

Tomorrow great feast of  
St. Joseph, model for pur-  
ity, patron of families.

University of Notre Dame  
Religious Bulletin  
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Missals for sale at a dis-  
count for your benefit. Pray  
the Mass.

Non-Catholics! Don't Marry Catholics.

Catholics courting non-Catholics have a tendency to see red whenever mixed marriage is mentioned. If these recalcitrates would hold their temper and dispassionately consult the records there would be less squabbling and still less squawking.

The attitude of the Bulletin towards non-Catholics should be well understood. So well, in fact, that when it refers to non-Catholics in good faith it should not be necessary to add every time in a footnote that good non-Catholics makes us ashamed of ourselves by the virtuous lives they lead--without all the helps the Sacraments give to Catholics.

Thank God, non-Catholics seriously question the wisdom of mixed marriages and are much more insistent nowadays in their advice against such marriages. If the Catholic Church grants a dispensation for a mixed marriage she insists that the two contracting parties sign a contract before a priest in which it is agreed that the Catholic must be allowed free exercise of his religion, and all children must be given a Catholic education. Such an agreement puts every sincere non-Catholic on the spot. But the agreement must be made, hurt whom it may. It stands to reason that a non-Catholic mother is not equipped as a rule to teach her children Catholic doctrine--revealed truths in which she does not believe in herself.

Other Voices Are Heard.

In the Homiletic and Pastoral Review of last September Father Sheerin comments on an article published in the Woman's Home Companion by Dr. David R. Mace of Drew University: "The Truth About Mixed Marriages." There is nothing novel about the material Dr. Mace presents, but it is most revealing to read from the pen of a secular professor a re-affirmation of what priests have been preaching for many long years.

Dr. Mace takes note of the greater freedom with which young people of different cultural and religious groups are mixing together today. But he does not believe that such friendships and contacts should go as far as marriage. He feels that the various denominations have sufficiently publicized their official opposition to inter-faith marriages, but he claims that religious leaders have not completely discussed with young people the reasons why mixed marriages are unusually hazardous.

"Differences In Religious Attitudes Are Fundamental Differences."

That's Dr. Mace's first reason against inter-faith marriages. Young people interested in each other like to pretend otherwise. They feel a sense of emotional harmony which seems to them to make religious differences rather insignificant. They must be made to understand that spiritual unity is not optional but imperative for a successful marriage. To pretend otherwise is to be puerile.

Young people must be advised, therefore, that differences in religious belief alters one's entire attitude towards the unity and stability of the marriage bond. That is far more important than the possibility of occasional arguments over religion.

"Religious differences always imply wider areas of conflict." This is Dr. Mace's second reason. Unfortunately, it does not deter as many as it should. Young people feel that the only difficulties that might arise over religion would be arguments about doctrines. But, as Dr. Mace, says, the attitudes based on religious differences reach down to the very roots of married life. The moral practices of Catholicism are much more liable to cause friction than would the dogmas of the Church. Too few Catholics realize what a bitter bone of contention birth-control can become, or the feasibility of divorce in the event of "incompatibility." (To be continued.)

Prayers: (deceased) brother of Fr. C. Brooks. Ill, relative of Dean Baldinger; relative of Dick Keegan (Cav). 7 special intentions.