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Sanctity in Marriage: Marriage is Holy

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being, while organizing his greatest possible welfare as a member of society. History shows only too clearly how easily the "individual" is forgotten for "the member of society".

RICARDO J. ROMULO

SANCTITY IN MARRIAGE

MARRIAGE IS HOLY. Edited by H. Caffarel. Trans. by Bernard C. Murchland, C.S.C. Chicago, Illinois: Fides Publishers Association, 1957, 219 p.

This is not a marriage manual in the usual sense of the word. Of such manuals, if we compare their numerous titles on the book-racks today with their paucity of yesteryear, we might almost say that nowadays we have a surfeit thereof. The present compilation is definitely not such a work, yet it is in many ways just as important. It is a translation from the French original of a series of conferences by chaplains of married groups whose interchange of experience forced them back upon the hidden resources of their faith to find a more adequate solution of their marital problems.

By an adequate solution is not meant a facile formula that dissolves difficulties, for such do not exist in the complex human relationship that is marriage. Rather are approaches to be sought in the radical fact of the grace of the sacrament which both solidifies and sanctifies the natural contract. This sanctification of human love in all its facets sets the theme of the entire book. One might say it is the melody which each separate contribution repeats in varied combinations. The objective is to motivate and inspire a deeper Christian life in the married state—in other words, sanctity.

The translator laments that some of the impassioned breathlessness of the original has been lost in the English version. Much of it however remains, although not all the chapters are of equal value. As in many inspirational works with theological foundations, a certain vagueness enters at times. Thus in the sixth chapter, fruitfulness in marriage challenges prudence and in certain contexts a large family is viewed as an ambiguity, all of which leaves the reader a bit at a loss as to just where to find his bearings. The final section of the book, especially the chapter by A. M. Carre, will amply repay reflective study.

Fides Family Readers, the producers of this and other titles on family life, has added at the end of the book a synopsis of each chapter followed by a questionnaire. Their express purpose in so

doing is to encourage and provoke both discussion and further reflection on the key ideas of the authors. Thus the present volume would serve very well as the subject matter for an entire series of Study-Club or CFM meetings. To such groups as these, and indeed to all who are called to be "saints" in the married state, this little work can be heartily recommended with the added caution that it should not merely be read; it must be prayed over.

SAMUEL R. WILEY

A CHEERFUL GIVER

UMFUNDISI. Missioner to the Zulus. By Father Thomas M. Calkins, O.S.M. Milwaukee, The Bruce Publishing Company, 1959.

"You want to be as happy as fish swimming in the water? Then worship God properly."

"You parents refuse to send your children to school, yet you send cattle to dipping tanks. God will treat you too as cattle."

Thus in the familiar Zulu idiom, the first and only Zulu bishop spoke to his Zulu flock of God, the Church and the need of the education of youth.

Using the incident of the visit of His Excellency, Rt. Rev. Bonaventure Dlamini, F.F.J., to the Ingwavuma mission in Natal, South Africa, Father Thomas M. Calkins, O.S.M. illustrates the necessity of the native clergy for that true contact necessary to the establishment of a living Catholicism.

Reflections stimulating a renewed awe of the tremendous power of the Sacrifice of the Mass, even in the remotest pagan hinterlands, and observations on the growth of the African Church from infancy to adulthood, give the reader of UMFUNDISI much material for consideration. Perhaps the greatest contribution of the young Servite missioner is the clear picture he has given of the role of the missionary priest. His own cognizance of the fact that the missioner's position in Africa or any other mission territory is a passing one, and that his prime concern is to work toward the cultivation of vocations and the establishment of an indigenous clergy, so that he, the missioner, eventually works himself out of a job, certainly compensates for any technical defects in the book. Father Calkins quotes the encyclical *Rerum Novarum* to illustrate the grave harm that results when the missioner fails to move to another field, leaving the seeds of