed these demands too theoretically, but I am speaking here to professional people. I only want to show how we should educate ourselves and others to love Our Lady.

Yet it is not sufficient for us to be instinctively united with Our Lady. Devotion to Mary should introduce us more deeply into love for Our Lord and the Triune God. You should not see this so much in relation to time as in relation to method. Study people who are sound, you will find this in them. If people love Our Lady, they also love God. In every part they always find the whole. We may not introduce our own confusion into the simple people, but should rather see the organic connections. If one has acquired deep love for Our Lady, one must then, according to the teaching on the organic structure of reality, make a shift of emphasis. The law of transference then comes into play. Together with love for Our Lady, a deeper love for Our Lord and for God will come into existence. We should above all take along with us a strong and vital outlook that motivates us to seek the totality, the organism. The ordinary people see no difference between the Seamless Robe of Treves<sup>27</sup> [and] Our Lord and God. The general believer is very simple in his thinking about these things, also in regard to the questions raised by the Liturgical Movement. If one presents these truths in such a complicated way, and in isolation, one creates a world that does not touch the people. Always have the whole organism in mind!

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<sup>27</sup> That is, Trier. (JN)

With that we have presented the general principles of the method of Marian education. We are now faced with applying them to the particular spheres.

## PART II

### The Laws of Pedagogy for Marriage

The general fundamental principles of Marian methodology which we have been given in what has gone before, must now be applied to the individual spheres. In the foreground of our considerations we have the topic of a pedagogy for family life. Those who are experts in this field know that this topic can be divided into a number of essential sub-themes; education for marriage, sexual education, civic education. In the first conference we opened up the inner connections in this field, by tracing the difficulties in marriage and family life back to man's difficulties in controlling the natural human drives. The difficulties in family life are rooted in the difficulties of marriage, and the difficulties in marriage are rooted in the difficulty we have in controlling our drives. Whoever wants to practice a sound education for family life, must therefore consider education for marriage and family life as well as civic education.

For the moment let us be satisfied with a compendium of a pedagogy for marriage. Let me remind you that *marriage is essential to family life*. I base myself on the *marriage encyclical* which I will take as known to you all. I would like to give you a key to its understanding. Whoever does not read the pertinent passages will not understand the encyclical's greatness.

The encyclical states that marriage is the *root* of the family. The condition of the root determines the condition of the trunk, blossom and fruit. What is the origin of marriage? God instituted it with the commands "Be fruitful, multiply" (Gen, 1:28). It is not possible to have a sound root, without also having a sound stem, flower and fruits. And now look at life today. People want marriage, but not children. Therefore education for marriage is the most essential component of education for family life. The relationship of husband and wife, on the one hand, and of parents and children, on the other, must be guided by God's intentions.

Marriage is the root of human society. What a hybrid state it is in today! The battles of the future will be fought out in marriage. Even if we fight for many other good things, the decisive point is here. The renewal or the downfall of Europe depends on the solution of the marriage question. Therefore a feeling of anxiety may arise when we discuss the question of marriage. And yet, on the other hand, it has a liberating effect if we discuss it in a God-willed way.

Listen to the opening words of the encyclical on marriage: *Casti connubii!* [Chaste spouses!] There is still someone today who dares to challenge the world with the demand for a pure, God-pleasing marriage. There is still someone today who has the courage to defend the God ordained foundations of marriage. It is as though the Pope calls out: Take care! The edifice of the world is shaking because the foundation is crumbling. If you want to save the world, you must foster the God-willed, pure marriage.

The marriage encyclical is a clarion call. The midnight hour of mankind has struck. Wake up, you peoples, call to mind your tasks! If you want to save the Church and State from downfall, see to pure marriages. At the same time the marriage encyclical is a rallying cry.

All who are noble should unite to carry out this great task. Like a serious appeal to the nations we hear: All should help to solve the question [which will decide] the death or the healing of the nations.

With that we have brought the concept of education for marriage into its God-willed connection with education for family life and great world events. The question, that remains is: *How should we work out a modern compendium of a pedagogy for marriage?*

*The first way:* After we have heard so much about Marian education, we should see to it that those entrusted to us grow deeply into the *Marian world of values*, and that later we then add an independent education for marriage. If a sound Marian education is practiced, it creates openness for higher values. I need only develop the full beauty and clarity of the ideal of marriage, and the Marian personality will find his way into it. This is the way in which Marian education and education for marriage exist side by side.

*The second way:* We try to discover the laws on which education for marriage is based. We then show the way the Marian personality must go if he wants to make the values of a sound education for marriage his own. According to this method, Marian education and education for marriage are integrated.

I would like to suggest a *middle way*. I would like to develop the pedagogy for marriage in detail, and at the same time show how Marian education can be applied, so that education for marriage falls on the most fruitful possible ground.

In order that you may understand me, let me first of all clarify the *aims*. The aim of Marian education is  
to bring out the ability and willingness in the person concerned, as a child of God and member of Christ, to work out independently a Mary like style of living and working, because of his deep attachment to Mary.

The aim of education for marriage is  
to bring out the ability and willingness in the person concerned, as a child of God and member of Christ, to work out independently and uphold the Catholic ideal of marriage in its classic purity, and, despite the difficulties of modern life that stand in its way, to apply it in everyday life.

From this it follows that *the meaning and aim of Marian education for marriage is to bring out the ability and willingness in the person concerned, as a child of God and member of Christ, to work out independently according to the example of Our Lady and permanently to hold in high esteem the Catholic ideal of marriage, because of the deepest possible attachment to Mary, and to carry it out victoriously in everyday life despite the difficulties that stand in his way.*

If you understand these things clearly, you will have traced everything back to a short formula. We ask: Where is the original feature? First of all, I bring to light the laws of the pedagogy for marriage, and I do so in precise terms. Then I will show how we must adapt Marian education so that the meaning of education for marriage is brought out. The *two fundamental principles* of education for marriage are:

[*First law:*] See to it that the ideal of marriage is upheld in its classic purity. Or, put in other words: See to it that the Catholic ideal of marriage in its classic purity is held in high esteem (cf. definition).

[*Second law:*] See to it that the Catholic ideal of marriage is also exemplified in everyday life.

In life as it is today, the first law is the most essential one. Let us first of all discuss this first law. This is a task that will occupy us until almost the end of the course. We shall deal with the second law more briefly, but still comprehensively, because the thoughts involved are better known to us.

**A. First Law: See to it that the Catholic ideal of marriage in its classic purity is held in high esteem.**

Three thoughts arise from this law:

**I. The importance of the laws**

1. First of all I must *explain the words*. What does the law imply? In practice it requires me to render those entrusted to my care willing and able to hold the Catholic ideal of marriage in its purity permanently in high esteem on their independent initiative. No one may leave my school who is not in a position to act correctly in this regard and uphold the Catholic ideal of marriage.

To hold in high esteem means two things: Clear knowledge about a subject and heartfelt enthusiasm for it. I must both see and know the Catholic ideal of marriage, but I must also love it. Expressed in scientific terms this means making the Catholic teaching on marriage dominant. I must also love the Catholic ideal of marriage warmly, and I must do so permanently. It may be easy to hold the ideal of marriage in high esteem if the marriage is unfruitful, but we must also esteem it highly when a whole world drags us downwards. The ideal must be upheld in its classic purity. No part of it may be watered down or changed.

2. Now a word about the significance of this first law to the pedagogy of marriage. In summary I would like to place this law in the great context of the psychological and philosophical trends of today.

First of all the *current psychological context* of our law. It has *always* been necessary to work out the ideal of marriage in its classic purity, and it will also be necessary in future. Ideas are realities. People have always been immoral, also in marriage, but today the downfall is so frightening because even the idea of the pure marriage has been lost in the widest circles. Once the idea has decayed, the effect is a headlong descent into the bottomless pit. At all times it has been necessary to publicize a clear concept of the ideal of marriage. We have to win people for the ideal of virginity in the same way. Then comes the process of forming one's life according to the idea. An idea can become effective either as a function or as a task. There are ideas that are mainly effective as a function. Other ideas have to be both a function and task at the same time. The ideals of marriage and virginity fall into this latter category. This is because the natural drive is so strong. We must at all times set great store by showing these ideals as a task, even when the concept of marriage is effective as a function.

*In our present day world*, however, it is particularly necessary to proclaim the ideal of marriage and win people for it, so that they grasp its meaning.

The deeper *reason* for this is that the dark background of life today places many obstacles in the way of upholding the Catholic ideal of marriage. We need only think of the three concepts: The stress of work, the stress of living and the stress of living conditions. We could add to this: The anxiety of the educator, but we would prefer to see this as included in the term: stress of living. The stress of living conditions, of work and of living could also be found in other periods of history, but at those times there was a store of religion in the people, and they kept with enthusiasm to the ideal. These outward sources of stress only get the power to drag us downward because of the crisis of religion. There are groups today that do not suffer under the stress of living conditions, work and living, and yet the ideal of marriage has been watered down. The deeper reason for this is the difficulty in controlling the natural human drives. It can only be overcome by a deeply heroic religious life. I do not want to enlarge on the crisis of religion here. It should be sufficient, to mention it. I would far rather discuss this threefold stress of living conditions, work and living.

Why must we know about these sources of stress? The marriage encyclical gives us a reason. Whoever is involved in life today must know about the difficulties of life so that he can be kind and mild in applying the ideal of marriage. We shall be able to do this to the extent that we share in marriage in these great needs. We also need to know these sources of stress in order to feel urged to proclaim the ideal of marriage in its classic purity. It would be wrong to say: The poor people suffer so much under these conditions....., and then let everything go. If, however, I know that the individual person upholds the ideal of marriage, but is too weak to be able to carry it out, my attitude towards him can be described in the saying: Be hard on the fault, but kind to the one who has failed. We must be hard and sure in condemning the fault, because there is so much uncertainty, and because the concepts are being watered down. Therefore we should also be grateful to the Holy Father for bringing so much clarity to the subject. Despite all the kindness with which we treat the individual person, we should preach the ideal of marriage in its classic purity. The marriage encyclical should inspire the start of a movement that like an army on active service exerts itself for maintaining the Catholic ideal of marriage in all its purity.

It would be wrong to think that these subjects have nothing to do with nuns and virginal people. We should rather be the bearers and heralds of the ideal of marriage in its classic purity everywhere. The marriage question is the fateful one for Europe. That is why we must go among the people to make known the Catholic concept. But we often do not have the courage to do so. We do not have the strength of conviction and enthusiasm for the cause. Yet we are here to renew a world in Christ. This world can only be renewed if marriage is renewed in Christ.

In what follows I want to sketch the dark background.

**a. *The stress of living conditions.*** Let me call upon your knowledge of life and say: Ordinarily it is impossible to uphold the ideal of marriage if there is no proper accommodation for the couple. Let us see this subject as a problem of life and look at the stress of living conditions as a lack of space, overcrowding and degradation.

aa. *Lack of space.* How many people have nowhere decent to live either before or after marriage?

Before marriage: The effect of lack of space before marriage is unrestricted sexual intercourse. As a result the later degeneration of marriage is already prepared for. On the one hand, couples are unable to marry because there is nowhere to live, on the other, one separates legal and Church marriages too completely, while the couples believe they have a right to each other.

After marriage: For example, if a man is transferred, but there is nowhere for the couple to live, so that the husband has to stay in one place and his wife in another. In 1927 (in Germany) there were almost a million families that did not have a proper place to live.

bb. *Overcrowding*. How many people have to make do with a single room! Everything takes place in this room; sleeping, procreation, birth, death.

cc. *Degradation*. What do these rooms not look like very often? Dingy and empty, everything in disorder. It is then very difficult to uphold the Catholic ideal of marriage.

And what are the effects of such difficulties? The first effect is physical degeneration, which shows in T.B. and widespread venereal disease. However, what is worse and more important is sexual degeneration. How many sad scenes the children see, impressions that will have an effect later in life. Is this a healthy preparation for marriage? A lack of every comfort and convenience makes the drives shoot upwards. That is why husband and wife look for some compensation in the bars or on the street. How difficult it is to preserve the ideal of marriage in all its purity in such circumstances. How easily the parents' authority is undermined. How can the children respect their parents in such circumstances? The obvious conclusion must be: to reduce the number of children as far as possible. These conditions give us the breeding ground for radical movements.

**b. *The stress of work*** shows in unemployment, unsatisfying work and drudgery.

aa. *Unemployment*: The facts are clear. What interests us here is rather the cause for this unemployment. Perhaps one could say: The cause for unemployment is capitalism. But this is not the case. One can only say that the cause is the incorrect application of capitalism. Or we could also say, it is an economy based on money. Mammonism emphasizes earning power. We know how far this is often taken. How often women in particular are misused, so that they have to work even when pregnant.

As the second reason for present day unemployment we may mention the general economic conditions. And the *effect* of this unemployment? Idleness, which is the beginning of every vice. If a young man or woman does not have sufficient work, he or she is open for vice and revolution. Without work a person feels inferior; he cannot develop a correct sense of his own value. The core of his personality is weakened.

bb. *Unsatisfying work*<sup>28</sup>. In this regard mention must be made of going to work at an early age, unskilled work and working merely for money. How many unskilled workers we have! And how little this benefits the development of personality! This in its turn is important in relation to sexual difficulties and the difficulty in controlling the human drives. How often young people who earn money pay board and lodging to their families. Another unsound phenomenon is that young people of both sexes work together for years. What an

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<sup>28</sup> Many of the examples quoted must be seen in the context of the time in which this talk was given.

effect this must have on marriage. Woman has the task of creating a homely home. If she has to spend the best years of her life working outside the home, she loses the deep and sound feelings of a true woman. Her rightful concern for a home is not developed. As a result of working with men, strongly masculine features are easily developed in her. The element of polarity, the erotic, is weakened, quite apart from the fact that the ground for sexual aberrations is prepared. Statistics show that the problem of getting married today is not so much the result of an excess number of women, but rather the result of men's unwillingness to marry because they can no longer find the right woman. Another disadvantage is that husband and wife sometimes have different working hours, so that either the husband or the wife is not at home. The ideal situation is to be found on farms. There all the members of the family are involved in the same activity. Thus working conditions can also tear the family apart still further. That such unsatisfying work, as indicated here, is a drawback in upholding the Catholic ideal of marriage, is obvious.

cc. *Drudgery.* Work becomes drudgery when it is unsatisfying, because it does not develop man's creativity and allow him to express it. As a result sexual difficulties in marriage are intensified. Some balance is sought for the unsatisfying work. Of course, by a religious outlook on suffering, drudgery can at least be made bearable. The early Christians were happy, not because they were financially better off, but because they had a religious outlook. Today, however, the worker is often without religion. That is why it is difficult to remain true to the Catholic ideal of marriage.

c. *The stress of living.* People living in times gone by also knew the stress of working and living conditions. But these stresses did not break them because they were religious. Now, however, a third great stress is added to the other two as a result of the widespread lack of religion. This is the stress of living. Physical and spiritual ruin have gained ground.

aa. *Physical ruin:* A marked physical decline has become very widespread in Germany. How much nervousness we find in modern man! This together with the lack of religion robs man of his resistance to difficulties. How the blows of fate today wear down our nerves!

bb. *Spiritual ruin* shows in marked superficiality, which is a special feature of people today. The life of man today is like a film. It has length and breadth, but no depth. This has severe repercussions particularly on woman. She cannot exist without depth. She needs time to digest her impressions. Think of the superficiality with which marriages are entered into today. With the same superficiality couples are prepared to have a divorce. How often marriages are entered into simply for the pleasure involved. The cinema, theatre, lovely clothes and such things are most important. People want pleasure. This explains why many men avoid marriage. They do not want a wife if she is not a genuine woman, and so they prefer a life of freedom. On the other hand, woman has become more independent and does not want to give this up. Yet she still wants to satisfy her need for giving herself to another, and so she easily gives in to promiscuity.

These hints should be enough. From all that has been said, it follows that it is very difficult to maintain the ideal of marriage. Therefore we should proclaim the Catholic ideal of marriage with the greatest enthusiasm.

## FIFTH CONFERENCE

Our consideration of the various great needs of our time has shown us how much moral heroism is required to uphold the Catholic ideal of marriage in its classic purity. On the other hand, it is understandable that as a result of these difficulties, not only marriage practices, but also the concept of marriage has been dragged downwards. Yet our simple Catholic people do not feel happy about this distorted concept. One can conclude this from the sense of liberation and relaxation that went through the people when the Ogino-Knaus Method<sup>29</sup> of birth control became known. The people felt that they could uphold the old concept of marriage and still make concessions to their needs. I am only stating the facts here. I shall enlarge on this tomorrow.

### **3. What should we do now that we have seen the dark background?**

a. We must first of all see to it that the *Encyclical "Quadragesimo anno"* (Pope Pius XI, 1931) is carried out. We should try to bring about not only a reform of attitudes, but also a reform of conditions. The deeper reason for this is that people are so dependent on their environment. It is easy for people to fall prey to difficult or unbearable conditions. Therefore, in his marriage encyclical the Holy Father points out that a reform of conditions must emphatically be tackled. If we are really serious in desiring the renewal of marriage, we must draw the conclusions and support state reforms in this direction.

b. In practice, in *dealing with individual cases* we must use *kindness, understanding, love and compassion*. We do so with the firm conviction: "I feel pity for the people<sup>30</sup>." We must keep clearly in mind that whoever wants to uphold the ideal of marriage today as a father or mother, must be a saintly person. If we want to educate our people, we must educate holy marriage partners, and we must start to do so when they are at school, indeed, when they are still in their cradles. We must aim at giving them a deep understanding of marriage, and enable people to make the sacrifices demanded by married life at a later stage. The person who is not consciously striving for sanctity is unable to make these sacrifices. Today we must ever more consciously work towards contacting the individual person, particularly when the associations are still further shattered. We need, spiritual leaders, an elite. These are not merely people who can talk brilliantly, but also people who can live well, who can exemplify the Catholic ideal of marriage. You will not take it amiss, I am sure, if I hint gently that in selecting our Catholic lay leaders' mistakes have sometimes been made. Perhaps we had brilliant speakers who exerted themselves for political Catholicism, but who did not sufficiently exemplify the Catholic ideals.

c. In view of these difficulties we should engage ourselves with great enthusiasm in starting a *Catholic marriage movement*. This would have to bear the Catholic concept of the pure, God-willed marriage into the world at large. In other words, it would have to see to it with great warmth and enthusiasm that the Catholic ideal of marriage shines with classic purity before the people.

With that, we have come to the second section of the first law: See to it that the Catholic Ideal of marriage in its classic purity is held in high esteem.

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<sup>29</sup> Otherwise known as the rhythm method. Advocated by Dr. Kyusaku Ogino of Japan and simultaneously, although independently, by Dr. Hermann Knauss of Austria - First English translation of both works 1934.

<sup>30</sup> **Error! Main Document Only.**Mt 15,32; Mk 8,2; cf. Mt 8,36. (JN)

## II. The content of the law.

The question as to the content of the above mentioned law includes two things. First of all, the question: How can we describe the Catholic ideal of marriage in its classic purity? Or, in more learned terms: What are the constitutive elements of the Catholic ideal of marriage? Then the second question: How can we become enthusiastic about this clearly envisaged Catholic ideal of marriage, and help others to catch this enthusiasm?

1. Allow me in this conference to discuss the *way* we will have to go if we are to give a clear answer to this fateful question. Which ways, which methods come into question for us?

In order to answer this question, I must first answer two sub-questions: Firstly, the question as to the way and method as such; then the question as to the spiritual foundations and conditions for using this way. Do not be dismayed, for now we are starting out on the original feature of this year's course, hence also the [part which is] most difficult.

You may perhaps object: Why waste time with these scientific matters when we have so many practical questions to answer? To this I may say that the most practical point of our course on marriage, and for all educators for marriage, is the deeper insight into the fundamental principles. Permit me to say that this brings us to the crucial question of Catholic education for marriage. It is this: How shall we manage to lead the masses to hold the Catholic ideal of marriage in high esteem? How are you to hold this ideal in high esteem and carry it further, if you do not have a deeper insight into the fundamental principles of the Catholic ideal of marriage and Catholic education for marriage? It is not enough today, at least if we want to create a Catholic marriage movement, to say: This is what is stated in the encyclical on marriage. Life is so many sided and uncertain that new problems can easily arise which are not yet solved in detail by the marriage encyclical. What will you then say?

We can only understand the marriage encyclical completely when we have the right key to it. The most practical approach to a course on marriage for people, who want to have a formative influence on life, is to see to it they receive a sound concept of the basic principles of the Catholic ideal of marriage. In what form may I present these thoughts? I am thinking here of ourselves, not of the people. We ourselves should first of; all see things clearly. I shall now and again use scientific terms. Once we have clarity on the subject, we can continue in more popular terms. Let me now answer the two sub-questions.

a. What is the *method* we want to use in answering the question as to the content of the ideal of marriage? It is a scientific-synthetic method.

That is to say, we first of all follow the paths of science. We must initially work out a philosophy of marriage and a dogmatic teaching on marriage. Or, to put it more clearly, we want to work out a *metaphysics of marriage*. That is to say, we consider marriage in the order of nature and grace. Marriage morality also draws from these sources. Nevertheless, there is a big difference between marriage morality and pedagogy for marriage.

The first asks: What may I do without committing sin? The second asks: What must I do to attain to the ideal?

You may perhaps say: We were expecting a pedagogy for marriage and now we are starting out on a metaphysics of marriage. You are quite right. The emphasis has changed. Yet we must first of all strive for things that are necessary conditions. It seems to me that in this sphere there are gaps in our knowledge that have to be filled in. When we were in the seminary, how did we discuss marriage? Only too often this treatise was left to one's private study. It may have been justified at that time. Today thorough knowledge about these topics is required. Therefore, we must make up for what has been left out. Since time, opportunity and sources are often lacking, you may pardon me if I lay the foundation for a pedagogy for marriage by a metaphysics of marriage. I shall not attempt to solve individual questions. Cases are constantly changing. Circumstances are so different and so varied. Therefore, do not say: We expected more than we got. If I know the basic principles, and am enthusiastic about them, I am in a position to carry out effective education for marriage. Without glowing enthusiasm for the great ideal, one will not be able to lead the people upwards.

We have chosen the scientific-synthetic method for our investigations. I could work out a metaphysics of marriage by using an analytical or synthetic method. Working it out by the *analytical* method would mean asking for the commonly accepted definitions of marriage, investigating them, and from there proceeding to the underlying principles. For certain reasons I do not wish to use this method now, but prefer to choose the synthetic method. However, in order to give an all round picture, I will make a few fleeting remarks about the existing *definitions of Catholic marriage*.

There is a great uncertainty today not so much as to the matter, as to the formulation of the definition of Catholic marriage. It will do us good to become aware of this confusion of opinions and formulations.

The modern outlook on life (*Lebensgefühl*) is reflected in this uncertainty, as is the need for a change of emphasis. The "Codex"<sup>31</sup> deals with marriage juridically and formulates it in canon 1013 para 1 as the union of the sexes for the purpose of procreating and educating children. The newer, more modern definitions, inspired by the modern outlook on life, are not satisfied with this approach. How should we see this conjugal union? It is an expression of union in love. Modern man prefers to see marriage as a union of love, life and destiny. This is the meaning of the old expression: union of the sexes. Further on, canon law also speaks of equal rights and duties in the marriage union (cf. Codex 1081 para 2).

Let us also listen to *other* definitions such as were attempted at the last "Katholikentag" (Congress for Catholics), or as suggested by our specialists. Other circles, for example, the associations, are also busy with these considerations. Our strength *here* (in Schoenstatt) should be to see old thoughts in a new, modern light. Accordingly, the old definition should be understood as the union of the sexes as an expression of being united in love, life and destiny. This is how it should be shown in sermons. It may not happen that only the sexual side of marriage is in the foreground, and that only marriage morality is preached. We should far rather point to the ideal of marriage, and show marriage as a union of love, life and destiny. The most complete expression of this union is the marriage act.

With that we have to some extent shown the analytical way of working out a metaphysics of marriage. We need to descend from these definitions to discover the underlying principles, by proceeding from the known to the unknown. However, I prefer to

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<sup>31</sup> Codex iuris canonici (Code of Canon Law), here cited from the 1917 version. (JN)

choose, as I said before, the *synthetic method*. This is the opposite method. We proceed from the essence of that part of nature which is the one mainly in question when we consider marriage. This is the sexual sphere. Allow me here to use an expression I shall have to repeat very often later on. If we understand it, we understand everything.

We need to investigate the *inherent natural and supernatural meaning* (Naturesinn) of the sexual drive in which the final and highest ideal of marriage is contained in germ. Once this is clear, we can deduce all the demands of the marriage encyclical. We shall then be in a position to take an independent stand on new questions. I have preferred this synthetic way so that we can have complete clarity. Of course, this will cost hard thinking. Yet we must undertake this out of love for our people and ourselves. Then the metaphysics of marriage will become education for marriage.

Thus far we have been dealing with the first sub-question: How should we work out the content of the ideal of marriage for ourselves? The answer: By using the scientific-synthetic method.

b. Once we have achieved a certain clarity about the method, we must make the *rational foundations* for this method our own. With this we begin to approach the core of the subject. Where shall we find the rational foundations for this method of deducing the ideal of marriage from its inherent meaning (Naturesinn)? This is the great law: *Ordo essendi est ordo agendi*. The objective order of being, both in the realm of nature and supernature, is and must be the norm for our style of life. In this you have a law that is an underlying theme of the whole of dogmatics, morality and pedagogy. Therefore, whoever recognizes this law clearly and knows how to apply it to this sphere of life, may be certain that he will receive complete clarity on the essential marriage questions, and that he will be able to become enthusiastic about the Catholic ideal of marriage.

What should I say about this law? Actually, this law is well known to us. We, who have had the four weeks retreat<sup>32</sup>, built everything on this law. All our educational courses rest on this foundation. If you want to find out whether and in how far you have understood this law, try to reword it. Moral philosophy states that the indicative of the ontological order should become the imperative of what should be done. To neglect doing so is to sin. Or, the still, silent language of the ontological order should become a loud and mandatory "should"; or, I must become what I am. Knowledge about the order of being is an obligation in conscience. The true life of a genuine human being consists in acting in accordance with God's creation. We must answer the "concursum divinum generalis" with the "concursum humanis generalis"<sup>33</sup>. I must go along with God's will. God makes his will known not only through the commandments, but also through his works. The works of God are the thoughts of God and the binding will of God made visible to us. Become what you are! Act according to your nature! Before each one of us there is a picture of what he should become....

The expressions may change, the underlying idea, however, must be clear. Superficial knowledge is not sufficient. If we want to achieve our aim, we must dig deeper, discover the underlying principles and become enthusiastic about them.

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<sup>32</sup> The first four weeks' retreat for priests held 1929

<sup>33</sup> *concursum divinum* - The doctrine that every creature is completely dependent on God in using its faculties; *concursum humanum* - Man's cooperation with God.

What is the deepest *reason* for this law? What is obligatory? The clearly expressed will of God. God makes his will known by clearly defined commands and by his works. This latter point is most important. How can we prove this? Because God's works are his thoughts and decisions made visible to us. God has made his idea and his will known to us in his works. The will of God underlies the ontological order of things. The deeper reason for this is that God is the originator of everything. God is the cause not only of the mandatory word, but also of his works. God creates, God conserves, God governs. Hence, God is also the creative, conserving and governing cause of the sexual drive. He conserves the nature of a thing. If I treat an object according to its ontological structure, I fulfill the will of God. I have then performed an act of virtue. If I act towards things contrary to their inherent natural meaning and ontological structure, I have sinned. That is to say, God expresses not only his thoughts, but also his will through his works.

This is the scientific foundation for the whole of Catholic morality. On this foundation great men like St. Augustine, St. Thomas, Leo XIII and Pius XI have built their moral demands. If we do not understand this clearly, we will not be able to understand many concepts used in the marriage encyclical. St. Augustine spoke about a “*conservatio naturae*”, which means, keeping to the natural order; or a “*perturbatio naturae*”, which means, upsetting the natural order. St. Thomas used the expression acting according to or against nature. Therefore we do not really need a positive command in regard to the object of the sixth commandment. We should deduce the laws and ideal of marriage from the meaning of nature. If, for example, I perform the marriage act as a mutilated act, I have performed an act contrary to nature, and have hence committed a grievous sin. The expressions used in Leo XIII's encyclicals “*actio consentanea, actio dissentanea*” (acts in accord or contrary) have the same foundation. The thoughts of God and the will of God have been expressed through his works.

With that I have shown in essentials that the law “*ordo essendi est ordo agendi*” is a fundamental law of the entire natural order. It also applies to the order of grace. Let us not overlook that the order of grace is also a real work of God. And it is very important for marriage education that the people of today regard the order of grace as a real work of God. You will not be able to bring over the deepest understanding of marriage to the people, unless they are convinced of the reality of the *Corpus Christi* mysticum. The correct understanding of this latter truth is the final goal and security for the Catholic understanding of marriage. We must understand the reality of one's membership in Christ correctly. We shall then have the Catholic education for marriage.

Hence we must regard the whole supernatural order as a real order, and this includes our relationship to the Triune God. I am not merely a trace and an image of God; I am also a child and temple of God. Whoever has understood this deeply will have great security when dealing with marriage problems. We know that God reveals his will not only through words, but also through his works. Compare with this the methods used by the apostles when dealing with moral questions. They never isolated them. St. Paul deduces marriage morality from the reality of our membership in Christ.

With that we have the rational foundations for the methods we want to apply in order to give a clear answer to the question: What is the Catholic ideal of marriage in its classic purity like? We are now in a position to deduce and depict the ideal of marriage from the inherent meaning of the sexual drive.

## SIXTH CONFERENCE

The task of the investigations that follow is to examine the sphere of life from which married life proceeds and is constantly nourished. We must try to work out the inherent meaning of this sphere of life. Once this is clear, we are in a position to develop the ideal of marriage contained in germ in it. When is someone living the ideal of marriage? When he completely agrees to and carries out in everyday life what is rudimentarily contained and implied in the inherent meaning of sexuality in the natural and supernatural order.

### **2. The main features of the ideal of marriage.**

Our task consists first of all of investigating the ontological order in the natural and supernatural spheres, insofar as it concerns the sexual drive. In other words, what is the natural and supernatural meaning of the sexual drive? Once this has been explained, once we have seen which purpose God has placed into the sexual drive, we shall know God's will, the "ordo agendi".

In the present and following conference we shall remain with the *natural* order of being. We ask: What is the meaning and purpose of the sexual drive in the natural order? I purposely use the term "sexual drive". I could also ask: What is the ideal of marriage from the purely natural point of view? This latter question shows up the aim in full clarity. The first contains it in germ. When investigating the sexual drive, we need to keep in mind that we are not concerned with just any sphere of human life. It is rather a preeminent sphere, for the sexual drive is the most powerful and fundamental drive in human nature, far stronger than the drive for self-preservation or the need for occupation.

From this we may conclude that also the inherent meaning of this drive is obvious and that it can and must be clearly recognizable, at least to some extent. We need to exert ourselves to obtain greater clarity.

I would like to present *two trains of thought* to you, which supplement each other, which are a necessary condition for each other, and which form an organic whole. The first train of thought presents four truths. The second train of thought renders these four truths usable for the next conference. We shall classify the four truths about sexual life, which we will discover in the ontological order, so that in the following conference we can apply them to the order of action. We shall then deduce God's will from the purpose of sexuality.

#### **a. Four truths about the sexual life in the ontological orders:**

aa. The *essence* of the sexual drive.

What is the natural meaning of the sexual drive? The inherent meaning of the sexual drive is to be found in the motivating force and tendency of the one sex towards the other. Or, in other words, the object rudimentarily contained in the sexual drive, the meaning of the drive, is directly the transmission of semen (spermatozoa - male sex cells), and indirectly offspring. This statement must be clearly seen with all its implications. Then what follows results easily and meaningfully.

bb. The *reason* for this inherent meaning.

It is the fundamental division into two sexes that is part of the ontological structure of mankind. Or, in other words, the psycho-physical division into two sexes as it is laid down in the ontological structure of mankind. According to the order of being, is mankind made up of two sexes? We examine our own observation and experience and that of others. We find that there is a marked division into two sexes not only on the physical, but also on the psychical levels. We could also open Sacred Scripture, and will then understand those words better: "God created man in the image of himself; male and female he created them" (Gen, 1:27). This is only another way of expressing the division into two sexes.

cc. The *importance* of the sexual drive.

This drive is extremely important for the individual person, as well as for the community and the whole of human society. What is the foundation for the importance of the sexual drive to the individual, what confirms its importance, and how can we describe this importance in detail?

What is the foundation for the importance of the sexual drive to the *individual person*? God created human beings as man and woman. They are both human, and yet in describing the concept of the human being they differ psychically and physically. They are opposites and hence dependent on each other in mutual need for complementation and ability to complement each other. This is explained in very philosophical terms.

God did not want to incorporate his idea of mankind in a single human type. He rather created two human types to depict his idea. The full idea of mankind, therefore, is incorporated in both together. Together they form a whole. Hence, man in himself does not fully exemplify the idea of mankind. Neither does woman. The two were created by God to form a two-in-oneness. Please look for the confirmation of this truth in the comprehensive train of thoughts contained in last year's course. What was said then about solving the sexual crisis of our days needs to be noted at this point. To prove that God-willed this two-in-oneness let us open the Scriptures: "It is not good that the man should be alone" (Gen. 2:8). We can also refer to the marriage encyclical to find out what the Holy Father says about the relationship of the sexes in marriage. The head and center of the marriage community should not be compared with the central point of a circle, but with an ellipse that has two foci. Both man and woman should rule. Man rules by maintaining order and by command, woman rules by the heart and by love. This is how the Holy Father sees the right order in the family, and in meaningful application also between the two sexes.

We may not follow false concepts of virginity. Since as celibates we consciously give up the exercise of the sexual drive, we may not slur over its God-willed value. It is natural that the sexes have a drive to complete each other physically and psychically. With what has been said, I only want to make you aware of the importance of the sexual drive to the individual person.

How can we describe this importance in detail? In this too, we who are celibates need to understand how to appreciate the great reality and deep experience of the marriage union. We may obscure nothing in this regard in order to make its renunciation easier for ourselves. That would be a sin against the ontological order. The greatness of the celibate person is to be found in this, that while recognizing the entire depth of experience of the sexual union, he freely renounces it. The whole greatness and depth of sexual love, which I want to describe

to you with a few strokes in what follows, is based on the need and ability of the two sexes to complete each other physically and psychically.

Try for a moment to feel your way into this world from a high and pure standpoint. We are not merely allowed to do so, we have to if we want to educate our people. This is the danger of the education in the orders - that we concentrate only on virginity. We must also know how to appreciate the greatness of marriage. Simply the fact that one mountain is lower than the other does not mean that it loses its God-willed greatness. Even if the virginal state in itself is considered more perfect - which does not mean that the individual person living in this state is on that account more perfect - the state of marriage still has its value. Try to understand what is involved in the experience of marriage. Of what fundamental importance it is for the individual person! The one gives himself or herself in a unique way to the other as the completing principle, knowing and experiencing that he or she is personally completed, both psychically and physically, by this self-giving. The marriage union in love provides a uniquely enriching experience of give and take. The one partner gives himself or herself physically and psychically in unconditional self-surrender to the other, and is enriched by receiving the other partner in turn, who similarly gives himself or herself to complete the other. In the light of God and the natural order this experience is so deep because it is an experience of oneness. It represents the perfect human type, a union of the active and passive qualities, that is, of the masculine and the feminine. Hence, taught by the order of nature, we can understand that it is natural for man to leave everything and join himself to his wife (cf. Gen. 2:24), because this is the inherent meaning of the drive, the expression of a love at a unique depth and with unique scope.

Do we now understand why we must know and acknowledge these facts, for if we do not we shall not have the right antenna for understanding married people and how to keep their marriages sound.

What is the importance of the sexual drive to the *community*? It is only through the sexual drive, in the sense of needing and being able to complete the other physically and psychically, that the relationship between people gains warmth. If people were not drawn towards each other in this way, they would easily begin to oppose each other in crass egoism. We already find this because, contrary to the will of God, the inherent meaning of the drive is neglected.

The importance of the sexual drive to *human society* is obvious. Without the inherent meaning of the sexual drive, without the tendency towards the transmission of sperm cells and the generation of progeny, the human race could not be continued. Its fall would be assured. God-willed the continuation of the human race to be secured by the use of the sexual drive.

dd. The *original feature* of the human expression of the sexual drive.

Sexual activity is a *moral act* exclusively among human beings, never among animals. "Exclusively among human beings" means that when a person engages in the sexual act, he or she must do so in the full consciousness of the responsibility that naturally or meaningfully results from this act. What is voluntary in sexual activity? The act of physical and psychical union in love and everything that leads directly or indirectly thereto. However, whatever results from this is not under the command of man's free will. This is the crux of the matter.

The sexual activity of a human being is moral if he is aware that if he performs the act, he must agree to everything that naturally results from it.

Allow me to remind you first of all that in this union in love, nature as such is active. We are told that the sperm cells are transmitted from the male sexual organ to the female organ by a reflex action. By means of an inherent propulsion they move towards the ovum which is then fertilized. Once fertilization has taken place, God creates the immortal soul. The union of the two cells brings about a new human being according to the law of cell division and multiplication. A new human being according to God's image comes into existence.

If we want to know the significance of the free activity of the freely moral person in the act of sexual self-giving to another, we have to keep in mind the far-reaching effects of this act, as well as its deep, psychological effects. Once the act has been performed, we are dealing with an event in nature that has to go its natural way and may not be interrupted. Every interruption is an act that is contrary to nature, and it is essential that people should be educated to accept full responsibility for this act. It is not right to interrupt the natural course of this act as people do today. The whole endeavor of the Church, particularly as it is revealed in the marriage encyclical, aims at rescuing man as a moral person, and building everything upon him. A Catholic and sound concept of nature is completely opposed to a totally wrong, heathen concept. The Catholic approach recognizes the natural order and lets everything concentrate on this act. Once the act has been performed, the results must be accepted. I may not agree to the act if I reject the results. Clear concepts!

Let us look at the *far-reaching effects* of this act. It not merely reaches to a new human being, but even into eternity. We need to keep this clearly in mind. We must remain unflinchingly on the foundation of the ontological order. In practice we may say: Man is weak, but in principle we may never allow ourselves to be sidetracked. Every displacement of the natural order, every sin, revenges itself on nature. We are the grave-diggers of Europe if we deflect from the natural order.

What are the *deep, psychological effects* of this act? Noble and sound marriage partners, to whom the act is an expression of love, can give us the answer. What a deep, psychological effect an act must have when a person almost merges with another without ceasing to be himself! This is how we should see the whole context. With that I would like to close the first section.

#### **b. Application of these truths to the “*ordo agendi*” (actual life)!**

Now that we have achieved clarity on these four truths about the sexual drive, we come to a second train of thought. This will enable us to apply these four truths meaningfully and usefully to actual life. In other words: What can we deduce from the facts of the ontological order for practical life? Once we know God's thoughts about the sexual drive, we ask what his will is. I shall connect two of the four truths we discovered. I shall combine what we have said about the essence of the sexual drive with what we could discover about the original features of human sexual activity, in order to provide a suitable foundation for our later considerations.

aa. The essence of the sexual drive.

The inherent meaning of the sexual drive has as its direct objective the transmission of sperm cells, and as its indirect objective progeny. Or, in other words all freely willed sexual activity tends consciously or unconsciously towards the transmission of sperm cells and the generation of progeny. All sexual activity is either the initiation, continuation or completion of the act of transmitting sperm cells.

This would be the place to repeat the whole teaching on sexual morality. Sexual activity can be the beginning of the transmission of sperm cells. This could, for example, be impure thoughts and feelings. These are only forbidden insofar as they are capable of awakening the sexual drive. If they do not set the natural process in motion, they are not sinful. Thus, if thoughts and images in the fantasy do not move or touch me, they have nothing to do with sins against the sixth commandment. However, mental images can either consciously or unconsciously lead up to the transmission of sperm cells.

Sexual activity can be the continuation of the act of transmitting sperm cells if a person does things that bring it about. Complete transmission of sperm cells takes place in the sexual act.

Let me express the same thoughts in another form. According to what has been said, what is the sexual act and everything that leads up to it? It is one part of a whole series of acts, one part of a great, objective and organic whole. Whoever performs this part of the whole act, whoever does so consciously, agrees in one way or another to everything that follows - the transmission of sperm cells and the generation of progeny. We must see this very clearly and take our stand uncompromisingly on the foundation of the ontological order. In the order of nature God's will is before us.

Thus far the essence of the sexual drive.

bb. I shall connect these thoughts with the fourth truth, viz., the original qualities of the exercise of the sexual drive by human beings. What is freely willed in this act? In how far is the human sexual act a moral act? It is a moral act when a person is aware of the fact that this act is part of a whole natural process to which he must agree once he has performed the act. Should someone only agree to the one act, he is an impure, unchaste person. The sexual act should be nothing but the perfect expression of a very deep unity of love, life and destiny. This is the ideal.

In marriage we talk about a primary aim and secondary aims. By primary aim we mean that the purpose of the sexual act to generate progeny may not be made impossible by any external intervention. However, it need not necessarily be achieved. Within this framework the secondary aims occur, the release of emotional tension.

We must have these principles clear and defend them to the last. Otherwise we cannot initiate a marriage movement and exercise education for marriage.

## SEVENTH CONFERENCE

In our discussions we are still busy with the first law of Marian education for marriage. It is this - see to it that the Catholic ideal of marriage in its classic purity is held in high esteem. We are trying to explain the content of this law. We are trying to work out the ideal of marriage by investigating the inherent natural and supernatural meaning of the sexual sphere.

### **3. Helping the people to value the ideal of marriage highly.**

In keeping with the outcome of the last conference, our concern turns to motivating the people to hold in high esteem the ideal of marriage we have until now depicted in general terms. To value something highly, means more than merely knowing about the ideal as such. To esteem highly implies genuine enthusiasm for this ideal. But how can one bring about this respect for such an ideal of marriage? Only by educating people to become personalities with high religious and moral values. Only someone with very great love for God will submit humbly, reverently and enthusiastically to the marriage laws. These marriage laws are an expression of God's will. If I do not love God deeply, I will never embrace his will, whether it is revealed in clearly recognizable commands or in one of God's works. Let us not deceive ourselves. If we want to counteract the crisis of marriage effectively today, we can only do so by educating first class, moral personalities. It follows from this that education for marriage must always be seen, in the framework and organism of education as a whole. Thus everything we do in regard to education applies finally in some way or another to a future pedagogy for marriage. This pedagogy for marriage should be regarded as the full and perfect flowering of perfect and all comprising Catholic education.

Unless, one brings people to a genuine respect for the ideal of marriage, it is impossible to motivate them to realize this ideal and it will be impossible for them to make the ontological order the order for their way of life. This brings us to the question-about its application in life,

#### **a. First of all in the *natural* order.**

In other words, what follows from this far the formation of our own lives and the lives of those who wish to perform this act?

Let me distinguish between *three courses* of action. In this context we can speak about acts that are contrary to nature, in accord with nature, and that are naturally complete<sup>34</sup>. In all our discussions we consciously concentrate on the natural order and leave the order of grace out of the picture: for the present. From the outset, let us state that not even God can allow acts contrary to nature, still less the Church. When people constantly say that the Church should show understanding for the needs, of the people and allow contraception, one has to object that contraception is an intrinsically bad act and can be allowed neither by God nor by the Church.

Let us shortly discuss the individual points. This conference may serve as a respite since it offers nothing new, although the individual demands may appear in a new light.

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<sup>34</sup> German: *naturwidrige, naturgemässe, naturvollendete Akte*. *Naturvollendet* is not merely in accord with nature, but made perfect or complete because the act is in its proper context of marriage (see cc. below). (JN)

## **aa. Acts *contrary to nature*.**

### **1. The *essence and evaluation* of acts that are *contrary to nature*.**

What is an act contrary to nature? Every freely willed sexual act is essentially part of a whole. If I act contrary to nature, I consciously perform a mutilated natural act. By its very nature the act sets a whole series of acts in motion. If I prevent them or make them impossible, I have freely willed a mutilation of the natural act. As a result the act is not merely incomplete, it is sinful. According to the old moral terminology, one has to describe it as a frustration of nature<sup>35</sup>. St. Augustine would call such an act one that disturbs nature<sup>36</sup>, St. Thomas an act contrary to nature<sup>37</sup>, Leo XIII an act in discord with nature<sup>38</sup> (Leo XIII constantly emphasized the law about which we have so much to say today, by using such expressions as: nature commands, nature clamors.)

If you want to know what the encyclical has to say on the subject, you will have to read para. 54 which deals with a deviation of the natural act. The Holy Father speaks out vigorously, clearly and firmly, although human nature groans. Those who have studied the subject may perhaps say that an act contrary to nature nevertheless has a meaning. For example, "coitus interruptus" does bring about a relaxation and liberation of nature. In reply to this we must say: The act is unable to have its full effect, because it is prevented from doing so by the free will of man. Therefore "coitus interruptus" remains a serious sin. We need to see and say these things very clearly. In individual instances, however, kindness and moderation should be shown.

Thus far, the essence and evaluation of acts contrary to nature.

### **2. Forms of acts *contrary to nature*.**

Acts that are contrary to nature are mutilated natural acts. Depending on when this mutilation takes place, we distinguish between contraception, termination of pregnancy and sterilization.

a) Contraception: Coitus interruptus is a form of contraception by which the sexual act does not fulfill its meaning through one's own fault, because the sperm cells are not introduced into the female reproductive organs. Or else, in performing the marriage act, the husband withdraws at the moment when conception would become possible. We should remember that the woman may permit this. This is clearly expressed in the encyclical and this is what we learned in moral theology. Another form of contraception consists in using preventive measures.

What, then, should be our attitude to people who suffer from these faults? As a confessor I must distinguish between those who do so because of weakness, and those who have a fundamentally wrong attitude to contraception. If I am dealing with someone who acts out of weakness, I must speak out clearly and responsibly. Yet, although I see and uphold the principle clearly, I must be kind, and moderate in applying it in the individual instance. Many factors may weaken the moral responsibility of our married couples, such as

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<sup>35</sup> Moral theology: frustratio naturae. (JN)

<sup>36</sup> St. Augustine: actio naturam perturbans. (JN)

<sup>37</sup> St. Thomas: actio contra naturam. (JN)

<sup>38</sup> Leo XIII: action naturae dissentanea. (JN)

confined living quarters, economic need, nervous tension, anxiety about sickness or the death of the mother, the burden of many children, etc. In the light of faith and a sound attitude to nature these are insufficient excuses. Yet let us remember that they strongly mitigate the voluntariness of the act. We have situations in which we can in the majority of cases treat the couples as habitual offenders, that is, as people who out of weakness give in to a “necessary occasion of sin”. In saying this I obviously presuppose the conditions in the world today. We should usually grant absolution to those who sin out of inner weakness, unless the postponement of absolution might act as a remedy and be good as such.

We must take an essentially different stand when dealing with couples who are not driven by a certain compulsion, but who maliciously throw the laws of God and nature overboard, or who play with the marriage act for the sake of pleasure. You may absolve such people a thousand times, it will always be invalid because the necessary disposition is missing, that is, the readiness to submit to God's will. We should also tell the penitent that he should consider what such action means. Is it not an insult to one's own body? Consider in the light of the laws of nature how the body is defiled. What a way to treat one's spouse! She is misused and made an object of lust. How one opposes God who has implanted his laws into human nature!

What is the final and deepest reason for such action? Some doctors consider it necessary. They maintain that we can only afford to have a few children. This outlook is regarded as sound. We know what we should think about it. The deeper reason for this attitude is to be found in a totally wrong concept of life. Such people regard life as a means of satisfying one's need for pleasure. If we want to bring about a change in this attitude, our whole education must aim at fostering heroic readiness for sacrifice.

We want to be kind and considerate in our moral judgment. However, when the ideal is in question, we must make the greatest demands on people's generosity and readiness for sacrifice, both in the confessional and from the pulpit. Our own lives must set the example.

b) Termination of pregnancy [abortion]. Once conception has taken place, a mutilation of the act can occur because the series of acts has not been completed. Medical science, traditional morality and the marriage encyclical have much to say about termination of pregnancy. According to medical thinking, termination of pregnancy is a therapeutic method. That is to say, under certain circumstances and conditions a therapeutic process may be initiated. At this point one differentiates between prophylactic and therapeutic abortion. Prophylactic abortion means ending the pregnancy so that certain complications cannot occur. Therapeutic abortion means that circumstances are such that the mother will die unless the developing fetus is removed from her womb, even if there is danger that by doing so it may be killed. This is therapeutic abortion. Mention is also made of socio-economic abortion, if the family already has a number of children.

What should our attitude be to the termination of pregnancy? Let the doctors and the Church tell us. We find that many doctors in every part of the world favor the termination of pregnancy at least under certain circumstances. But it must be indicated by the doctor. We are aware of the controversy about para 218<sup>39</sup>. Some are trying to make unrestricted abortion and termination of pregnancy possible. If we ask the doctors for an answer dictated by their

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<sup>39</sup> Paragraph of the German Statute Book forbidding abortion

scientific conscience, they tell us: Even if the desired effect is achieved, the mothers usually have to suffer under great negative side-effects<sup>40</sup>. Now, if many doctors agree to this statement, why are so many of them ready to undertake the termination of pregnancy? Their action is explained by false sympathy, and by a dishonest and frivolous attitude to marriage.

What answer does the *Church* give to the question of termination of pregnancy? Termination of pregnancy is murder, which is punishable by excommunication.

c) Sterilization. Pregnancy is made impossible by sterilization a method that today awakens interest in the widest circles. We are not concerned here with castration. By sterilization the ovary is preserved while the Fallopian tubes are surgically severed. Why is this not allowed? Why has no one the right to undertake such an act? Because no one has the freedom to treat his body in this way.

In this instance we must try to understand the demands made by the Church. She uses every means at her disposal to develop the free and moral personality. If negative effects can be expected from making use of the marriage act, the human being should refrain from it by a free moral act. It should not be mutilated by surgical intervention. In this instance one cannot draw any comparison with the rights of the state, which can demand the lives of its citizens when it is at war. The Church appeals to the free and moral personality.

Thus far the acts contrary to nature.

#### **bb. Acts in accordance with nature.**

1) *Essence*: We have an act in accordance with nature when it is not mutilated by the exercise of one's own free will. A mutilation can then only take place as a result of nature itself, or of circumstances. Such acts are morally in order. Thus, if a couple who are sterile engage in the marriage act, it is still an act in accordance with nature. There is no freely willed mutilation of the act. The same may be said when a couple is old. In this instance, too, there is no forced or freely willed mutilation of the act.

At this point we must consider the Ogino-Knaus method. In what does it consist and how should it be judged? It has been known for a long time that there are times in the woman's cycle when doctors consider conception improbable. Today some are of the opinion that one can say with certainty. According to the Ogino-Knaus method, the last eleven days before the onset of menstruation are safe, while during the eight days before these eleven days conception is possible. The first seven days after the onset of menstruation are also safe days (cf. for thorough information: Smulders, *Periodische Enthaltung in der Ehe, Methode: Ogino-Knaus*, Mans Regensburg 3rd ed., 1932).

2) *Evaluation*: How are we to judge these things? If we think natural law exactly, I think we can say: It is morally allowed to use these times (cf. *Marriage encyclical*, No. 60). In all these questions we must take into account the attitude of the married couples. If these methods are used because of a conscious inner rejection of the meaning and purpose of marriage, we are confronted with a reprehensible attitude. For practical purposes in the confessional it must be said that if by these methods we can prevent people from sinning, we should advocate them. Yet care should be exercised. We should be aware that in these ways

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<sup>40</sup> German sources quoted

we cannot create marriage of high standing. Unless couples are freely prepared to practice continence, we cannot educate sound married people. By this statement we make a sharp difference between marriage morality and education for marriage. However, we must beware of recommending these methods in our sermons. The feelings of many women revolt against such action.

**cc. *Naturally complete acts.***

Seen purely from the natural order, the monogamous and permanent marriage contributes to the natural completion of the act. Nevertheless, we cannot deduce this with certainty, but only as a probability. When we consider in particular the psychology and metaphysics of the marriage act, we come to this tentative conclusion. Let us recall what has already been said about the far reaching and deep effects of this act. The happiness or unhappiness of the child is decided by this single act. For his well being it is better if this act is performed only in the monogamous and permanent marriage. The marriage act brings about the closest possible union of two people, and hence also the monogamous and permanent marriage is meaningful.

From what has been said we can see more clearly how the principle “ordo essendi est ordo agendi” applied in the sexual sphere. Until now we have only discussed the natural order. In what follows we shall consider the supernatural order. Only then will we have the means at our disposal to exercise a correct education for marriage.

## EIGHTH CONFERENCE

### **b. In the *supernatural* order.**

From all, that has been said until now, there follows, among other things, as a necessary consequence, that whoever wants to achieve a deeply penetrating education of himself and others for marriage, must necessarily be a moral religious personality of high standing. Otherwise all the insights we have gleaned until now from fundamental principles will not have any effect. A person needs to be filled by God to a certain extent, he needs readiness for joyful sacrifice, if he is to carry out or give life to these values.

If this is the conclusion we have come to as a result of our discussions, during which we looked at marriage in the natural order, we will find this statement all the more confirmed when we look at marriage in the supernatural order. Outstanding faith is needed if we are to grasp the meaning of marriage in the supernatural order. Therefore, if we really want to lead married couples and the family onto a higher level, we must strive for a *high degree of faith*. Further, whoever wants to grasp, understand, live and carry out marriage correctly, must have achieved a certain *enthusiastic love for Christ*, and must have a deep understanding of the reality of our membership in Christ, the Corpus Christi mysticum<sup>41</sup>. We have to lead our married couples to these heights if we want to renew marriage. Whoever does not possess a deep understanding of supernature, in particular of the reality of our membership in Christ, can never grasp the full meaning of marriage. This applies both to married couples and ourselves.

The natural marriage, as it is, in its whole ontological structure, is built into a new order, the supernatural reality. It has been elevated to become a sacrament. As a result it has been uniquely placed into the supernatural world and order of being. This does not mean that by being elevated to the state of a sacrament, marriage has been given something new. Rather, marriage in the natural order has been elevated as a whole into the order of grace. In this connection let us remember that God makes his will known not merely through his word, but also through his works.

Therefore, when I see the place of marriage in the supernatural order, I know the clearly expressed will of God about the meaning and purpose of marriage. At this point we should recall what we have said about the law “*ordo essendi est ordo agendi*”. God's works are not merely God's thoughts made visible to us; they also show us God's will. Therefore, the task I wish to carry out now with great love and joy is to be found in depicting marriage in the objective, supernatural order of being. In doing so I would like to carry through two trains of thought: The elevation of marriage in general by the sacrament, and the consequences of this elevation for the ontological order.

If you were to ask me now for the sources from which I draw my information, I would reply: From Sacred Scripture, from the sources of revelation, for these alone are able to tell us anything about supernature. At the same time we want to enquire into dogmatics, in which the truths of the Bible needed here are explained. We shall need faith to investigate these sources of truth.

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<sup>41</sup> The mystical body of Christ. (JN)

**aa. The elevation of marriage into the supernatural order of being according to the teaching of the faith and the Bible.** Put very shortly, one can express this elevation in the words: Marriage is a specific sacrament; it is a great, permanent and social sacrament, a sacrament of the laity.

1) Marriage is a *specific* sacrament, that is, in the supernatural order there is a real difference between marriage and the other sacraments. It is a unique reflection of the relationship between Christ and his Church. Accordingly we must say that the consent of marriage is nothing but an image of the mutual will of Christ and his Church to be espoused to each other. Let us dwell on this point for a moment.

Only he who has penetrated more deeply into Christ's bridal relationship to his Church is in a position to understand the world in which we are now moving. The truths we worked out in the retreat on our membership in Christ<sup>42</sup>, are truths and words we should make known to the people. Otherwise we will not be able to save the Catholic concept of marriage. We must consciously endeavor to penetrate into the world of the bridal relationship of Christ and his Church. This is the great task still facing us. Who tries to pass on in simple terms the truth we have already discovered in this regard? If we want to give our people a course on marriage, this is where we have to start. By discussing points of morality, we only shatter the people and do not improve them. It is true, their consciences are shaken up, but we have not shown the objective order in which marriage can be understood and lived. This is a serious challenge to our pastoral care, one that implies great reorientation. However if we merely proclaim the objective order, marriages will not be preserved. It is far more necessary for the relationship between Christ and the Church to be understood and lived, for then an improvement will be achieved. How else should we describe marriage?

For the sake of clarity, we want to go over the *causes of marriage* very shortly at this point.

*Causa efficiens*<sup>43</sup>: It is the will of Christ on the cross to be espoused to his Church. The human willingness to be espoused to God is drawn into this relationship. As a result, human willingness to be espoused to God is connected with Christ. We must regard the supernatural world as a real world in every respect.

*Causa efficiens instrumentalis*<sup>44</sup>: The will of the partners which is merged with Christ's will to be espoused to the Church.

*Causa finalis*<sup>45</sup>: Just as Christ wants to generate spiritual children, so do the partners in marriage. Their aim is to generate children in and with Christ, in order to attain to the fullness of Christ.

*Causa exemplaris*<sup>46</sup>: Marriage is a great sacrament - in Christ and his Church - that is, because of its relation to Christ and his Church. Let me put it bluntly. The relationship

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<sup>42</sup> One of the retreat topics for priests in 1929-30. It was also a recurring theme in other workshops from this era. In the four-weeks retreat of July 1929 (first week, fifth day, second conference), for instance, Fr. Kentenich used the parable of the vine and the branches from John 15 to illumine this truth. (JN)

<sup>43</sup> The efficient cause, i.e., the cause which brings about some result. (JN)

<sup>44</sup> The instrumental efficient cause, i.e., the cause which is the instrument in bringing about some result, (JN)

<sup>45</sup> The final cause, i.e., the aim or purpose. (JN)

between man and wife in marriage, the consent of marriage is not only a reflection of the relationship between Christ and his Church, but a real representation of it. This truth integrates marriage into the supernatural order. Marriage is here seen as the realization of the Church in miniature. What is the whole Church meant to be? A continuation of the hypostatic union, a continuation of the incarnation. And now we say that marriage is the Church in miniature. It follows that the marriage partners are a real representation to the Christian community of the unity between Christ and his Church. Does not this high ideal provide great impetus? As a result of this truth, I must show the people in the congregation how Christ treats his Church. This should be the example for marriage, as the re-representation of this relationship.

You may tell the married people in the congregation that they are meant to depict in their lives the glorious relationship between Christ and his Church, but this will only awaken a response if the couples love Christ deeply and are not completely caught up by earthly concerns. Therefore education for marriage should aim at calling forth an heroically religious spirit and heroic readiness for sacrifice. Otherwise we are tilting at windmills. We must gradually bring the community to a higher level. Only, then will fatherhood and motherhood be a real representation of the relationship of Christ and his Church.

2) Marriage is a *great* sacrament. St. Thomas calls marriage one of the great sacraments because of the unique way it reflects the relationship of Christ and his Church. Truly, is it not a glorious thing to represent this holy relationship in the community of the faithful?

3) Marriage is a *permanent* sacrament. We differentiate between a sacrament "in fieri" and "in facto esse"<sup>47</sup> and keep to the thoughts of Bellarmine. According to this teaching, marriage, like the Eucharist, is not only effective in mediating grace at the moment when the sacrament is administered, but as long as the marriage exists.

4) Marriage is a *sacrament of the laity*. In the Roman Church at least, the sacrament of matrimony can only be received by the laity. Yet "sacrament of the laity" also means that it is the only sacrament that can be administered exclusively by the laity. Marriage, as a sacrament of the laity, is the clearest proof of the general priesthood of the faithful. As a result of the indelible character of baptism, the baptized, as a member of Christ, shares in Christ's priesthood. The only essential function of the priesthood of the laity is the administering of the sacrament of marriage. We are dealing here with a sacrament, in which the cooperation of the priest is not essential.

5) Marriage is a *social or constructive* sacrament. We have already mentioned the underlying reason for this when we spoke about the "causa finalis" of the sacrament of marriage. In union with the Church, Christ wishes to generate children. Since, however, marriage is the perfect and real reflection of this fruitful union of Christ and his Church, the meaning of marriage consists in its being an institution, a sacrament for building up the Church. Outside marriage there is one other sacrament for building up the Church - Holy Orders. Holy Orders and matrimony are parallel sacraments. The function of spiritually building up the Church, which is proper to Holy Orders, is supplemented by matrimony's function of building it up physically. Unless the Church is built up physically, it cannot be

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<sup>46</sup> The exemplary cause, i.e., the ideal which sets something in motion. (JN)

<sup>47</sup> At the moment of reception and (in an ongoing way) through its very fact. (JN)

built up spiritually. The constructive work done in marriage is in many ways an important preparation for the exercise of Holy Orders.

We can distinguish between the creative, educative and social functions of building up the Church.

a) *Creative*. The marriage partners not only give life (Dasein) to the members of the Church, but also their character traits (Sosein). It may seem a humiliation for the parents when they have to admit that they cannot give their child his soul, but we may not overlook that the character traits which the child inherits from his parents are very important for his moral-religious life. So much depends on whether the parents give the child a sound inheritance. From this arises the parent's responsibility for their child that starts not merely at its conception, but at their first thought of marrying.

b) *Educative* function. How little we priests can do in the educational sphere! By the time they come to us, the children are basically formed and their emotional direction is set. It depends on the parents in how far the children are receptive for the seed we sow. It depends on them whether the ground yields fruit thirty, sixty, or a hundredfold, or remains unfruitful. How important it is to create a marriage movement in Catholic Germany! We must create islands of Catholic marriages no matter how difficult it may be to do so. Those entrusted to our care may not seem very open for such things, but if the children have received a good education from their parents, the seed will sprout one day. And if the ground has not been prepared by the parents, if the parents have not exercised their educational function correctly, we often labor in vain.

This is preparatory education. There is also the function of bringing education to completion. The parents should continue what we have done, and should tend the seed we have sown.

c) The *social* function. If we want to know how the Church is faring, if we want to know the religious-moral attitude at work in the Church, we have to look at the standard of the families. If we want to improve the standard, we must see to it that the germ cell of society, the state and the Church, that is to say, the family, has been integrated into supernatural realities. Much could be said on this point. Yet what has been said summarizes the essentials, hence I have also essentially dealt with our first thought - the elevation of marriage by the sacrament into the supernatural order.

**bb. The conclusions to be drawn for the ontological order of marriage from the elevation of marriage into the supernatural world.** The crux of the matter in our previous considerations is to be found in the fact that marriage is the real representation of the relationship of Christ with his Church. From this we now want to draw some conclusions, not for the "ordo agendi", but rather for the "ordo essendi". What remains to be said about the "ordo essendi" in the natural order, will now be seen more clearly and definitely.

As a result of its elevation into the supernatural order, Christian marriage must be holy, at one, indissoluble and subject to the supreme authority of the Church.

l) Marriage must be *holy* as natural marriage, as a continuation of the married state in Paradise, and as a sacrament.

a) Marriage must be holy as a *natural marriage*. It must be holy in the same way as every “res sacra”, as everything consecrated by God is holy. As a natural marriage, marriage is a “res sacra”, because it is uniquely established. In what does this unique establishment consist? The aim is the education of children. God's influence is necessary if this is to be accomplished. God must create the soul of the child; therefore marriage must have a holy character. Let us think of the inner structure of marriage. Not merely the intellect, but also the senses are meant to find satisfaction in marriage. As a result of original sin, however, marriage needs supplementation because in its exercise man is prone to give in to the forces of evil. For this reason it needs God's special protection. Is there not great danger that mutual self-giving leads to a loss of self, that it attacks the core of the personality? How easy it is for marriage to bring about the ruin of society rather than its blessing. Hence it depends on divine assistance.

b) Marriage must be holy as a *continuation of the married state in paradise*. Just as it was blessed and sanctified at that time, so should it be today.

c) Marriage is holy as a *sacrament*. That is to say, marriage is holy not merely because of its purpose to build-up the Body of Christ, nor merely because of the many actual graces it needs and has been promised, but rather because it substantially and really represents that which is holy, that is, Christ's relationship with his Church. Marriage is the sphere in which Christ repeatedly reveals his incarnation in a new way. Are not the conception of children, the loyalty of the spouses and the education of the children put into an entirely new perspective when seen in this light? How great marriage is, and what a great step it is to enter into marriage and thus become a true reflection of the relationship, of Christ with his Church. Even though the virginal state as such may be higher than that of marriage, we still have to admit that marriage is truly great.

2) Marriage must be *at one*. It is easy to see the reason, for this demand, if we take the concept of the supernatural order of being seriously. The bridal relationship between Christ and his Church is the example for marriage. Since Christ has but one Church, the marriage must also be at one. The early Church was deeply gripped by this truth, and from it drew the strength needed to create holy marriages.

3) Marriage must be *indissoluble*. Marriage is a continuation of the incarnation. Now the union between the divine and human natures in Christ is indissoluble, therefore marriage must also be indissoluble.

It becomes increasingly clear that in order to carry out all these demands conscientiously, marriage partners need an enthusiastic love for Christ. Unless this happens all these truths will have no effect.

4) Marriage is *dependent on the Church*. This dependence is based on the fact that marriage is a sacrament. If the Church did not uphold the supernatural order of being, it could not prove the validity of this demand. As a result, these matters are withdrawn from the competency of the state. Marriage is dependent on Christ, the God-Man, who instituted marriage as a sacrament.

With that we have said all that can be said about marriage as it is integrated into the supernatural order. If we love our people, we must try harder to acquire a sense for the supernatural order. We should be at home in the world of the early Christians. We need to

consider how we can popularize the thought of our membership in Christ, and seriously try to do so. We need enthusiastic love for Christ. We may be able to shake the people during missions, but this does not last. We must keep to the ontological order, see and know the underlying principles, and do serious work in this sphere. If we want to create a new springtime in marriage, if we want to renew the germ cell of the Church and human society, if as teachers and priests we want to do justice to our mission and task in such a disordered time, we must strive to create religious and moral elite.

It is always true that those people will have the greatest effect on the world who first exemplify the demands they make on others. Therefore we must grow into Christ, be filled with the thought of our membership in Christ, and then teach and educate our people. We then do what we can, God will see to the rest. He will do so plentifully because he has elevated marriage to be a sacrament.

## NINTH CONFERENCE

### **cc. Consequences to be drawn for the practical formation of marriage and family life.**

The first law of our Marian education for marriage is: See to it that the Catholic ideal of marriage in its classic purity is deeply and permanently held in high esteem. We wanted to enlarge upon three thoughts in connection with this first law - the significance, the content and the application this law. We are still dealing with the second point: the content of this law. We tried to read the ideal of marriage from natural and supernatural order of being according to the law - “ordo essendi est ordo agendi”. We still have to describe the “ordo agendi” more clearly using our fundamental law to supplement what has already been said. From this we shall then be able to draw our conclusion for the practical formation of marriage and family life.

Now that we have shown that according to the ontological order marriage is a real reflection of the relationship of Christ with his Church, “ordo agendi” makes it necessary for us in both our attitude and lives to strive to make marriage a reflection of this relationship. Every gift is also a task. If marriage as a gift is ontologically a reflection of the relationship between Christ and his Church, our task consists in forming our attitudes and lives according to this relationship. This places a logical conclusive demand before us. Perhaps we could look up what the marriage encyclical has to say in this regard in section 43. From section 40 onward we will find expressed in traditional terminology what I put forward yesterday in more modern dogmatic terms. It will probably be a good idea to offer a key to the marriage encyclical with which we can gain access to the individual sections. We are not so much concerned with getting to know the different regulations, as with seeing the underlying principles. St. Paul's treatment of these thoughts can be found in Eph. 5, 22:33. We can now understand this passage better.

1) We see that *the husband* is a reflection of Christ. He is meant to represent Christ. He is mysteriously drawn into Christ, the Head of the Church. Therefore the husband is also, the head of his family, including his wife.

We should examine in detail how the husband should express his attitude to his wife. The apostle gives us a clear code-word - *love*. Christ loved his Church, so the husband should love his wife. The quality of this love could be characterized by the following three expressions: The love of the husband for his wife must be completely selfless, self-giving, holy and sanctifying. Christ loved his Church. He is united to his Church by an almost physical union<sup>48</sup>, not by a moral union or a juridical union. The parable of the vine and its branches explains to us the depth and intimacy of his connection with the Church. There is an organic and vital union between Christ and his Church.

The love by which Christ is united with the Church is first of all unselfish, *selfless*. Christ receives nothing, but the Church does. Further, his love is a *self-giving* love. St. Paul described it by saying that Christ wanted his Church to be his unspotted bride, and he wanted to make her this more and more in her faithful. Christ's love for the Church is also *holy and sanctifying*. His bride should stand pure and unspotted before him.

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<sup>48</sup> Unio quasi physica, that is, the union between Christ and his Mystical Body the Church is deeper than an act of law or promise (such as one finds in an adoption), indeed very nearly (quasi) as deep as the physical union of Christ with his human nature. (JN)

This is what the love of a husband for his wife should be like. First of all, it should be *selfless*, then, *self-giving*. Leo XIII discusses these points in his encyclical. He gives the reason why the husband should love his wife with self-giving love. Revelation tells us that the husband is the lord of the family and also the lord of his wife. In the spirit of Christianity, and according to the thought of Our Lord, this can only become a reality through service. Service is the deeper meaning of Christian leadership. Since the husband is the head, he must serve.

Finally, the husband should love his wife with a *holy and sanctifying* love. The measure for his love for his wife is his own ordered and supernatural self-love. This, however, is at bottom love for God. That is why the husband's love for his wife should be holy and sanctifying.

2) And how do we see *the wife*? What is her position in relation to her husband? The wife should be to her husband what the Church is to Christ. The wife should take on the features of the Church. She should know how to obey him quite simply, as the Church obeys Christ. The apostle also comes to this conclusion. On another occasion, he speaks about the veil which women should wear. Let us take up his thought and see the veil as a symbol of obedience. A wife not only belongs to God, her veil signifies her willing submission to her husband. The apostle concludes the wife's duty of submission to her husband from the fact of creation the woman was created after the man. Hence, she has to obey him. Today, in the age of the emancipation of women, people no longer understand this correctly. We want to say to both husband and wife that this dependence implies no depreciation. The apostle described a certain order - woman, man, Christ, God. In his letter to the Corinthians (11,4) he explains that Christ is the head of man, the husband is the head of his wife, and God is the head of Christ. Let us take these things as they are expressed in Sacred Scripture, but interpret them correctly. We are not concerned here with a hierarchy of values, but with an order of precedence. That is why the woman is not inferior. The marriage encyclical excludes the thought of inferiority from submission by using the comparison I have already mentioned - the family should center around two foci as in an ellipse. However, these two points may not be exactly alike. The husband's leadership is that of government, the leadership of the wife is that of love, that is, it is leadership through service. This was also the case in the Holy Family. Who had to obey the most? He who according to the hierarchy of values was the highest. The order of precedence is exactly the opposite to the hierarchy of values. He who was above all, had to obey the other two. He, who was the least, had to command the other two. We do not want to make any concessions to modern thinking. If we throw over the ontological order, we destroy God's work. We then try to attack God himself.

#### **dd. Conclusions to be drawn from the elevation of marriage to a sacrament.**

With that we have again called to mind well known thoughts. To conclude our treatment of the supernatural order we ask one more question: What demands and effects result from the elevation of marriage to a sacrament? Following the elevation of marriage to a sacrament, *all the aims* of marriage are uniquely *secured*. We know that the primary aim of marriage is the *well-being of the child*. Let us recall that the deepest and final meaning of the sexual sphere and act is the child. Therefore we may presuppose that everything God has done to protect and limit the sexual drive has been done out of love. Love for the child prevailed upon God's omnipotent will to give positive laws to protect the well-being of the child.

What then has God done in this regard? He saw to it that the developing child is given a warm and sunny home where he will be cared for. By a warm and sunny home we mean that the child is given a home, a place where he is tended, which is protected by deep, supernatural love and responsibility. This is the reason for monogamy and the indissolubility of marriage. God elevated marriage to the status of a sacrament so that everything could be more secure and protected, and that no one could intrude upon or be driven out of this sunny dwelling. The parents' sense of responsibility is deepened because God wants them to educate their children personally. If children came directly into the world, this sense of responsibility would not be so deeply anchored in nature.

The well-being of the child should also be protected by the fact that the parents are ontologically incorporated into Christ in an altogether outstanding way. As a result, the child, as an expression of their mutual love, from the first belongs juridically to Christ - if one may express it thus.

Since the parents are a reflection of Christ, a part of Christ, they are also able to lead the child to Christ. Everything is directed towards protecting the well-being of the child. Let these hints suffice.

The *secondary aims* of marriage are as secure as the primary aim because of the elevation of marriage to the status of a sacrament. We recall here the mutual love and support of the partners as one of the secondary aims of marriage. Let us not forget what we said previously, that sexual union is the deepest and most meaningful expression of a deep spiritual union, of mutual self-giving and acceptance. Such sexual union, therefore, is a moral act as long as it is a true expression of total self-giving. The morality of the act is protected by the elevation of marriage to the status of a sacrament. After all, marriage is a reflection of Christ's union with his Church. The two are united in an "almost physical union"<sup>49</sup>. This should confirm the morality of the sexual act even more fully.

The same can be said of the other secondary aim, that is, the release of tension<sup>50</sup> which is a natural consequence. Rising sexual tension needs an outlet. If mankind had not sinned, these phenomena would not appear with such elemental force. In his kindness, God made a normal relaxation of tension possible in marriage. He elevated marriage to the status of a sacrament in order to prevent it from being robbed, of its spiritual, moral and religious character.

Thus marriage appears before us as a masterpiece of grace. If we want to deepen marriage, morality, we have to give the people a deeper introduction of the full Christian teaching on marriage. What we have often said applies pre-eminently to education for marriage

With that we have depicted the essential fundamental principles of the ideal of marriage in some detail. I have summarized everything the form of a compendium of principles. This brings us to the third aspect, namely, the application of the first law: See to it that the Catholic ideal of marriage in its classic purity is held in high esteem.

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<sup>49</sup> Unio quasi physica, see beginning of this chapter. (JN)

<sup>50</sup> Latin: sedatio concupiscentiae. (JN)

### **III. The application of the law.**

The question we must now answer is: How can we help the people to esteem the ideal of marriage which we ourselves have just seen in a new light? How are we to pass on to our people this high esteem for marriage? In summary let me say:

1. The first way to lead the people to a high estimation of marriage is to see to it that on a broad basis we explain the Catholic ideal of marriage to the people in deep and understandable terms.

We have to create a Catholic marriage movement. We priests would do well to listen to our Holy Father on these topics (cf. para 101, 111, 114, 136 of the marriage encyclical). In addition, let us recall the decrees of the German bishops that apply the wishes of the Holy Father to conditions in Germany. From all these sources we can infer that both the Holy Father and the bishops are behind the creation of a Catholic marriage movement.

We need to consider in detail what we can do about this in the confessional, the pulpit and during weeks of religious training for families. We have to consider whether the instruction given to the parish family as a whole, or to groups, is suitable. It is also possible for virginal people to discuss such topics. In order to do so, one needs tact, reverence and sound knowledge. Individual instruction is also good, but we want to beware of reveling in sexual matters.

We should lift others onto a higher level. We never want to give in to inappropriate curiosity. Let us also try to give our marriage instructions in this way. From the pulpit I proclaim the Word of God - the confessional is the actual smithy of Catholic Action. In the confessional we can apply those principles which we have introduced or prepared during the public sermons. We must be the leaders of our people and pass on these great thoughts. The field has been ploughed. Ours is the obligation and task of sowing the seed. We do not want to center around ourselves and be constantly badgering ourselves. We must get out of the prison of our personal weaknesses! It does not depend on me!

## TENTH CONFERENCE

We want to try to come to the end of our considerations about the question: How are we to awaken a high esteem for the ideal of marriage in our people? The first imperative was: See to it that the Catholic ideal of marriage is thoroughly explained. In scientific language this demand would be expressed thus:

See to it that the Catholic ideal of marriage becomes a dominant thought-complex.

As we know, however, knowledge alone is not sufficient to motivate us to live accordingly. That is why we also say: Show the objective value of this thought-complex. We can only expect something to be held in high esteem if knowledge has created a basic attitude of soul. Hence what we previously said about the creation of a basic attitude also applies here.

- Immediately work out its value for life.
- Constantly, associate word, truth and value.
- Constantly associate partial and central values.
- Constantly expose and devalue the opposing false values.

2. The second way to help the people to hold the Catholic ideal of marriage in high esteem is to see to a deep and all-comprising *Marian education*.

Once we have done this, the thought complex on marriage will on the whole be safe. If you have understood what we have been saying about Marian education, you will know and admit that I am right in maintaining that the Marian person is naturally open for the great thoughts about marriage. If we give our people a Marian education, we need only enlarge upon the great thoughts about the Catholic ideal of marriage for them to become an objective value. Consider whether this is not theoretically correct. Better still, try it out in practice. Try to educate Marian personalities. You will then experience that education for marriage is easy. Of course, Marian education demands constant work. In this case, devotion to Mary is also a principle of formation. We need to be able to think organically today, and know what we have to emphasize in particular. The most important point in education today is to create openness for religious and moral thoughts. Last year we said that Marian education uniquely brings, about this openness.

With that my task is complete, but I do not want to take the easy way out. I would prefer to indicate the special points by which Marian education becomes education for marriage. Let me remind you that Marian education gives one the extraordinary ability to bring home to people the thoughts that are exemplified in the Mother of God. If Our Lady is accepted, so are her thoughts. In Mary we have a living visual aid<sup>51</sup> which the people can easily and thoroughly understand. By using this means we make the work easier for ourselves. Let me tell you that Marian education serves education for marriage in four ways. Actually, education for marriage takes place spontaneously. Nevertheless it is good to know about these things and then to stress one or the other aspect according to circumstances. I do not want to enlarge on the individual points since we have said so much about them in the course of the years. A few hints should suffice.

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<sup>51</sup> German: *Anschauungsunterricht*, illustration. (JN)

a. *Marian education creates the necessary natural and supernatural atmosphere for the acceptance of the Catholic ideal of marriage.*

The reason for this statement is obvious, what atmosphere would you yourselves wish for if you had to explain sexual matters to children, and did not want any dissonant note to arise or things to go wrong? You surely want to have a supernatural atmosphere, an atmosphere of purity. Now, if Our Lady is in the center in a God-willed way, we know that her greatness is to be found in the supernatural sphere, in her purity. Wherever she reigns, she spreads her own atmosphere. We are convinced that the greatness of Our Lady is to be found in her position in the supernatural world. We should, therefore, see her as she is depicted by Catholic teaching. Where a Marian atmosphere is predominant, a supernatural atmosphere and an atmosphere of purity is also present. Years ago, when we spoke about sexual education, we also tried to see to it that we were surrounded by a Marian atmosphere, and then tried to explain the facts and symbolism of sexual life.

b. *Marian education creates and strengthens one's inner receptivity, or subjective openness for values<sup>52</sup>, that enables one to accept the task of the Catholic ideal of marriage.*

Supernatural and pure receptivity for values is required by the ideal of marriage. If this is not present, the ideal of marriage can never grip one. Catholic education for marriage presupposes a moral personality on every high level. Unless this height is striven for, we may talk as much as we please, these thoughts will simply not be taken up. The Catholic ideal of marriage is very high. It is even impossible to esteem this ideal if one is not striving to be a highly moral personality.

Do I still need to show how devotion to Mary creates this openness for ideals? The core of Marian education is attachment to Mary. Childlike attachment to Our Lady not only satisfies our need to be sheltered, but also gives us intellectually and instinctively the attitude of Our Lady. We should study again what was said in this regard during our last course. We should keep firm hold on a central thought otherwise we will be swept away, by every new trend and thought that crops up. If I love Our Lady, I will acquire her attitude and possess a pure mind and a supernatural receptivity for values. Her openness for supernatural and for purity must, even in purely natural and psychological terms, gradually become my own. The theological foundation for this statement is: Whoever says Mary says grace. If I give myself to the Mother of God, I may be sure that, the ocean of grace which I need will be at my disposal.

c. *Marian education is a unique visual aid for the Catholic ideal of marriage.*

We came to know the ideal of marriage from the relationship of Christ with his Church. The Church is most perfectly embodied in Our Lady. When she said her “fiat”, the Church was completed. The characteristic proper to Our Lady is that she is the bridal Mother of God. The relationship of Our Lady and the Savior is bridal. Therefore, if marriage is a reflection of the relationship of Christ with the Church, it is also a reflection of the relationship of Christ with his Mother. A wide field opens up before us.

What was the relationship between Christ and Our Lady? It was a union of love, life and tasks. Hence, if I now say that the Savior was the great thought in the life of Our Lady,

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<sup>52</sup> German: *Wertempfänglichkeit*, value receptivity. (JN)

what should the attitude of the husband be to his wife, and the wife to her husband? It would be an original task to depict education for marriage against the background of Our Lady's example. The people want something like that. If we have Our Lady's example before us in this way, and depict it to the people, will not Mary help to educate the people and mediate for them a deep comprehension of the ideal of marriage? We see exemplified in her the ideal of the deep relationship existing between bride and bridegroom. In addition, we realize that there are not merely two parties in a marriage, that is, husband and wife, but that God has his place, too. We not only ask: What was the relationship of Our Lady to Our Lord? But also: what was their relationship to the heavenly Father? Their two-in-oneness is thus traced back to its final principle, the heavenly Father.

These considerations give a completely new approach to our instructions. If they are digested and simplified, the image of Our Lady will shine forth in a wonderful light throughout the year. We can read all that we know about marriage from her example. We want to think correctly not only theologically, but also psychologically.

*d. Marian education uniquely achieves the Catholic ideal of marriage.*

I shall only give a few hints. A psychological foundation for this statement is to be found in the psychology of attachments. If married couples are attached to Our Lady, they are also attached to her attitude intellectually and instinctively. In detail this means her way of life in regard to St. Joseph, and her relation to the Triune God. In what classic purity we see the ideal of marriage before us! The theological foundation for this statement is, as before: Whoever says Mary, says grace. This is the way we should trace back our great and manifold educational work to a few great thoughts.

After what has been said, we can see that it was right and sound to lay down two imperatives with which to explain the Catholic ideal of marriage. These imperatives are: See to it that the Catholic ideal of marriage is thoroughly explained to the people, and: See to a deep and all-comprising Marian education of the people. We notice here the flight of our time. Yet we want to go our way in an enlightened manner. God will help us.

I must now come to a full stop. We have at long last completed the first law of Marian education for marriage. It is: See to it that the Catholic ideal of marriage in its classic purity is held in high esteem. The second law is obvious: See to it that the Catholic ideal of marriage is also exemplified in everyday life. It would be senseless to repeat what we already know. One or the other remark may suffice.

## **B. The second law:**

*See to it that the Catholic ideal of marriage is exemplified in its classic purity.*

First of all, let me remind you that even before the marriage encyclical appeared, a trend already existed in certain Catholic circles to exemplify the pure ideal of marriage. We think here of the sixty-eighth Congress for Catholics in 1929. It was said there that the saint of old was the martyr, the saint of the Middle Ages was the virginal person, and the saint of the next centuries may perhaps be the perfect spouse. We want to strive earnestly to create holy islands of marriage. This does not mean that we need to pull down virginity or do away with it. Education for virginity is part of education for marriage. If we think organically, it is obvious that there can be no education for marriage without thorough education for virginity. Indeed, even in marriage itself, education, for virginity is necessary, otherwise a sound

concept of marriage cannot be preserved. Let us not forget, and I wish to state this fact with great warmth and humility, that whoever wants to exemplify the Catholic ideal of marriage must be a saint and martyr. This needs to be said. We may not constantly crush the people with strictness and moral demands. We must let the people measure themselves against the ideal and allow them to be lifted up by it.

What should I do in practice to motivate people to exemplify the ideal of marriage? An essential answer to this question is: To the extent that I esteem and value a good, I am willing to exert myself to attain it. Hence, whatever I do to help people to esteem the ideal of marriage highly, I also do to motivate them to exemplify it. Therefore, we should at this point recall all that we have already said. This is the first and most important consideration.

In addition, what should I do to bring the ideal of marriage to life, and motivate others to live it? I must take care not to tear the individual aspects of education out of their total organic context. Catholic education for marriage is the fruit of total Catholic education on a very high level. In their appendix to the marriage encyclical, the (German) bishops call Catholic education for marriage the beginning of the re-Christianization of every aspect of life. We should strive seriously to achieve the most perfect possible formation of Christian life as a whole. Basically the concern is to educate the Christian saint. This is the condition for the exemplification of the Catholic ideal, of marriage.

**I. Hence, [the demand can be put this way]:**  
***Secure a high level of Christian living.***

One could say in particular about the second law of Marian education for marriage, which requires that the Catholic ideal of marriage be exemplified, that if we seriously want to live the Catholic ideal of marriage, we must strive for heroic love for God, for others, for purity and for sacrifice. One could say much on each point, but a few hints should suffice.

**1. Educate towards *heroic love for God!***

Deep love for God is unthinkable without a corresponding esteem for God's order of nature and grace. God has spoken to us in the ideal for marriage. The means whereby we can deepen our love for God are well known to us; prayer, reception, of the sacraments, etc.

**2. Strive for a *high degree of love for others*<sup>53</sup>, in particular for *supernatural love for others!***

We should love our neighbor because of his relationship to God. What we heard last year in the retreat on workday sanctity about attachment to others should be inserted here<sup>54</sup>. I cannot love others because of their supernatural connection with God if I am not at home in the supernatural world, in the reality of our divine sonship, our membership in Christ, and our being filled with the Holy Spirit. If I have not grasped these, values, how can I love others because of them? No love is secure in the long run if it is not immersed in this supernatural atmosphere; this applies to friendship, childlike love and marital love. Education for marriage is the full flowering of general education on a very high level. If there is genuine, supernatural love for others, many marriage problems are automatically solved. The

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<sup>53</sup> German: *Nächstenliebe*, love of neighbor. (JN)

<sup>54</sup> This part of the 1932-33 retreat cycle came to final expression in Part 3 of *Everyday Sanctity*, Attachment to Fellow-man. (JN)

marriage partner will not merely ask: What rights do I have to the body of my partner? There is also a love that helps us to deny ourselves. How much suffering this prevents! Unless the partners love greatly, a marriage becomes a robber's den. We need to exercise serious educational activity in this regard. Marital love also includes supernatural love for the child, which motivates the partners to make sacrifices for their progeny. Hence, conscious and serious striving for a high degree of love for others is an urgent necessity in education for marriage.

### **3. Strive for a *high degree of love for purity*; perhaps one might also say, for virginity!**

If we lead couples, both while they are preparing for marriage as well as in marriage, to regard purity as something great, evil powers will not drag them downwards. Man, in particular, must be educated to value purity highly, for it is impossible for him in the long run to have a deep relationship with his wife, if he does not value what a woman values spontaneously, namely, purity. If a woman feels that she is only an object of exploitation for her husband, that element which is essential to every love, namely, respect, cannot come up. A woman can only respect her husband if she sees that he loves purity and can control his drives.

### **4. Strive for a *high degree of love for sacrifice*!**

We shall not get holy, sound married couples because of the Ogino-Knaus method, but rather by educating them to be strong in making sacrifices, by educating them freely to forego their rights, so that under other circumstances they can also do so. We may not sit in the confessional merely as moral theologians. We should rather be fathers to our people. We should think organically and educate through ideals and by calling upon people's generosity. Many men and women are ready to respond. Hence, we should not show these things as demands. We do not want to cultivate fanaticism, nor may we make generosity a duty.

With that we have said the most essential things about educating for and exemplifying the Catholic ideal of marriage. We could summarize the four imperatives in ones secure a high level of Christian living.

## **II. *Means for securing this attitude.***

In conclusion let me mention two means by which we can secure this attitude. I mention them in the same form as our previous formulations:

1. See to it that married life becomes Marian life.
2. See to it that married life is a continuation and reflection of daily Holy Mass.

[More about this in the closing conference.]

## CLOSING CONFERENCE

We are coming to the end of our course on education for marriage. If we should want to sum up all our discussions in a single theme, if we want to have a means for securing all the truths that we have recognized in these days as great and worth striving for, we would have to take two mottos with us. They are: See to it that married life becomes Marian life, and: See to it that married life becomes a reflection and continuation of daily Holy Mass.

In conclusion I would like to enlarge somewhat on the second of these two mottos. With that we will repeat the essential central thoughts and gain new enthusiasm for our great task as educators of the people.

### **See to it that married life becomes a reflection and continuation of daily Holy Mass.**

This presupposes that Holy Mass and marriage can be compared even to the last detail. Nor may we be surprised at this. We regard Holy Mass as a great prayer and sacrifice. We all know the old dogmatic law: “Lex orandi est lex credendi, est lex vivendi”<sup>55</sup>; the way in which we pray is a reflection of our life of faith; the way we believe shows the direction of our lives. Hence, Holy Mass must also be applicable to married life. It must be a “lex vivendi” and show us how married life can be shaped according to the meaning of Holy Mass.

We have already been striving for a long time to see daily Holy Mass as the **mass of life**. We want to draw from Holy Mass the strength for the style of life in question. Daily Mass is life's mass! Our whole life each day should be a continuation and completion of our half hour's Mass in the morning. It is the point of departure for and the climax of the day. We receive the graces we need for that day at Holy Mass. From this point our daily lives, including married life with all its cares and difficulties, should take on its shape and form. What applies in very, general terms to every style of life, must apply very particularly to married life.

We have said so much about the needs of life, today, and we have got to the bottom of the difficulties of married life. We found that they were caused by difficult living conditions, difficulties of living, of education, of working conditions, and of controlling one's drives. The core and final source of all these difficulties mentioned reach infinity because of the religious difficulties. They could be mitigated and even overcome if the religious difficulties could be overcome. The most important point for the reform of marriage, and for creating a movement among the people as called for by the Catholic ideal of marriage, is deepened growth into the supernatural world. We encounter this world most classically in Holy Mass. Education for Holy Mass is therefore education for marriage.

If this deep, inner relationship between Holy Mass and marriage is a reality, it follows that Holy Mass is most important for marriage. In daily Mass we have before us a vital and animating visual aid, because the essential tasks of married couples appear vividly before the eyes of our soul. It is an animating visual aid also because Holy Mass forms and shapes the ideal of marriage. Today, when so many corroding influences drag the people downwards, this means a great deal to marriage. If we could only manage to discover all the thoughts of

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<sup>55</sup> Literally, “The law of prayer is the law of faith, is the law of life,” that is, what we pray is what we believe and what we live. (JN)

these training days in Holy Mass, and could teach the people to do the same, we would soon see how education for Holy Mass means thorough education for marriage.

A deeply meaningful connection between Holy Mass and marriage is possible and present. In what does it consist? What is the task of Holy Mass in relation to the ideal of marriage?

a. Holy Mass illustrates and gives form to the *structural law* of marriage. The structural law of Holy Mass becomes evident when we ask: Who offers Holy Mass? The answer: Christ and we ourselves offer Holy Mass to the heavenly Father. In other words, the structural law of Holy Mass is the great reality of our membership in Christ. (The law of orientation of Holy Mass answers the question: *To whom* is Holy Mass offered? To whom is it directed? Holy Mass is an act of self-giving to the Father. In other words, the law of orientation of Holy Mass is the reality of our divine sonship.)

Let us take a closer look at the structural law of Holy Mass. The reality of our membership in Christ can be described as an ontological union with Christ, a union of life, love, attitude, mission and sacrifice with Christ. Christ and we ourselves offer the sacrifice Holy Mass to the Father. Who is meant by "we"? The entire Church, the militant, suffering and triumphant Church. The members of the suffering and triumphant Church are also included in Holy Mass. That is why they have a place in it. In spirit they surround the altar. However, the "we" applies in particular to the militant Church. Our union of life with Christ is so intimate and deep that we are united in an almost physical union. Mortal sin tears us each time out of this union.

A deep union of destiny and attitude unites us with Christ. The attitude of Christ is solely to honor his Father. Hence, the Church must also be concerned about the honor of the Father. Christ's mission is also the mission of the Church. A union of mission. At the same time we are united in a close union of sacrifice with Christ. He offers himself and his mystical body to the Father. These are only fleeting remarks to refresh our memories.

And now I say that Holy Mass illustrates the ideal of marriage. In what does the ideal of marriage consist? It implies the closest possible union of the marriage partners with and in Christ. Marriage is the closest possible ontological union in Christ, a union of life, love, attitude, mission, destiny and sacrifice in Christ. Therefore, if I educate the marriage partners to see this ideal exemplified in Holy Mass, the latter not only illustrates the ideal of marriage, it also forms and shapes it. As a result, is not the fact that the ideal of marriage is daily placed before our eyes sufficient to initiate the process of transformation?

Let us not forget that Holy Mass should be seen as a communication of life. In Holy Mass a new source of strength in Christ is opened up to us. Christ, who has incorporated into himself the will of the marriage partners to be espoused to each other, has no greater wish than to incorporate this will-to-espousal into his own each day anew. Hence, Holy Mass should also be a great source of strength. From it the marriage partners receive the strength to remain true to their ontological union, to their union of life, attitude, mission and sacrifice. We should help them to find the connections. Hence, education for and by Holy Mass! It is so important for great thoughts to be connected with life.

That should suffice to explain the first thought; Holy Mass illustrates and forms the structural law of marriage.

b. Holy Mass illustrates and forms the *law of orientation* of marriage. On this point, too, I shall only mention the most important aspects. The law of orientation of Holy Mass is: *Per Christum in Spiritu Sancto ad Patrem*<sup>56</sup>. The Father is the center. The most important part of Holy Mass begins with the Preface and closes with the short doxology: "Per ipsum et cum ipso et in ipso est tibi Deo Patri in Unitate Spiritus Sancti omnis honor et gloria" (Through him, and with him, and in him, is to you God the Father, in the unity of the Holy Spirit, all honor and glory). The Father is the center. There is a desire in everything to be drawn up to his throne.

What is the heavenly Father like? He is the

- almighty,
- all-wise,
- unfathomable and
- all-kind God.

These are the great attributes of our great God which marriage partners should regard as four "forget-me-nots". Unless the marriage partners bow beneath the yoke of this unfathomable, all-merciful, all-kind and almighty God, they will not be able to stand firm in the confusion of everyday life. At daily Holy Mass they should again and again give themselves to this almighty, all-merciful, all-kind and unfathomable God according to the law of orientation of Holy Mass. Everyday life will be, drawn up into our great God, the Father, to the extent that the couples take part in Holy Mass in a holy, sacrificial union, and try to continue it during the day, to the glory of the Father.

What is the law of orientation for marriage? It too, should be a holy, sacrificial union to the glorification of the Father. I am weighing up every word carefully. First of all I wish to take up the word *union*.<sup>57</sup> The foundation for the sacrificial union of the marriage partners is to be found in the deep union of husband and wife. They are also united because the sexes need to be complemented and can complete each other. They are united because they are the common source of life for the future child.

In Holy Mass we have a holy, sacrificial union to the glorification of the Father. Here we find the connection between divine and human powers. Marriage is similar. It is not the expression of human powers alone, divine powers are also present. In Holy Mass we find that profane things, which according to the opinion of some people are even the lowest, are sanctified in a holy, sacrificial union to the glorification of the Father. In Holy Mass the sanctification of profane things and our whole selves is understandable, because we are incorporated into the sacrificial will of Christ, which is the will of the Father. In marriage the partners' will-to-espousal is incorporated into that of Christ. Hence, the aim of both must be the same and can be expressed in the words: I come to do your will, Father. Or, I always do what pleases the Father. Or, see, I come to do your will. At this point we do well to recall the tremendous and powerful orientation of the Son towards the will of the Father.

In the Entrance Song to the Nuptial Mass<sup>58</sup>, the Church mentions the common path through life by which the couple should praise and glorify God in full accord. Expressed in our terminology this means that the common path through life must become a common path

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<sup>56</sup> Through Christ in the Holy Spirit to the Father. (JN)

<sup>57</sup> German: *Gemeinschaft*, community or communion. (JN)

<sup>58</sup> Tridentine Roman Missal

to heaven. This is the law of orientation for marriage. That which the individual person on his own was less able to do, should now be more attainable. If someone were to say that after marriage he was less directed towards God than before, this would be the death knell of the marriage ideal. The married couple may and should give themselves even more to the Father, so that their lives may truly be a common path to heaven. This is of particular importance to the woman. Her attachment to God may not deteriorate; otherwise the law of orientation is being disregarded. Yet it is also on account of her husband that she must maintain her attachment to God. The more loyal she is in striving towards her final goal, the more she ennobles her husband, and the more refined he becomes through her.

In marriage we have a holy, sacrificial union to the glorification of the heavenly Father. What does this glorification include? It is a childlike, reverent, and peaceful glorification.

aa. *Childlike* glorification. Whoever is gripped by the reality of our divine sonship cannot act differently. Two things are implied by the childlike glorification of God; on the one hand the marriage partners become pliable and more childlike, and on the other, the parents are enabled to be a father, or mother to their children. As a result, the children are given the possibility and assurance, because of their loving self-surrender to their parents, to experience deeply what it means to be a child.

bb. *Reverent* glorification. I am speaking not merely of the all-kind and loving heavenly Father, but also of the unfathomable Father. Love that lacks reverence destroys. Real love only begins when it is born by deep reverence. If reverence is lacking in those things that should be done in holy privacy, it is a tragedy. If the marriage partners are given daily guidance through Holy Mass, how easy it is for them to transfer these thoughts to their relationship to each other. Only then is the essence of moral behavior secured. Reverence for each other and also for the child! Thus education for and by Holy Mass is an illustration of education for marriage and stands surety for it.

cc. *Peaceful* glorification. How much is said about peace in Holy Mass! If I daily experience this peace in Holy Mass, a sense of peace must flow out from us. My whole being will breathe peace; it will strengthen and increase peace in my surroundings.

Marriage, like Holy Mass, should be a holy, sacrificial union to the glorification of the Father. If until now we have stressed the word "union", let us now emphasize the word "*sacrificial*". In Holy Mass the sacrificial act of the God-Man is made present. Our Lord wants us to incorporate ourselves daily with our whole being into this sacrificial union. This applies in particular to married people. If this was true at any other time, life today requires married people to have the attitude of the martyrs. If at any time it has been difficult to uphold the ideal of marriage, it is so today. Unless one day by day grows into the sacrificial attitude of Holy Mass, it is almost impossible to uphold the ideal of marriage.

With that we have really and truly come to the end of our training course. We now know a good deal about the ways, means and methods for carrying out Marian education for marriage. They have been read out of the heart of God and have been confirmed by sound psychology and many years of experience. What should we now do? We are going back into life. What we have said about educating people for the sacrifice of the Mass is best secured in ourselves and our people by Marian education. I need not prove this as it has already been done. All these things are best secured and made known to the people by Marian education.

Whoever of us suffers under the needs of the people, whoever of us is aware of his heavy responsibility, cannot but try time and again to give himself to his tasks as God wishes. We do not want put our people off with fine words as would those philosophers and Philistines who are out of touch with life. Rather, as true pastors and educators we want to try to uplift the people; and educators are those who love and never relinquish this love. We need to love our people deeply and be in close touch with them. Educators love and are imbued with a warm and deep love for God and Christ, but also with a deep love for Mary. By spreading deep love for Mary that is orientated to psychology and theology, we will achieve our aim.

Mother Thrice Admirable, Mother of Grace,  
Teach us your enemies to face,  
Not regarding their number and might,  
Spreading your love in earth's dark night,  
So that the world, renewed by you,  
May pay your Son the homage due.