

St. Charles Borromeo Seminary

“The Integral Vision of Man  
as Structured around the Goods of Marriage”

Paper Submitted in Partial Fulfillment  
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## INTRODUCTION

The purpose of this paper is to examine the regulation of birth under the aspect of the integral vision of man as this vision is structured around the goods of marriage.

The first chapter will address the moral reasoning of the integral vision of man as central to Pope Paul VI's Encyclical Letter *Humanae Vitae*.<sup>1</sup> Paul VI considered numerous aspects related to the question of the regulation of birth. The Papal Commission which made the controversial recommendation of approval of the use of the anovulant pill for regulation of birth presented Paul VI with material to be addressed in *Humanae Vitae*. Paul VI recognized that the “transmission of human life is a most serious role in which married people collaborate freely and responsibly with God the Creator.”<sup>2</sup> At the same time the Church likewise regarded “matters intimately connected with the life and happiness of human beings.”<sup>3</sup>

The second chapter addresses the manner in which the three goods of marriage as taught by St. Augustine, St. Thomas Aquinas, *Casti Connubii*, and *Gaudium et Spes* form the basis for Paul VI's teaching on responsible parenthood and birth regulation.<sup>4</sup> Paul VI depended upon

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<sup>1</sup> Pope Paul VI, “The Genesis of *Humanae Vitae*,” (general audience, 31 July 1968), *Acta Apostolicae Sedis* 60, no. 9 (30 September 1968): 527. Translated by Andrew Bauer, ed., *The Debate on Birth Control* (New York: Hawthorn Books, Inc., 1969), 33. Hereafter, *Acta Apostolicae Sedis* abbreviated AAS. Also, Paul VI, title, AAS page, Bauer page.

<sup>2</sup> Pope Paul VI, “*Humanae Vitae*,” (encyclical, 25 July 1968), AAS 60, no. 9 (30 September 1968): 481, §1. Hereafter, *Humanae Vitae*, page, section.

<sup>3</sup> Ibid.

<sup>4</sup> St. Augustine, *Augustine: “De Bono Coniugali”; “De Sancta Virginitate,”* ed. and trans. P. G. Walsh (Oxford: Clarendon Press, 2001), 57, ch. 24, §32; St. Augustine, *De Genesi Ad Litteram*, bk. 9, ch. 7, ed. and trans. John Hammond Taylor, S.J., vol. 42 of *Ancient Christian Writers*, eds. Johannes Quasten, Walter J. Burghardt, and Thomas Comerford Lawler (New York: Newman Press, 1982), 78; St. Thomas Aquinas, *Summa Theologica*, Supplemental Questions, Q49, trans. Fathers of the English Dominican Province (Westminster, MD: Christian

magisterial teaching regarding the objective truths of marriage and family. He continued the personalist, subjective approach of the Second Vatican Council.

After promulgating *Humanae Vitae*, Paul VI called for a development of the integral vision of man, especially the subjective aspects.<sup>5</sup> This invitation was answered by Pope John Paul II in the series of catecheses known as the *Theology of the Body* which, in part, “reread” *Humanae Vitae*.<sup>6</sup>

The third chapter treats John Paul II’s deepening of the teaching on the integral vision of man in the *Theology of the Body*, *Familiaris Consortio*, the “Letter to Families,” and other works. John Paul II likewise depended upon the magisterial teaching of his predecessors regarding the goods of marriage. As did Pope Paul VI, Pope John Paul II called for a development of the teaching regarding the regulation of birth.<sup>7</sup>

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Classics, 1981), 5:2725-2726; Pope Pius XI, “*Casti Connubii*,” (encyclical, 31 December 1930), AAS 22, no. 13 (31 December 1930): 539-592. Hereafter, *Casti Connubii*, page, section; Second Vatican Council, “*Gaudium et Spes*,” (Pastoral Constitution on the Church in the Modern World, 7 December 1965), AAS 58, no. 15 (7 December 1966): 817-864. Hereafter, *Gaudium et Spes*, page, section:paragraph.

<sup>5</sup> Paul VI, “The Genesis of *Humanae Vitae*,” 527, 33.

<sup>6</sup> Pope John Paul II, *Man and Woman He Created Them: A Theology of the Body*, trans. Michael Waldstein (Boston: Pauline Books and Media, 2006), 622, 119:5. Hereafter, *TOB*, page, audience:paragraph.

<sup>7</sup> Pope John Paul II, “*Familiaris Consortio*,” (apostolic exhortation, 22 November 1981), AAS 74, no. 2 (3 February 1982): 117-118, §31. Hereafter, *Familiaris Consortio*, page, section:paragraph.

## CHAPTER 1

### THE INTEGRAL VISION OF MAN IN *HUMANAE VITAE*

#### Introduction

Pope Paul VI asserts that he is offering a deeper reflection upon the moral principles of the teaching on marriage, and also building on the teaching concerning the nature of marriage and the correct use of conjugal rights and the duties of husband and wife.<sup>8</sup> He sought to consider various aspects of the question of the regulation of birth, God's design for marriage, conjugal love, and responsible parenthood. Paul VI inherited Church teaching regarding the goods, ends, blessings, and holiness of marriage. The Second Vatican Council emphasized conjugal love as the life-giving principle of marriage.<sup>9</sup> Pope Paul VI developed the teaching by introducing the term "meaning" in his consideration of the inseparability of the procreative and unitive aspects of the conjugal act.<sup>10</sup> In order to understand why the separation of the procreative and unitive meanings is not possible in a true conjugal act, Paul VI identified the importance of an integral vision of man considering the various aspects of man, marriage, and the question of the regulation of birth.<sup>11</sup>

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<sup>8</sup> *Humanae Vitae*, 483, §4.

<sup>9</sup> Ramón García de Haro, *Marriage and the Family in the Documents of the Magisterium*, trans. William E. May (San Francisco: Ignatius Press, 1993), 235.

<sup>10</sup> Donald P. Ascí, *The Conjugal Act as a Personal Act* (San Francisco: Ignatius Press, 2002), 216.

<sup>11</sup> *Ibid.*, 108, refers to *Humanae Vitae* §7 in particular and the entire encyclical in general.

**“All the Aspects of This Complex Subject”<sup>12</sup>**

In several addresses delivered before *Humanae Vitae* was promulgated, Pope Paul VI conveyed the importance of considering all the aspects of the question of the regulation of birth. Paul VI addressed the Sacred College of Cardinals; the Commission for the Study of Population, the Family and Birth Regulation; the XIII National Congress of the Italian Feminine Center; and the National Congress of the Italian Society of Obstetrics and Gynecology. The range of the people addressed corresponds to the range of aspects that were being considered in the preparation of *Humanae Vitae*.

Pope Paul VI informed the Cardinals that many scholars were studying the extremely serious and sensitive question of having children.<sup>13</sup> The Pope recounted to the Italian Feminine Center that a special Commission was established in order to thoroughly study the problems that Christian couples face in their various aspects – scientific, historical, sociological, and doctrinal.<sup>14</sup> To the Cardinals, Paul VI said that the question is made more complex with the advance of scientific, social, and psychological knowledge.<sup>15</sup> He acknowledged this point in *Humanae Vitae* by noting changes in demographics, work, housing, economics, education, environmental science, psychology, sociology, and even the biology dealing with the transmission of life.<sup>16</sup> Paul VI spoke further to the Cardinals that the complexity of the question involves the spouses’ freedom, conscience, and love. The question likewise involves the truth that God is the author of marriage and the Lord of life.<sup>17</sup>

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<sup>12</sup> *Humanae Vitae*, 484, §5.

<sup>13</sup> Pope Paul VI, “Address to the Sacred College of Cardinals,” (23 June 1964), *AAS* 56, no. 9 (31 July 1964): 588-589.

<sup>14</sup> Pope Paul VI, “Address to the XIII National Congress of the Italian Feminine Center,” (12 February 1966), *AAS* 58, no. 3 (31 March 1966): 219, §5. See discussion below about the citation of this Commission in *Gaudium et Spes* footnote 14.

<sup>15</sup> Paul VI, “Address to the Sacred College of Cardinals,” 588-589.

<sup>16</sup> *Humanae Vitae*, 481-482, §2.

<sup>17</sup> Paul VI, “Address to the Sacred College of Cardinals,” 588-589.

Addressing Italian doctors, Paul VI said that the competencies of Italian society and the papacy, scientific and religious, come in contact. The scientific and religious aspects of the regulation of birth ought to be integrated into one total vision.<sup>18</sup> In *Humanae Vitae*, Paul VI encouraged all doctors to acquire knowledge about the regulation of birth and share it with married persons.<sup>19</sup>

### **The Papal Commission**

When Pope Paul VI addressed the Commission for the Study of Population, the Family and Birth Regulation, he recognized the variety of their areas of expertise: moral theology, pastoral theology, medicine, economics, psychology, demography, and sociology. He encouraged the Commission to continue working thoroughly and to allow the matters of their research and study to mature. He also urged them to work promptly in the service of the Church and the Vicar of Jesus Christ. Paul VI stated that the consciences of people cannot be left exposed to uncertainties because they too often prevent married life from being open to the intention of the Lord. He foreshadowed *Humanae Vitae* when he taught that the Christian answer will always draw inspiration from the conscience of duties, from the dignity of the conjugal state - in which the love of the Christian spouses is ennobled by the grace of the sacrament -, and the magnitude of the gift made to the child called to life.<sup>20</sup>

Whether Pope Paul VI suspected that the Commission would present results contrary to the teaching of the Church is not clear from his Address to the members of the Commission.

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<sup>18</sup> Pope Paul VI, "Address to the National Congress of the Italian Society of Obstetrics and Gynecology," (29 October 1966), AAS 58, no. 16 (29 December 1966): 1166-1170.

<sup>19</sup> *Humanae Vitae*, 500-501, §27.

<sup>20</sup> Pope Paul VI, "Address to the Commission for the Study of Population, the Family and Birth Regulation," (27 March 1965), AAS 57, no. 5 (31 May 1965): 388-390. Translated in *The Pope Speaks* 10, no 3 (Winter 1965): 225-227. Hereafter, Paul VI, title, AAS page, *The Pope Speaks* page.

However, he apparently reviewed documents for the fourth session of the Commission.<sup>21</sup> This may have prompted him to twice encourage the Commission to let the matters of their study mature.<sup>22</sup> Non-magisterial sources suggest that Pope Paul VI was aware of the Commission's work and direction.

A published document clearly stating the purpose of the Commission does not exist.<sup>23</sup> Most of the reports and records of the Commission have never been released by the Vatican.<sup>24</sup> Msgr. George Kelly, a member of the Commission during the fourth and fifth sessions, wrote, "The creation and management of the Papal Birth-control Commission was an example of how not to organize a scientific study group. The questions to be studied were never defined. The members were not instructed in the procedures to be used in doing their work."<sup>25</sup> Robert McClory sees this as positive, that the meetings had clear schedules and agendas but the Commission members were not told what conclusions to reach or how to reach them.<sup>26</sup> The full story of the Commission is not known. The one to do the job properly would be a novelist or playwright with a taste for intellectual drama.<sup>27</sup>

While recreating the bulk of the events that occurred during and between the five sessions of the Commission is beyond the scope of this paper, a few of the events point to the purposes of the Commission even if not clearly made known. Discovering the purposes of the Commission will highlight the breadth of aspects that Pope Paul VI was considering. McClory argues that

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<sup>21</sup> Ibid., 388, 225.

<sup>22</sup> Ibid., 388-390, 225-227.

<sup>23</sup> Janet E. Smith, *"Humanae Vitae": A Generation Later* (Washington, D.C.: The Catholic University of America Press, 1991), 13.

<sup>24</sup> Robert McClory, *Turning Point: The Inside Story of the Papal Birth Control Commission, and How "Humanae Vitae" Changed the Life of Patty Crowley and the Future of the Church* (New York: The Crossroad Publishing Company, 1995), 3.

<sup>25</sup> Msgr. George A. Kelly, *The Battle for the American Church* (Garden City, NY: Doubleday & Company, Inc., 1979), 154.

<sup>26</sup> McClory, 3.

<sup>27</sup> Robert Hoyt, ed., *The Birth Control Debate* (Kansas City, MO: National Catholic Reporter, 1968), 17.

Archbishop (later Cardinal) Leo Joseph Suenens of Belgium was the one most responsible for the creation of the Commission. Suenens was troubled by and investigated the question of regulating birth in the 1950s with a series of annual conferences at the University of Louvain.<sup>28</sup> In 1962, Suenens approached Pope John XXIII about establishing the Commission.<sup>29</sup> A second reason for the Commission was the 1964 conference on world population problems announced by the United Nations and the World Health Organization.<sup>30</sup> Pope John XXIII removed the question of regulating birth from the Second Vatican Council and assigned it to the Commission.<sup>31</sup> The six original members of the Commission were all personally known by Suenens including Dr. Pierre von Rossum, Dr. John Marshall, and Rev. Henri de Riedmatten, O.P., the general secretary of the Commission.<sup>32</sup> William Shannon speculates that de Riedmatten was the one who suggested the Commission to Pope John XXIII.<sup>33</sup> The person or group which originated the idea of the Commission is thus not reliably known.

At the first session of the Commission at Louvain, the population conference and demographics were discussed. When the topic of contraception was addressed, von Rossum argued that the anovulant pill ought to be considered a method of contraception rather than sterilization.<sup>34</sup> The Commission urged Pope Paul VI to clear the confusion on contraception as soon as possible but to study the effects and mechanics of the anovulant pill before taking an absolutely definitive position on it. According to Marshall, the Commission saw their most important task as helping the Pope interpret teachings, basically accepted by most Catholics, to

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<sup>28</sup> McClory, 38-39.

<sup>29</sup> Ibid., 40.

<sup>30</sup> Ibid., 41.

<sup>31</sup> James Hitchcock, "The Significance of the Papal Birth-Control Commission," in *Keeping Faith: Msgr. George A. Kelly's Battle for the Church: A Colloquy*, ed. Patrick G. D. Riley (Front Royal, VA: Christendom Press, 2000), 100.

<sup>32</sup> McClory, 41.

<sup>33</sup> William H. Shannon, *The Lively Debate: Response to "Humanae Vitae,"* (New York: Sheed and Ward, Inc., 1970), 76.

<sup>34</sup> McClory, 42.

the diverse nations and cultures that would be gathered at the United Nations.<sup>35</sup>

The Commission was enlarged to thirteen members for the second session in Rome during Easter Week of 1964. Shannon states that the Commission was instructed to give priority to the study of moral and doctrinal aspects of the problem of birth control.<sup>36</sup> De Riedmatten summarized the second session, stressing four points: Love is at the heart of marriage and is not a secondary end, the Church cannot change the traditional teaching on the primary end in the near future because of recent magisterial pronouncements, some Commission members were reluctant to condemn the anovulant pill but all agreed that the rhythm method was the most desirable means of exercising responsible parenthood, and Scripture was needed in addition to the natural law in order to address the problem of birth regulation.<sup>37</sup> This summary indicates divergent views among the members of the Commission. One particular member, Rev. Bernard Häring, C.Ss.R., was invited to the Commission by Pope Paul VI. De Riedmatten wrote in the formal invitation to Häring that the Pope wanted diverse currents of opinions to be represented in the group.<sup>38</sup> Häring, the most magnetic presence at the meeting,<sup>39</sup> and de Locht played a crucial role in swaying the Commission to support change in the Church's teaching on contraception.<sup>40</sup> Häring stated that the Holy Office instructed him to stay within the framework of *Casti Connubii* and that such efforts to restrain freedom of speech were only partially successful.<sup>41</sup> This is very significant as *Casti Connubii* holds the goods of marriage in high regard, especially children as the primary good.<sup>42</sup> According to Robert Blair Kaiser, Häring and de Locht knew that the Pope knew their views. Kaiser writes that the Pope's conservative advisers viewed Paul VI's fatal flaw

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<sup>35</sup> Ibid., 42-43.

<sup>36</sup> Shannon, 77.

<sup>37</sup> McClory, 50.

<sup>38</sup> Ibid., 47-48.

<sup>39</sup> Ibid., 49.

<sup>40</sup> Hitchcock, 102.

<sup>41</sup> Rev. Bernard Häring, C.Ss.R., "The Encyclical Crisis," *Commonweal* 88, no. 20 (6 September 1968): 588.

<sup>42</sup> *Casti Connubii*, 543, §11.

as a scientific bent: “[H]e had to look at every side of every question.”<sup>43</sup>

The third session of the Commission met in Rome in June 1964. Häring was absent, but two new members joined the Commission.<sup>44</sup> They were asked to give immediate attention to certain matters including the morality of the pill because Paul VI wanted to make a firm statement when he addressed the Cardinals in June.<sup>45</sup> De Riedmatten identified the Pope’s three questions: What is the relationship of the primary and secondary ends of marriage? What are the major responsibilities of married couples? How do rhythm and the pill relate to responsible parenthood?<sup>46</sup> During the session de Locht started asking questions of fundamental theology, a turning point for the Commission.<sup>47</sup> Instead of answering the Pope’s questions, they discussed the morality of contraception in general.<sup>48</sup> De Riedmatten called for the first two votes of the Commission in order to report something to the Pope. Nine members said the pill was not morally acceptable for contraceptive use while five were unsure. They all agreed that the pill should not be approved at this point.<sup>49</sup> The Commission apparently agreed that the pill was contraceptive, answering the more general question of whether intervention prior to the conjugal act to prevent conception was contraceptive.

When Pope Paul VI addressed the Cardinals in June 1964, he warned that the traditional teaching on contraception must be considered binding since the Holy See had “not yet” found sufficient reasons for revising them. This may have given the impression that contraception was an open question. Hitchcock suggests that the Pope was trying to allow theological discussion

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<sup>43</sup> Robert Blair Kaiser, *The Politics of Sex and Religion: A Case History in the Development of Doctrine, 1962-1984* (Kansas City, MO: Leaven Press, 1985), 43.

<sup>44</sup> McClory, 53.

<sup>45</sup> Shannon, 77.

<sup>46</sup> McClory, 53.

<sup>47</sup> *Ibid.*, 54.

<sup>48</sup> *Ibid.*

<sup>49</sup> *Ibid.*

under controlled conditions while insisting that the teaching was binding.<sup>50</sup>

The Commission was enlarged to 58 members by the end of 1964. An executive committee met twice to arrange the agenda for the fourth session. De Riedmatten sent a questionnaire to the Commission members focusing their attention on twelve topics covering various aspects of the birth control problem for the purpose of making specific recommendations to the Pope. The larger, more diverse Commission met in Rome from 25-28 March 1965.<sup>51</sup> There was a sense that the Commission had a mandate from the Pope and bishops to speak honestly and clearly.<sup>52</sup> McClory argues that the “immediate action” questions showed that the Pope expected the Commission to go deeply into the contraception issue and that he was almost desperate for advice.<sup>53</sup> According to Monsignor Kelly, once the discussions began, the impetus for change took over. The majority of the theologians in the Commission voted that *Casti Connubii* was reformable.<sup>54</sup>

If Pope Paul VI was familiar with these “immediate action” questions presented by de Riedmatten, then the Pope’s address to the Commission during the fourth session on 27 March 1965 contradicts McClory’s interpretation. Paul VI did acknowledge that the scope of their work had been expanded. However, he twice encouraged the Commission to let matters mature and reminded them of the goods of marriage.<sup>55</sup> Paul VI distinguished for the Commission two levels of their study. Physiology, psychology, medicine, and demography were on one level. The other level was of the “higher light” which consisted of the data of faith and the traditional teaching of the Church. The Pope reminded the Commission that the Church, like an attentive mother, has

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<sup>50</sup> Hitchcock, 101.

<sup>51</sup> Shannon, 78-79.

<sup>52</sup> McClory, 67.

<sup>53</sup> *Ibid.*, 69.

<sup>54</sup> Msgr. George A. Kelly, *Keeping the Church Catholic with John Paul II* (New York: Doubleday, 1990), 38-39.

<sup>55</sup> Paul VI, “Address to the Commission for the Study of Population, the Family and Birth Regulation,” 388-390, 225-227.

always been interested in supplying answers adapted to the great problems posed by people. The Church, in keeping with the counsel of the Lord, welcomes new things and old things “in order to provide the divine leaven of the Gospel with all its richness and to obtain for men an abundance of the supernatural life.”<sup>56</sup> Accordingly, Pope Paul VI sought the assistance of the Commission in applying the traditional teaching of the Church to modern problems and in expressing these truths so that people of modern times would accept the Gospel in its fullness in order to live life to the full.

Informal negotiations and discussions continued after the fourth session of the Commission. The fourth session of the Second Vatican Council met in the autumn. Among the texts they discussed was the long-disputed chapter on marriage in *Gaudium et Spes*.<sup>57</sup> Pope Paul VI directed that the chapter on marriage make explicit references to *Casti Connubii* and Pope Pius XII’s “Address to the Italian Association of Catholic Midwives.”<sup>58</sup> Also, four insertions (the papal *modi*) were to be made which would have upheld the traditional teaching on the hierarchy of ends in marriage and the condemnation of contraception.<sup>59</sup> The mixed Commission working on the marriage chapter was permitted to adjust the wording of the papal *modi* and thus modify the text without drastically altering it.<sup>60</sup> The condemnation of contraception was not as clear as the papal *modi*. Instead of “contraceptive practices” being condemned, “illicit practices against human generation” were rejected in *Gaudium et Spes* §47.<sup>61</sup> Footnote 14 of *Gaudium et Spes* §51 was attached to the condemnation of “methods of birth regulation which are proscribed by the teaching authority of the Church.”<sup>62</sup> In the section on *Gaudium et Spes* below, it will be shown

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<sup>56</sup> Ibid.

<sup>57</sup> McClory, 81.

<sup>58</sup> Ibid., 83.

<sup>59</sup> *Gaudium et Spes*’ treatment of the hierarchy of ends in marriage is treated below.

<sup>60</sup> Shannon, 85.

<sup>61</sup> Ibid., 86.

<sup>62</sup> Ibid., 87.

that the citations and statement in Footnote 14 indicate that Pope Paul VI reserved the question of whether the anovulant pill is contraceptive to himself and that the Commission was entrusted to assist him. Some argued that Footnote 14 left open the question of contraception.<sup>63</sup> “However, the publication of *Humanae Vitae* illegitimizes such an interpretation. The only open question on June 23, 1964, was the relation of the ‘pill’ to Catholic doctrine, not the doctrine itself.”<sup>64</sup>

Häring, on the other hand, not only viewed the question open, he also told Kaiser that “It would be difficult for the pope to give an opinion opposite to the commission majority.... But I do not think we are going to convert him to any view outside the juridical view.”<sup>65</sup> While Häring’s purpose of changing the Church’s teaching on the inseparability of the two meanings of marriage was thwarted as he feared, Pope Paul VI would not limit himself to a merely juridical view.

The fifth and final session of the Commission met in Rome from 18 April 1966 to 18 June 1966.<sup>66</sup> Three papers were produced, commonly called: the Minority Report, the Majority Report, and the Majority Rebuttal. The open question of whether the anovulant pill was contraceptive or not had been answered in the affirmative from the first session of the Commission and throughout their deliberations over three years. As a result, the Commission’s purposes seem to have consisted of more than answering the open question.

An apparent second purpose, as illustrated above, was to assist the Holy Father in conveying the truth regarding the regulation of birth. To further support the idea of this second purpose, McClory reports that de Riedmatten had direct access to Pope Paul VI. Whenever de Riedmatten approached the Pope, he was told to take the next step.<sup>67</sup> In his Address to the Commission, the Pope recognized the variety of talents of the members and the fact that their

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<sup>63</sup> Kelly, *The Battle for the American Church*, 151.

<sup>64</sup> Ibid.

<sup>65</sup> Kaiser, 122.

<sup>66</sup> Shannon, 87-88.

<sup>67</sup> McClory, 77-78.

work had been expanded. The question he posed to them was a broad one: “[I]n what form and according to what norms ought married couples, in exercising their love for each other, to fulfill this life-giving function to which their vocation calls them?”<sup>68</sup> Pope Paul VI did not plan to merely restate the traditional teaching of the Church in classical terms or scholastic language. He sought to convey the teaching on marriage in a more personalist manner as the Second Vatican Council had done.<sup>69</sup> The three papers seemingly fulfilled the secondary purpose. The Commission was unable to reach a consensus. However, the three papers which were later published and all the documentation that remains in the Vatican provided Pope Paul VI with a vast array of information about all the aspects of such a serious matter.

### **Maturation of All the Aspects**

Paul VI seems to have let matters mature in his own mind as evidenced in his Addresses, his dialogue with Jean Guittou, and *Humanae Vitae* itself. In order to present the full truth regarding the regulation of birth while considering so many aspects of the human person and of society, an integral vision of man was and is absolutely essential. The Commission considered many aspects of the human person but failed to integrate the supernatural aspects with the real challenges of couples. Paul VI seems to imply this in his summary of the necessary integral vision in *Humanae Vitae*:

The question of human procreation, like every other question which touches human life, involves more than the limited aspects specific to such disciplines as biology, psychology, demography or sociology. It is the whole man and the whole mission to which he is called that must be considered: both its natural, earthly aspects and its supernatural, eternal aspects.<sup>70</sup>

Among the various aspects of the question of the regulation of birth, Pope Paul VI

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<sup>68</sup> Paul VI, “Address to the Commission for the Study of Population, the Family and Birth Regulation,” 389, 226.

<sup>69</sup> Paul VI, “The Genesis of *Humanae Vitae*,” 529, 35-36.

<sup>70</sup> *Humanae Vitae*, 485, §7.

considered also the consequences of violating the natural law and how to present the truth regarding the regulation of birth. He warned that there would be grave consequences for anticonceptive practices. Such a “course of action could open wide the way for marital infidelity and a general lowering of moral standards.”<sup>71</sup> Man would lose respect for woman and consider her as an object of selfish enjoyment. Public authorities might impose contraception on their peoples.<sup>72</sup>

In order to avoid these consequences, Pope Paul VI promulgated *Humanae Vitae*. He specifically called upon the bishops to engage in

concerted pastoral action in every field of human diligence, economic, cultural and social. If simultaneous progress is made in these various fields, then the intimate life of parents and children in the family will be rendered not only more tolerable, but easier and more joyful. And life together in human society will be enriched with fraternal charity and made more stable with true peace when God's design which He conceived for the world is faithfully followed.<sup>73</sup>

The integral vision of man considers all the aspects needed to understand the truth, recognize the consequences, and teach the truth regarding the proper regulation of birth. In particular, Pope Paul VI considers God’s design, conjugal love, and responsible parenthood.

### **God’s Design for Marriage**

In his twenty-six year dialogue with Jean Guitton, Pope Paul VI connected the love of God to human love by starting with “God is Trinity.”<sup>74</sup> Then, he said that each divine person is an eternal gift. Created in the image of the Trinity, man and woman are called to give themselves mutually to one another.

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<sup>71</sup> Ibid., 493, §17.

<sup>72</sup> Ibid.

<sup>73</sup> Ibid., 502, §30.

<sup>74</sup> Jean Guitton, *The Pope Speaks: Dialogues of Paul VI with Jean Guitton*, trans. Anne and Christopher Fremantle (New York: Meredith Press, 1968), 272.

Marriage and family come from God. They correspond to a design which is invariable although circumstances change. . . . Marriage and family are not carried away by the *horizontal* movement of history. Marriage and the family have a relation which is constant, transcendent, and I dare to say *vertical*, with God. Families are founded on earth. They live on earth. But they are destined, in a form which is unimaginable, penetrated entirely by the divine love, to be reconstituted in heaven.

By marriage and the family as intermediaries, God has wisely joined two of the greatest human realities: the mission to transmit life and the love of man and woman. Through love, man and woman are called to complete themselves in a reciprocal giving, not only physical but above all spiritual. Or, better, God wishes the pair to participate in His love, in the love He has for each of them personally, in the love through which He calls them to help one another attain the fullness of their personal lives; and, at the same time, for the two things are inseparable, in the love which God has for humanity and through which He desires to multiply the children of men, in order that they may participate in His life and happiness.<sup>75</sup>

Guittou's recollection of Paul VI's understanding of the mysteries associated with conjugal love and responsible parenthood are elucidated more concretely in *Humanae Vitae's* sections on "Observing the Natural Law" and "Faithfulness to God's Design." Paul VI recognizes that the conjugal act must take into account one's partner's condition for it to be a true act of love.<sup>76</sup> Further, this act of mutual love must be in accord with God's design and so be open to the transmission of life.<sup>77</sup>

Hence to use this divine gift while depriving it, even if only partially, of its meaning and purpose, is equally repugnant to the nature of man and of woman, and is consequently in opposition to the plan of God and His holy will. But to experience the gift of married love while respecting the laws of conception is to acknowledge that one is not the master of the sources of life but rather the minister of the design established by the Creator."<sup>78</sup>

Just as individuals are not masters of the sources of life, neither is the Church. Yet, God has entrusted the entire moral law, both natural and evangelical, to the Church as their depository and interpreter. The Church defends conjugal morals in their integral wholeness in order to

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<sup>75</sup> Ibid.

<sup>76</sup> *Humanae Vitae*, 489, §13.

<sup>77</sup> Ibid., 488, §11.

<sup>78</sup> Ibid., 489, §13.

contribute toward the establishment of a truly human civilization.<sup>79</sup> Citing *Gaudium et Spes* and reiterating Pope Pius XII, Pope Paul VI invites scientists to investigate the proper regulation of birth in order to help show the truth regarding conjugal love and responsible parenthood.<sup>80</sup>

### **Conjugal Love and Responsible Parenthood**

Pope Paul VI connects God's design to conjugal love in the section of *Humanae Vitae* on "God's Loving Design." Rather than the effect of chance or merely governed by natural forces, marriage was created by God to realize in man His loving design. "As a consequence, husband and wife, through that mutual gift of themselves, which is specific and exclusive to them alone, develop that union of two persons in which they perfect one another, cooperating with God in the generation and rearing of new lives."<sup>81</sup>

Paul VI then describes conjugal love as fully human, an act of the free will, total, faithful, and exclusive. Fidelity is according to the nature of marriage. It is not exhausted by the communion between husband and wife but is made fecund. Paul VI then refers to *Gaudium et Spes* §50 which states that marriage and conjugal love are ordained toward the begetting and educating of children.<sup>82</sup>

The mission of "responsible parenthood" is then considered by Pope Paul VI in various aspects. Biological processes are to be known, respected, and recognized as part of the human person. Reason and will must exercise dominion over instinct and passion. Physical, economic, psychological, and social conditions factor into the decision to raise a numerous family or avoid a new birth. A right conscience is the true interpreter of the objective moral order established by

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<sup>79</sup> Ibid., 494, §18.

<sup>80</sup> Ibid., 498, §24.

<sup>81</sup> Ibid., 485-486, §8.

<sup>82</sup> Ibid., 486-487, §9.

God. As a result, responsible parenthood requires spouses to keep a right order of priorities and recognize their duties toward God, themselves, their families, and human society.<sup>83</sup>

This integral vision of man includes his harmonious relationships with God, self, neighbor, and creation as intended in God's loving design. Through the mastery of self, a husband and wife can live in accord with God's design regarding the regulation of birth. Ascetical practices assist reason and free will to order the affections, in particular with periodic continence if pursuing a birth is not sought. Attention to one's spouse increases. Selfishness is driven out. The sense of responsibility is deepened. The needed discipline confers upon conjugal love a higher value and results in greater serenity and peace in family life.<sup>84</sup> Pope Paul VI appeals to public authorities to safeguard moral customs and promote the common good for the benefit of families and the whole of human society.<sup>85</sup> The Pope encourages Christian couples by reminding them of the sacraments which provide grace so that they can live corresponding to the Creator's design.<sup>86</sup> Paul VI charges bishops to work for the safeguarding and holiness of marriage so that it may be lived in its entire human and Christian fullness.<sup>87</sup>

### **Principle of Totality**

After teaching the truth of God's design for marriage in *Humanae Vitae*, Paul VI addresses illicit moral reasoning. He rejects the toleration of a lesser evil because choosing to do evil so that a greater evil might be avoided or a good may come about is unworthy of the human person. As a result the illicit use of the principle of totality is also wrong because choosing contraceptive acts as long as the marriage as a whole is fecund still results in the choice of

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<sup>83</sup> Ibid., 487-488, §10.

<sup>84</sup> Ibid., 495-496, §21.

<sup>85</sup> Ibid., 497, §23.

<sup>86</sup> Ibid., 498-499, §25.

<sup>87</sup> Ibid., 502, §30.

individual evil acts.<sup>88</sup>

Pope Paul VI does not develop a full response to the illicit use of the principle of totality, but he does reference two addresses of Pope Pius XII.<sup>89</sup> In his “Address to the Twenty-Sixth Congress of the Italian Association of Urology,” Pius XII articulated the rationale for the principle of totality that a particular organ is subordinate to the whole body and ought to yield to it in case of conflict.<sup>90</sup> In his “Address to the Leaders and Members of the Italian Association of Cornea Donors and Italian Association for the Blind,” he distinguishes between a physical organism and a moral organism.<sup>91</sup> Organs of a physical body exist for the body and have no independent end. They can be sacrificed for the whole body in case of conflict. However, each human being has an independent value and thus cannot be sacrificed for the whole moral organism of humanity.<sup>92</sup> Does each conjugal act resemble more the organ in a physical body or the member of a moral body? Does the sum of all the conjugal acts in a marriage form some kind of whole? “Marriage is not a composite of different elements; it is a freely chosen, exclusive, and indissoluble bond that renders two individuals spouses.”<sup>93</sup> As a result *proles* cannot be opposed for the sake of *fides*.

By analogy, the state might use the principle of totality to argue that a certain portion of the population ought to be eliminated. However, in a moral organism each part has a value independent of the whole. Similarly, each conjugal act has a value and not just the whole of conjugal acts. Why does each conjugal act need to be loving? If the totality is loving, could not individual acts be the products of force? Could not adultery be occasionally justified for the good

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<sup>88</sup> Ibid., 490-491, §14.

<sup>89</sup> Ibid., 494, §17.

<sup>90</sup> Pope Pius XII, “Address to the Twenty-Sixth Congress of the Italian Association of Urology,” (8 October 1953), AAS 45, no. 14 (15 November 1953): 674.

<sup>91</sup> Pope Pius XII, “Address to the Leaders and Members of the Italian Association of Cornea Donors and Italian Association for the Blind,” (14 May 1956), AAS 48, no. 8-9 (10-16 June 1956): 461-462.

<sup>92</sup> Smith, “*Humanae Vitae*”: A Generation Later, 91.

<sup>93</sup> Ibid., 92.

of the whole of marriage?<sup>94</sup>

Even proponents of using the principle of totality to justify contraception would not approve of an act of infidelity for the sake of *fides* as a whole. Single acts are the primary carriers of moral quality and are good or bad. By a succession of good or bad moral acts, the character of faithfulness grows stronger or weaker.<sup>95</sup> Dissenters who accept the unitive and procreative meanings of married life taken as a whole wrongly use the principle of totality to justify separating them in individual acts. It is in singular acts where moral quality lies.<sup>96</sup>

### **Principle of Tolerating the Lesser Evil**

In order to address a second example of illicit moral reasoning, Pope Paul VI cites Pope Pius XII with respect to the principle of the toleration of evil. In his “Address to the Fifth National Congress of the Union of Catholic Jurists,” Pius XII argues that God tolerates sin and error in some circumstances. He refers to Matthew 13:24-30 in order to convey that the toleration of evil may be permitted in order to promote a greater good.<sup>97</sup> However, this principle does not refer to doing evil so that good may come of it. Choosing contraception would not be merely tolerating evil but actually doing evil. Paul VI cites Romans 3:8 when he says that it is never licit to choose evil so that good may come of it.<sup>98</sup>

### **Conclusion**

In addressing illicit moral reasoning present in the Papal Commission’s report and

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<sup>94</sup> Ibid., 92-93.

<sup>95</sup> Ralph McInerny, “*Humanae Vitae* and the Principle of Totality,” in *Why “Humanae Vitae” Was Right: A Reader*, ed. Janet E. Smith (San Francisco: Ignatius Press, 1993), 340. Hereafter, McInerny, page.

<sup>96</sup> McInerny, 341.

<sup>97</sup> Pope Pius XII, “Address to the Fifth National Congress of the Union of Catholic Jurists,” (6 December 1953), AAS 45, no. 16 (16 December 1953): 798-799.

<sup>98</sup> *Humanae Vitae*, 490-491, §14.

considering all the aspects of marriage and family, Pope Paul VI began to convey an integral vision of man. He emphasized God's design, conjugal love, and responsible parenthood so that people would not only know the objective truth regarding marriage and family but also be able to subjectively see the truth written on their hearts.

## CHAPTER 2

### THE GOODS OF MARRIAGE EXPLICATE THE INTEGRAL VISION OF MAN

#### Introduction

Living marriage in its entire human and Christian fullness as intended by God requires an integral vision of man. Pope Paul VI has highlighted various aspects to be considered. Yet, he has also depended upon his predecessors in the magisterium who addressed marriage in their own times. God's design transcends cultural and time bound characteristics. The truths that Paul VI depends upon remain true for all time because they were made so by God who entrusted the Church with interpreting them for all human society.

In order to understand the integral vision of man, one must understand the goods of marriage. Why marriage is good explicates the integral vision of man. In *Humanae Vitae*, Pope Paul VI depends upon St. Augustine, St. Thomas Aquinas, *Casti Connubii*, and *Gaudium et Spes*. How they treated the goods of marriage form a basis for Paul VI's own treatment. The differences in terminology (whether goods, ends, blessings, or meanings) will elucidate their emphases on the essential characteristics of marriage.

#### The Goods of Marriage in St. Augustine

Donald Asci recognizes that “[t]he most prominent and most lasting aspect of Augustine's theology of marriage is his defense of the goodness of marriage and his enumeration

of the goods that are proper to marriage.”<sup>99</sup> In *De Bono Coniugali*, Augustine considered marriage and to a lesser extent virginity. His discussion resulted in the specification of the threefold good of marriage, “Therefore the good of marriage in every nation and throughout mankind lies in the purpose of procreation and in the fidelity of chastity; but so far as the people of God are concerned, it lies also in the sanctity of the sacrament...”<sup>100</sup> He goes on to clarify these goods in *De Bono Coniugali* but describes the goods more succinctly<sup>101</sup> in *De Genesi ad Litteram*:

*Litteram*:

Now this good is threefold: fidelity, offspring, and sacrament. *Fidelity* means that there must be no relations with any other person outside the marriage bond. *Offspring* means that children are to be lovingly received, brought up with tender care, and given a religious education. *Sacrament* means that the marriage bond is not to be broken, and that if one partner in a marriage should be abandoned by the other, neither may enter a new marriage even for the sake of having children. This is what may be called the rule of marriage: by it the fertility of nature is made honorable and the disorder of concupiscence is regulated.<sup>102</sup>

Augustine argues that fidelity and the openness to receiving offspring are essential for marriage.<sup>103</sup> Asci contends that for Augustine, the goods of marriage are the intrinsic and ontological reasons for the goodness of marriage. Marriage tends to these goods by its very nature.<sup>104</sup> According to Augustine marriage was instituted by God primarily for procreation.<sup>105</sup> However, even if children are not born to a couple, the marriage is still good because of their fidelity.<sup>106</sup>

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<sup>99</sup> Donald P. Asci, *The Conjugal Act as a Personal Act* (San Francisco: Ignatius Press, 2002), 218.

<sup>100</sup> St. Augustine, *De Bono Coniugali*, 57, ch. 24, §32.

<sup>101</sup> P.G. Walsh (xxiv) points out that in *De Bono Coniugali* the order proceeds *proles, fides, sacramentum* while in *De Genesi ad Litteram* Augustine presents the goods as *fides, proles, sacramentum*.

<sup>102</sup> St. Augustine, *De Genesi Ad Litteram*, bk. 9, ch. 7, 78.

<sup>103</sup> St. Augustine, *De Bono Coniugali*, 11, ch. 5, §5.

<sup>104</sup> Asci, 219.

<sup>105</sup> *Ibid.*, 37, ch. 17, §19.

<sup>106</sup> *Ibid.*, 7, ch. 3, §3.

## The Ends of Marriage in St. Thomas Aquinas

In the question on the marriage goods, St. Thomas Aquinas elucidates several aspects of *proles*, *fides*, and *sacramentum*. These three goods belong to the nature of marriage not as extrinsic causes for its goodness, but as causing in it that goodness which belongs to it by nature.<sup>107</sup> Matrimony was instituted by God both as an office of nature and a sacrament of the Church. As an office of nature, it is directed toward *proles* and *fides*.<sup>108</sup> The entire communion of works that exists between husband and wife are directed to *proles* which includes the begetting and education of children. As a result, the principal end of *proles* includes a secondary end of the communion of works.<sup>109</sup> *Fides* is the good whereby neither spouse is to have intercourse with a third party. It also requires that the spouses should mutually pay the marriage debt.<sup>110</sup> Added to marriage as an office of nature, the good of *sacramentum* denotes indissolubility and a sign of Christ's union with the Church.<sup>111</sup>

Both Augustine and Thomas use the terms “good” and “end” in referring to *proles*, *fides*, and *sacramentum*. Donald Ascii and Ramón García de Haro, in their discussion of *Casti Connubii*'s references to Augustine and Thomas, clarify the terms “good” and “end” and their relationship to the will. “The ends of marriage are the purposes for which God instituted marriage and the goals to which spouses tend in marrying.”<sup>112</sup> The end determines the characteristics of any plan. The ends of marriage established by God are, precisely, the goods promised by Him.<sup>113</sup> A good relates to the will as that which motivates the will in the case of attraction while an end relates to the will as that which is intended by the will in the case of

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<sup>107</sup> Aquinas, Q49 A1 Rep. Obj. 2, 5:2725.

<sup>108</sup> Ibid., Q49 A2, 5:2726.

<sup>109</sup> Ibid., Q49 A2 Rep. Obj. 1, 5:2726.

<sup>110</sup> Ibid., Q49 A2, 5:2726.

<sup>111</sup> Ibid.

<sup>112</sup> Ascii, 228.

<sup>113</sup> De Haro, 119.

active willing.<sup>114</sup> In summary, Asci makes the following distinction between “good” and “end:”

The notion of good and end correspond to diverse movements of the will and represent diverse dimensions of a human act in the sense that the good can give rise to an act when it motivates the will, while an end gives the ontological structure to an act when it is intended by the will.<sup>115</sup>

### **The Blessings of Marriage in *Casti Connubii***<sup>116</sup>

The teaching of Pope Pius XI on marriage, particularly as contained in *Casti Connubii*, is based on the thought of St. Augustine and St. Thomas. Pope Pius XI specifies the blessings of marriage according to Augustine as offspring, conjugal fidelity, and the sacrament.<sup>117</sup> Pius XI cites the teaching of St. Thomas in order to emphasize the dignity of Christian marriage and the impossibility of separating the three goods. If the intention for *proles* and *fides* is not expressed in the exchange of consent, then the marriage is invalid and the *sacramentum* nonexistent.<sup>118</sup>

Pope Pius XI teaches that *proles* holds first place in terms of the essentials of marriage.<sup>119</sup> Consistent with Augustine and Thomas, Pius XI describes *proles* as including the begetting and education of children. Yet, Pius XI also writes that children are a great gift of God in which spouses cooperate in their procreation.<sup>120</sup>

The good of *fides* holds second place for Pope Pius XI. Conjugal fidelity demands the complete unity of matrimony as laid down in the beginning by the Creator and fully restored by Christ. This unity refers not only to external acts in the union of one man and one woman but also their willful thoughts and desires. Both adultery and lust are condemned. Exclusivity and permanence (until one spouse dies) are confirmed. Husband and wife are called to love each

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<sup>114</sup> Asci, 231.

<sup>115</sup> Ibid., 232.

<sup>116</sup> The word *bona* is translated as blessings rather than as goods.

<sup>117</sup> *Casti Connubii*, 543, §10.

<sup>118</sup> Ibid., 541-542, §6.

<sup>119</sup> Ibid., 543, §11.

<sup>120</sup> Ibid., 544-546, §12-16.

other as Christ loves the Church.<sup>121</sup>

Asci, referring to de Haro, explains two reasons for the primacy of *proles* in *Casti Connubii*. First, marriage's ordination to *proles* determines the characteristics and activities proper to marriage in a way that the unity of spouses does not. Pope Pius XI's naming *proles* in first place and *fides* in second place recognizes their different metaphysical relationships to marriage.<sup>122</sup> Second, the grandeur of the human person and his final end, sharing in the life of the Trinity for eternity, suggests the primacy of procreation. Marriage concludes with the death of one of the spouses while procreation results in an immortal soul.<sup>123</sup> Even though *proles* holds first place, *fides* is not to be considered secondary.<sup>124</sup>

Pope Pius XI also expounds upon the good of *sacramentum*. After referring to Augustine, Pius XI argues that even in non-sacramental marriages or in non-consummated sacramental marriages, the marriage bond is considered indissoluble except in rare cases.<sup>125</sup> When treating the benefits of indissolubility, Pius XI lists a variety of aspects of conjugal life that are more stable and secure. Stable marriages promote virtuous life and habits of integrity. Family and society also benefit from stable marriages.<sup>126</sup>

Even though Pius XI writes at length about the blessings of marriage, his central theme deals more directly with the integral vision of man. From the outset he calls attention to the perfection of the divine plan for marriage and family:

How great is the dignity of chaste wedlock, Venerable Brethren, may be judged best from this that Christ Our Lord, Son of the Eternal Father, having assumed the nature of fallen man, not only, with His loving desire of compassing the redemption of our race, ordained it in an especial manner as the principle and

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<sup>121</sup> Ibid., 546-548, §20-23.

<sup>122</sup> Asci, 32-33.

<sup>123</sup> Ibid., 31.

<sup>124</sup> De Haro, 123.

<sup>125</sup> *Casti Connubii*, 551-552, §34-35.

<sup>126</sup> Ibid., 553-554, §37.

foundation of domestic society and therefore of all human intercourse, but also raised it to the rank of a truly and great sacrament of the New Law, restored it to the original purity of its divine institution, and accordingly entrusted all its discipline and care to His spouse the Church.<sup>127</sup>

In order for the fruits of marriage to be obtained, Pius XI maintains that the intellect be illumined with the truth and the will strengthened by grace. Then all the ways of thinking and acting will be in conformity with the law of Christ so that families may obtain true peace and happiness.<sup>128</sup>

Pius XI's purpose for writing *Casti Connubii* is to speak to the whole Church and the whole human race about the nature and dignity of Christian marriage. He writes about the advantages and benefits of marriage, the errors and vices opposed to it, and the remedies to be applied.<sup>129</sup>

From the perspective of persons preparing to choose a marriage partner, Pius XI gives several recommendations pointing to an integral vision of man. They should consider God, the Church, themselves, their partner, children to come, and society. They should pray for assistance and exercise prudence so as to avoid lust and avarice and to love truly and nobly. They should also consult their parents as well.<sup>130</sup> Pope Pius XI concludes *Casti Connubii* with an extended invocation of the Trinity for people to put into practice what was expounded concerning Christian marriage.<sup>131</sup>

### **The Holiness of Marriage in *Gaudium et Spes***

Ramón García de Haro points out that the Second Vatican Council insisted in *Dei Verbum*<sup>132</sup> on the Council's continuity with Sacred Tradition, especially the Councils of Trent

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<sup>127</sup> Ibid., 539, §1.

<sup>128</sup> Ibid., 539-540, §2.

<sup>129</sup> Ibid., 540, §4.

<sup>130</sup> Ibid., 585-586, §115.

<sup>131</sup> Ibid., 591-592, §129.

<sup>132</sup> Second Vatican Council, "*Dei Verbum*," (Dogmatic Constitution on Divine Revelation, 18 November 1965), AAS 58, no. 12 (5 November 1966): 817, §1.

and Vatican I.<sup>133</sup> In *Gaudium et Spes*, the Council Fathers base their teaching on marriage on Sacred Scripture, the thought of St. Augustine, St. Thomas, the teaching of *Casti Connubii*, and two addresses of Pope Pius XII.<sup>134</sup>

De Haro acknowledges that the Council Fathers often sought to translate technical language into more pastoral terms.<sup>135</sup> Asci clarifies that the language is not juridical. Neither is it metaphysical in the sense of referring to intrinsic structures or primary and secondary ends. The “clearer light”<sup>136</sup> in which the teaching of marriage is presented is in accord with the pastoral nature of the document. Even so, the traditional teaching of marriage is present whether in technical or more accessible language.<sup>137</sup>

Asci identifies the most disputed teaching on marriage in *Gaudium et Spes* as the primacy of procreation among the ends of marriage.<sup>138</sup> Some theologians reject the hierarchy of ends because *Gaudium et Spes* does not explicitly discuss the hierarchy of ends. However, St. Augustine, St. Thomas Aquinas, and *Casti Connubii*, which all hold a hierarchy of ends, are cited in *Gaudium et Spes* §48. The Council Fathers use language compatible with the hierarchy of ends when they write, “Marriage and conjugal love are by their nature ordained toward the begetting and educating of children. Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents.”<sup>139</sup> Similarly, they write, “By their very nature, the institution of matrimony itself and conjugal love are ordained for the procreation and education of children, and find in them their ultimate crown.”<sup>140</sup>

The Council Fathers recognize that “Marriage, to be sure, is not instituted solely for

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<sup>133</sup> De Haro, 197.

<sup>134</sup> *Ibid.*, 198.

<sup>135</sup> *Ibid.*, 197.

<sup>136</sup> *Gaudium et Spes*, 1067, §47.

<sup>137</sup> Asci, 67.

<sup>138</sup> *Ibid.*, 68-70.

<sup>139</sup> *Gaudium et Spes*, 1070-1071, §50.

<sup>140</sup> *Ibid.*, 1068, §48.

procreation; rather, its very nature as an unbreakable compact between persons, and the welfare of the children, both demand that the mutual love of the spouses be embodied in a rightly ordered manner, that it grow and ripen.”<sup>141</sup> Such a description of *proles* and *fides* is at least not opposed to Augustine’s description in *De Bono Coniugali* in which he argued that *proles* was primary while *fides* was still good.<sup>142</sup>

Besides being at least not opposed to the traditional teaching on marriage, the Council Fathers sought to deepen the doctrine of marriage. First they recognized the structure of marriage, “The intimate partnership of married life and love has been established by the Creator and qualified by His laws, and is rooted in the conjugal covenant of irrevocable personal consent.”<sup>143</sup> Then *Gaudium et Spes* teaches that the universal call to holiness applies to married people as well<sup>144</sup> and is integral to their whole lives:

Christian spouses have a special sacrament by which they are fortified and receive a kind of consecration in the duties and dignity of their state.<sup>145</sup> By virtue of this sacrament, as spouses fulfill their conjugal and family obligation, they are penetrated with the spirit of Christ, which suffuses their whole lives with faith, hope and charity. Thus they increasingly advance the perfection of their own personalities, as well as their mutual sanctification, and hence contribute jointly to the glory of God.<sup>146</sup>

Thus marriage was not only created by God, but God gives married couples the grace to be holy and live married lives fully. He strengthens spouses so that they can love truly. This true love of husband and wife is

an eminently human one since it is directed from one person to another through an affection of the will; it involves the good of the whole person, and therefore can enrich the expressions of body and mind with a unique dignity, ennobling these expressions as special ingredients and signs of the friendship distinctive of

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<sup>141</sup> Ibid., 1071-1072, §50.

<sup>142</sup> See the section on “The Goods of Marriage in St. Augustine” above.

<sup>143</sup> *Gaudium et Spes*, 1067, §48.

<sup>144</sup> De Haro, 217.

<sup>145</sup> *Casti Connubii*, 583, §110.

<sup>146</sup> *Gaudium et Spes*, 1068, §48.

marriage. This love God has judged worthy of special gifts, healing, perfecting and exalting gifts of grace and of charity. Such love, merging the human with the divine, leads the spouses to a free and mutual gift of themselves, a gift providing itself by gentle affection and by deed; such love pervades the whole of their lives....<sup>147</sup>

In summary, God created man, male and female, in His image. God created and dignified the special friendship of marriage. He empowers husband and wife with special gifts so that their whole lives can be made holy if they cooperate. Perfected by grace and after the model of the Trinity, spouses can make a total gift of self. This total and integral condition of the couple impacts others: “The well-being of the individual person and of human and Christian society is intimately linked with the healthy condition of that community produced by marriage and family.”<sup>148</sup>

### **Goods, Ends, and Meanings of Marriage**

While *Gaudium et Spes* deepens the Church’s teaching on marriage, it flows from previous teaching. Referring to St. Augustine and St. Thomas Aquinas, the Council Fathers recognize that God created marriage and endowed it with various benefits (goods) and purposes (ends).<sup>149</sup> Augustine, Thomas, and *Casti Connubii* taught that the primary end of marriage is *proles*. *Gaudium et Spes* adds that both the institution of marriage and conjugal love are ordained to the procreation and education of children.<sup>150</sup> De Haro describes conjugal love as the form or life-giving principle of marriage.<sup>151</sup> Citing *Casti Connubii*, the Council Fathers recognize that the good of *fides* is characterized by oneness. Through their union, the spouses experience the

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<sup>147</sup> Ibid., 1069-1070, §49.

<sup>148</sup> Ibid., 1067, §47.

<sup>149</sup> Ibid., 1068, §48.

<sup>150</sup> Ibid.

<sup>151</sup> De Haro, 250.

meaning of their oneness and grow more perfectly one day by day.<sup>152</sup> *Gaudium et Spes* then recognizes the abundant blessings Christ bestowed upon marriage by raising it to a sacrament. Not only is marriage based on the model of the love of Christ and the Church, but this fountain of love supplies the spouses with the ability to love each other as Christ loves the Church.<sup>153</sup>

*Gaudium et Spes* reiterates the Church's teaching regarding the inseparability of *proles* and *fides*, that contraception is immoral.<sup>154</sup> The statement references *Casti Connubii*, Pope Pius XII's 29 October 1951 "Address to Italian Association of Catholic Midwives," and Pope Paul VI's 23 June 1964 "Address to the Sacred College of Cardinals." It did not cite Pope Pius XII's 12 September 1958 "Address to the Seventh International Hematological Congress in Rome" which rejected the licit use of pills to impede ovulation except when the Principle of Double Effect applies.<sup>155</sup> This was the question Pope Paul VI reserved to himself and not contraception in general.<sup>156</sup>

In *Humanae Vitae*, Pope Paul VI concluded that the chemical means of impeding ovulation was indeed contraception and thus not permitted.<sup>157</sup> He further taught, "The Church, nevertheless, in urging men to the observance of the precepts of the natural law, which it interprets by its constant doctrine, teaches that each and every marital act must of necessity retain its intrinsic relationship to the procreation of human life."<sup>158</sup> Paul VI discusses the two inseparable "aspects" or "meanings" of union and procreation.<sup>159</sup> The two meanings are inherent in the conjugal act. The unbreakable connection between them was established by God. If both

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<sup>152</sup> *Gaudium et Spes*, 1068, §48.

<sup>153</sup> *Ibid.*

<sup>154</sup> *Ibid.*, 1072-1073, §51.

<sup>155</sup> Pope Pius XII, "Address to the Seventh International Hematological Congress in Rome," (12 September 1958), AAS 50, no. 15 (4 October 1958): 734-735. Translated in *The Pope Speaks* 6, no. 4 (Autumn 1960): 395.

<sup>156</sup> De Haro, 256.

<sup>157</sup> *Humanae Vitae*, 490, §14.

<sup>158</sup> *Ibid.*, 488, §11.

<sup>159</sup> *Ibid.*, 488-489, §12.

meanings are preserved, then the conjugal act fosters true mutual love which is ordained to the mission of parenthood.<sup>160</sup> In describing *proles* and *fides*, Paul VI does not primarily use terms like goods, ends, blessings, or purposes. Rather, he describes *proles* and *fides* as the essential aspects and meanings of the conjugal act. The objective term “aspect” and the subjective term “meaning” indicate diverse approaches. “Aspect” refers to the intrinsic structure of the conjugal act while “meaning” refers to the level of human awareness.<sup>161</sup> Paul VI builds upon the teaching on marriage by introducing the term “meaning.” The use of “meaning” is in harmony with the personalist approach to the human person in the Second Vatican Council.

## Conclusion

In the General Audience two days after the release of *Humanae Vitae*, Pope Paul VI expressed his feelings that filled him during the four years of study and planning that went into the encyclical.<sup>162</sup> Paul VI explained that he followed the personalistic conception characteristic of the Second Vatican Council’s teaching on marriage, giving love the preeminent position that rightly belongs to it in a subjective evaluation of marriage.<sup>163</sup> In the first paragraph of his address, Paul VI states that *Humanae Vitae* is a positive presentation on conjugal morality within the integral vision of man. He calls for the magisterium to return to this vast field of conjugal, family, and social life of man with a ground plan that is broader, more organized, and more systematic.<sup>164</sup> Such a call for further development would be later answered by Pope John Paul II.

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<sup>160</sup> Ibid.

<sup>161</sup> Ascii, 96.

<sup>162</sup> Paul VI, “The Genesis of *Humanae Vitae*,” 528, 34.

<sup>163</sup> Ibid., 529, 35-36.

<sup>164</sup> Ibid., 527, 33.

## CHAPTER 3

### HOW THE GOODS OF MARRIAGE RELATE TO THE INTEGRAL VISION OF MAN BASED ON THE MAGISTERIUM OF POPE JOHN PAUL II

#### Introduction

Before he was elevated to the papacy, Cardinal Karol Wojtyła was already involved with *Humanae Vitae*. His contributions point forward to his work as Pope John Paul II. A few of those contributions will be noted as an introduction to John Paul II's treatment of *Humanae Vitae* especially in *Theology of the Body*, *Familiaris Consortio*, and the "Letter to Families." Emphasis will be placed upon how the goods of marriage relate to the integral vision of man.

In 1960, Archbishop Wojtyła published *Love and Responsibility*, a treatise that presented a unified theory of sex and procreation.<sup>165</sup> Wojtyła's point of departure was the lived experience of personal subjectivity and St. John of the Cross's triangle: love is a gift of self, spousal love is the paradigmatic gift of self, and the Trinity is the archetype of such gift.<sup>166</sup> Pope Paul VI read *Love and Responsibility* while waiting for the report from the Papal Commission. When Paul VI wrote *Humanae Vitae*, much of Wojtyła's thinking appeared and gave the encyclical an original and positive content rather than a mere restatement of traditional Catholic teaching.<sup>167</sup>

Archbishop Wojtyła was named to the Commission for the fifth session but declined to attend out of a sense of solidarity with Cardinal Stefan Wyszyński, the Polish primate who had

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<sup>165</sup> Paul Johnson, *Pope John Paul II and the Catholic Restoration* (New York: St. Martin's Press, 1981), 32-33.

<sup>166</sup> Michael Waldstein, "Introduction," *TOB*, 94.

<sup>167</sup> Johnson, 32-33.

been denied a travel visa by the Polish government.<sup>168</sup> McClory asks what would have happened if Wojtyła had attended. According to McClory, Wojtyła might have learned from the couples and been swayed by their testimony.<sup>169</sup> Rather, Rev. Bernard Häring, C.Ss.R. might have had some competition from the magnetic Archbishop Wojtyła. Perhaps, the traditional Church teaching on the regulation of birth would have been more appealing in the personalist language of the future Pope. Even though Archbishop Wojtyła was absent from the Commission, he may have influenced Pope Paul VI's thinking through written communications.<sup>170</sup>

Cardinal Wojtyła's 1969 paper reads like a response to the Commission's report.<sup>171</sup> He opens "The Truth of the Encyclical *Humanae Vitae*" with the example of Ghandi who concluded through reason, through the law written in his heart, that "one must act primarily through interior force, in the mastery of oneself, that is through self-control" with respect to the regulation of birth.<sup>172</sup> Wojtyła writes that Pope Paul VI considered a variety of aspects but did not want an emphasis on any partial aspect to destroy the correct hierarchy of values. The point of departure ought to be the integral vision of man and his vocation.<sup>173</sup>

### **"All the Aspects of This Complex Subject"**<sup>174</sup>

While Pope John Paul II heeded Pope Paul VI's invitation for a more developed treatment of marriage, family, and society, he also recognized the need for even greater development. In *Familiaris Consortio*, John Paul II called upon theologians to assist the Magisterium in addressing the transmission of life in a responsible way so that doubt and error

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<sup>168</sup> McClory, 97.

<sup>169</sup> Ibid., 168.

<sup>170</sup> Smith, "*Humanae Vitae*": *A Generation Later*, 12.

<sup>171</sup> Ibid.

<sup>172</sup> Cardinal Karol Wojtyła, "The Truth of the Encyclical *Humanae Vitae*," *L'Osservatore Romano: Weekly Edition in English* 2, no. 3 (16 January 1969): 6.

<sup>173</sup> Ibid., 11.

<sup>174</sup> *Humanae Vitae*, 484, §5.

would not obscure the integral truth about the human person. He recognized the many complex problems couples face and the serious problem of population growth in many parts of the world. The Pope specifically asks theologians to illustrate more clearly the biblical foundations, the ethical grounds, and the personalistic reasons behind the Church's teaching regarding the regulation of birth.<sup>175</sup>

Pope John Paul II renewed this appeal at the end of his catecheses on the *Theology of the Body*. He offered the *Theology of the Body*, alternately called "Redemption of the Body and the Sacramentality of Marriage," as an extensive commentary on the doctrine contained in *Humanae Vitae*.<sup>176</sup> He recognizes Pope Paul VI's emphasis on the possibility of a deepening explanation of the Christian truth in this area.<sup>177</sup> John Paul II states that *Familiaris Consortio* asks theologians to both formulate questions and search for appropriate answers concentrating on the biblical and personalistic aspects. *Familiaris Consortio* also indicates the course of development of the theology of the body and its progressive completion and deepening.<sup>178</sup>

Pope John Paul II teaches that the Church is both Teacher and Mother. She recognizes the difficulties of couples and at the same time there can be no true contradiction between divine law on transmitting life and the fostering of authentic married love.<sup>179</sup> The Church's teaching is seen as real and wise when a courageous effort is made to "uphold all the human conditions – psychological, moral and spiritual – indispensable for understanding and living the moral value and norm."<sup>180</sup>

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<sup>175</sup> *Familiaris Consortio*, 117-118, §31.

<sup>176</sup> *TOB*, 660-661, 133:2.

<sup>177</sup> See Paul VI, "The Genesis of *Humanae Vitae*," 527, 33.

<sup>178</sup> *TOB* 661, 133:2.

<sup>179</sup> *Familiaris Consortio*, 121, §33:4. See *Gaudium et Spes*, 1072, §51.

<sup>180</sup> *Familiaris Consortio*, 121, §33:5.

## Foundation for the Teaching on Marriage and Family

The basis for Pope John Paul II's teaching on many topics including the regulation of birth is that Christ reveals man to himself and man finds himself in the gift of self.<sup>181</sup> No conciliar text has been more frequently quoted by Pope John Paul II than *Gaudium et Spes* §22.<sup>182</sup>

The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come, namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear.<sup>183</sup>

In his first encyclical, *Redemptor Hominis*, the Pope gives his most detailed exposition of Christ's revealing of man:<sup>184</sup>

The man who wishes to understand himself thoroughly – and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being – he must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter into him with all his own self, he must "appropriate" and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself.<sup>185</sup>

The Pope's interpretation of *Gaudium et Spes* §22 shows that Christ's revelation of man and his most high calling take place by participation in the mystery. "Man receives a fuller understanding of himself when he 'assimilates' the reality of the Incarnation and Redemption in himself."<sup>186</sup> By implication man's own brilliant and clinical analysis of all the aspects of man's situation is not sufficient. "[W]e can find the answer to the mystery of ourselves only in

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<sup>181</sup> See *Gaudium et Spes* 1042, §22 and 1045, §24.

<sup>182</sup> John Saward, *Christ Is the Answer: The Christ-Centered Teaching of Pope John Paul II* (New York: Alba House, 1995), 75.

<sup>183</sup> *Gaudium et Spes*, 1042, §22.

<sup>184</sup> Saward, 76.

<sup>185</sup> Pope John Paul II, "Redemptor Hominis," (encyclical, 4 March 1979), AAS 71, no. 4 (15 March 1979): 274, §10.

<sup>186</sup> Ascii, 124.

Christ.”<sup>187</sup> In particular, the unity of body and soul, that man is a spiritualized body, is evident by the Word made flesh who reveals man to himself.<sup>188</sup>

Pope John Paul II connects responsible parenthood with *Humanae Vitae*, *Gaudium et Spes* §22:1 and §24:3 in his “Letter to Families” where he writes:

It was precisely these extremely important questions which led Pope Paul VI to publish the Encyclical *Humanae Vitae*. The foundations of the Church's doctrine concerning responsible fatherhood and motherhood are exceptionally broad and secure. *The Council demonstrates this above all in its teaching on man*, when it affirms that he is "the only creature on earth which God willed for itself," and that he cannot "fully find himself except through a sincere gift of himself." This is so because he has been created in the image and likeness of God and redeemed by the only – begotten Son of the Father, who became man for us and for our salvation.<sup>189</sup>

The teaching of *Humanae Vitae*, and the teaching it depends upon, sets the agenda from the beginning of the *Theology of the Body* even though Pope John Paul II explicitly discusses Pope Paul VI’s encyclical in the last fifteen catecheses.<sup>190</sup>

### **God’s Design: Human Love in the Divine Plan<sup>191</sup>**

In his last catechesis of the *Theology of the Body*, Pope John Paul II gave another alternate title to the whole of the catecheses: “Human Love in the Divine Plan.”<sup>192</sup> In several documents the Pope identifies God’s plan and man’s participation in it. In *Familiaris Consortio* the Pope recognizes that when a couple attempts to separate the two meanings of the conjugal act via contraception, they act as arbiters of the divine plan. When they remain open to the transmission of life and respect the inseparable connection between the unitive and procreative

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<sup>187</sup> Rev. Ronald D. Lawler, O.F.M. Cap., *The Christian Personalism of John Paul II* (Chicago: Franciscan Herald Press, 1982), 86.

<sup>188</sup> Pope John Paul II, “Letter to Families,” (2 February 1994), AAS 86, no. 11 (7 November 1994): 913, §19:10. Hereafter, “Letter to Families,” page, section:paragraph.

<sup>189</sup> *Ibid.*, 888, §12:8.

<sup>190</sup> Waldstein, “Introduction,” *TOB*, 99.

<sup>191</sup> *TOB*, 659, 133:1.

<sup>192</sup> *Ibid.*

meanings, they act as ministers of God's plan.<sup>193</sup> In *Evangelium Vitae*, John Paul II notes that when all reference to God is removed, then nature is reduced from “*mater*” to matter and is subjected to every kind of manipulation. This kind of thinking leads to the rejection of the truth of creation and the “plan of God for life which must be respected.”<sup>194</sup>

Even though the family originates in the love of man and woman, it ultimately derives from the mystery of God.<sup>195</sup> “God created man in His own image and likeness: calling him to existence *through love*, He called him at the same time *for love*.”<sup>196</sup> The conjugal union of husband and wife is realized in a truly human way only if it is an integral part of the love by which a man and woman commit themselves totally to one another until death. The institution of marriage is an interior requirement of the covenant of conjugal love which is publicly affirmed as unique and exclusive, in order to live in complete fidelity to the plan of God, the Creator.<sup>197</sup> In the *Theology of the Body*, John Paul II elucidates the goodness of nature and the Trinitarian paradigm of personhood. “To be a human person is to live as a body that offers a rich natural expression for the gift of self in spousal love.”<sup>198</sup>

### **The Goods and Ends of Marriage in Pope John Paul II**

Referring to the Second Vatican Council and *Humanae Vitae*'s treatment of the difficulties of concrete life, Pope John Paul II points out the underlying pastoral concern for the “*one and only true good*” of man which consists in putting the divine plan into practice.<sup>199</sup>

Referring to *Gaudium et Spes* §47 and Matthew 19:4, John Paul II teaches:

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<sup>193</sup> *Familiaris Consortio*, 119, §32:4-5.

<sup>194</sup> Pope John Paul II, “*Evangelium Vitae*,” (encyclical, 25 March 1995), *AAS* 87, no. 5 (2 May 1995): 425-426, §22.

<sup>195</sup> “Letter to Families,” 877, §8:2.

<sup>196</sup> *Familiaris Consortio*, 91, §11:1.

<sup>197</sup> *Ibid.*, 92-93, §11:5, 7.

<sup>198</sup> Waldstein, “Introduction,” *TOB*, 95.

<sup>199</sup> *TOB*, 625, 120:6.

Willed by God in the very act of creation, marriage and the family are interiorly ordained to fulfillment in Christ and have need of His graces in order to be healed from the wounds of sin and restored to their “beginning,” that is, to full understanding and the full realization of God’s plan.<sup>200</sup>

Later in *Familiaris Consortio*, John Paul II refers to *Gaudium et Spes* §50 and writes that marriage and conjugal love, according to the plan of God, are ordained to the procreation and education of children in whom they find their crowning.<sup>201</sup> The Pope later writes that the fundamental task of the family is to serve life. The transmission by procreation of the divine image from person to person actualizes in history the original blessing of the Creator.<sup>202</sup> John Paul II connects the sacrament of marriage with the education of children by arguing that attentiveness to the mission received in the sacrament of marriage will help Christian parents place themselves at the service of their children’s education.<sup>203</sup>

While Pope John Paul II rarely uses the terminology of “ends” of marriage, he clearly does do so in at least two places. He refers to procreation as the essential end of marriage in the 35<sup>th</sup> catechesis on the *Theology of the Body*.<sup>204</sup> Toward the end of the catecheses, Pope John Paul II relates conjugal love and the ends and meanings of marriage:

According to the traditional language, love, as a superior “power,” coordinates the acts of the persons, of the husband and wife, *in the area of the ends of marriage*. Although, in approaching the issue, neither the conciliar constitution nor the encyclical use the language that was at one time customary, they nevertheless speak about that to which the traditional expressions refer.

As a higher power that man and woman receive from God together with the particular “consecration” of the sacrament of Marriage, love involves a right *coordination* of the ends according to which – in the Church’s traditional teaching – *the moral* (or rather “theological and moral”) *order* of the life of the spouses *is constituted*.

The teaching of *Gaudium et Spes* as well as that of *Humanae Vitae* clarifies the same moral order in reference to love, understood as a superior power

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<sup>200</sup> *Familiaris Consortio*, 83, §3:3.

<sup>201</sup> *Ibid.*, 96, §14:1.

<sup>202</sup> *Ibid.*, 114, §28:2.

<sup>203</sup> *Ibid.*, 129, §38:2.

<sup>204</sup> *TOB*, 268, 35:2.

that gives *adequate content and value* to conjugal acts *according to the truth* of the two meanings, the unitive and the procreative, in reverence for their inseparability.

In this renewed orientation, the traditional teaching on the ends of marriage (and on their hierarchy) is confirmed and at the same time deepened from the point of view of the interior life of the spouses, of conjugal and familial spirituality.<sup>205</sup>

Upholding the traditional teaching on goods and ends of marriage, the Pope goes deeper. He treats not only the objective truth but also the subjective. In his “Letter to Families,” John Paul II characterizes the goods of marriage using subjective language. The spouses join in a one flesh union, a covenant raised by Christ to a sacrament. Their unity opens them towards a new life. The parents themselves are asked in the marriage rite if they will accept children lovingly from God and bring them up according to the law of Christ and the Church. The parents are called to cooperate with God in giving life to new human beings.<sup>206</sup>

Pope John Paul II’s works regarding marriage and family are not meant merely to characterize the objective or subjective truths. They are also meant to teach and inspire growth in virtue and practice according to the divine plan. Before people can embrace the goods of marriage and do good, they need to see the good. “Vision precedes and shapes character.... [W]e need to see and be attracted to the beauty of the good before being moved to pursue it and make it our own.”<sup>207</sup> Pope John Paul II preached the gospel message, offering a fuller vision of the good that it provides.

### **Integral Vision of Man<sup>208</sup>**

In Pope John Paul II’s “Letter to Families,” the struggle between the civilization of love

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<sup>205</sup> Ibid., 642-643, 127:3.

<sup>206</sup> “Letter to Families,” 877-878, §8:4-5.

<sup>207</sup> John S. Grabowski, *Sex and Virtue: An Introduction to Sexual Ethics* (Washington, D.C.: The Catholic University of America Press, 2003), 156.

<sup>208</sup> See *Humanae Vitae*, 485, §7.

and its opposites is recognized. The Pope states that what is needed is for societies and families to “seek their solid foundation in a correct vision of man and of everything which determines the full ‘realization’ of his humanity.”<sup>209</sup> Referring to *Humanae Vitae* §7, John Paul II recognizes that the integral vision of man can be easily rejected and replaced by many partial conceptions. Christ’s answer to the Pharisees’ question in Mathew 19 was an integral vision of man built from the “beginning.” The questions connected with marriage and procreation can only be adequately answered with an integral vision of man.<sup>210</sup>

One important aspect of this integral vision of man is the unity of body and soul. “Man is a subject not only by his self-consciousness and by self-determination, but also based on his own body.”<sup>211</sup> In *Veritatis Splendor*, John Paul II states that “The person, including the body, is completely entrusted to himself, and it is in the unity of body and soul that the person is the subject of his own moral acts.”<sup>212</sup> In a homily in Brazil, the Pope discussed the wonderful union of body and soul as a decisive innovation in the process of creation. He connected the union of body and soul with conjugal union:

The intellect and will, knowledge and love – all this enters into the visible cosmos at the very moment of man’s creation. It enters it showing, from the beginning, the compenetration of the life of the body with the life of the soul. Thus man leaves his father and mother, and is joined to his wife, to become one flesh; however this conjugal union is rooted at the same time in knowledge and love, that is, in the spiritual dimension.<sup>213</sup>

## Conclusion

Pope John Paul II identified his catecheses on the *Theology of the Body* as a “rereading of

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<sup>209</sup> “Letter to Families,” 894-895, §14:6.

<sup>210</sup> *TOB*, 220, 23:3.

<sup>211</sup> *Ibid.*, 154, 7:2.

<sup>212</sup> Pope John Paul II, “*Veritatis Splendor*,” (encyclical, 6 August 1993), *AAS* 85, no. 12 (9 December 1993): 1172, §48:3.

<sup>213</sup> Pope John Paul II, “Families, God Calls You to Holiness!,” (homily, 5 October 1997), *L’Osservatore Romano: Weekly Edition in English* 30, no. 41 (8 October 1997): 2, §3.

*Humanae Vitae*.”<sup>214</sup> Michael Waldstein asks, “Why does *Humanae Vitae* have such great importance for John Paul II that he dedicates his most carefully and profoundly elaborated work to it?”<sup>215</sup> Waldstein later concludes that the purpose of the *Theology of the Body* is to defend the body against the Cartesian body/soul dualism. The *Theology of the Body* shows the divine plan for human spousal love. God’s plan is imprinted deeply within the bodily nature of the person as a language of self-giving and fruitfulness.<sup>216</sup> The compenetration of body and soul in the person parallels the one flesh union of husband and wife. An integral vision of man is needed to understand both realities.

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<sup>214</sup> *TOB*, 622, 119:5

<sup>215</sup> Waldstein, “Introduction,” *TOB*, 100.

<sup>216</sup> *Ibid.*, 105.

## CONCLUSION

### THE NUPTIAL MYSTERY

The gift of self involves the whole human being who is a unity of body and soul. This unity of the human being is the basis for the intimate link between the meanings of the conjugal act. When spouses consummate their marriage, they mutually express their total gift of self. They discover who they are,<sup>217</sup> who Christ reveals them to be.<sup>218</sup> Included in the total gift of self is one's fertility, the couple's openness to the gift of life.<sup>219</sup> If one's fertility is held back, the spouse is not giving himself or herself totally to the other spouse.

When procreation is rejected, sexuality and love are adversely affected. "Breaking the 'circumincision' of love, sexuality, and procreation leads, thus, to reducing procreation to mechanical reproduction, love to the search for an androgynous phantom, and condemns the 'I' itself to narcissism."<sup>220</sup> Asking what the child brings to the family and to the spousal relationship assists in understanding the integral vision of man by considering "who" is involved rather than only considering "what." The child inspires the parents to make joyful sacrifices, to give of themselves for the procreation and education of the child. The parents unite ever more closely. They are less inclined to selfish egoism.<sup>221</sup> The child inspires the spouses to love each other ever

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<sup>217</sup> See *Gaudium et Spes*, 1045, §24:3.

<sup>218</sup> See *Gaudium et Spes*, 1042, §22:1.

<sup>219</sup> *Familiaris Consortio*, 118-119, §32:3.

<sup>220</sup> Angelo Cardinal Scola, *The Nuptial Mystery*, trans. Michelle K. Borrás (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2005), 130.

<sup>221</sup> *Ibid.*, 126, footnote 60.

more intimately and deeply. This circumincession of love, sexuality, and procreation allows the spouses to penetrate ever more deeply into the nuptial mystery created by God and given as gift and as a means to love God and neighbor more deeply.

Church teaching on the inseparability of the unitive and procreative meanings of the conjugal act is a defense of the personalistic dignity of human love and procreation.<sup>222</sup> When spouses contracept, they strip the conjugal act of the complete gift of self. They degrade the conjugal act so that it ceases to be an act of love.

The conjugal act as experienced is deeply personal and rich in meaning. Self-gift and fruitfulness are rooted in the very nature of the body, and therefore in the very nature of the person.<sup>223</sup> The traditional teaching of the Church emphasized the goodness of marriage, and in particular, the goods of *proles*, *fides*, and *sacramentum*. By the 20<sup>th</sup> century magisterial teaching increasingly considered also the subjective aspects of marriage.

In her teaching, especially with *Humanae Vitae* and the magisterial teaching of Pope John Paul II, the Church has offered considerable defense of the truths of procreation. A defense of the truth was not sufficient for the Papal Commission. Several members of the Commission did not see how real people could live the truth. So, they wondered if the truth was something different. With God, living the truth is possible. God provides the grace necessary to make the total gift of self in accord with His divine plan.

In the Eucharist, Christ the Bridegroom gives himself to the Bride, involving her in the dynamic of the sacrificial gift, to the praise and glory of God. . . . Acts of conjugal love . . . are called to be rooted in the Eucharist, in order to be manifestations and actualizations of Christ's love for his Church: an integral gift of self, without reserve, which always implies body and soul and which must necessarily remain open to the fruitfulness of a communication of life as the superabundance of love.<sup>224</sup>

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<sup>222</sup> Ibid., 358.

<sup>223</sup> Waldstein, "Introduction," *TOB*, 104.

<sup>224</sup> Scola, 370.

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