

A STUDY GUIDE TO
HUMANAE
VITAE
OF HUMAN LIFE

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On the 40th Anniversary of the Encyclical
July 25, 1968 – July 25, 2008

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FOREWORD



A Study Guide to Humanae Vitae
Fr. Frank Pavone, M.E.V.
National Director, Priests for Life

Forty years is not a long time in Church history. Indeed, we are still living in the moment of *Humanae Vitae* (issued on July 25, 1968), and of the challenge it presents to the world.

Humanae Vitae does not identify the key problem of our day in the realm of sex or birth or “the pill,” but rather in the myth that we can be God. Pope Paul writes at the beginning of the document, “*But the most remarkable development of all is to be seen in man’s stupendous progress in the domination and rational organization of the forces of nature to the point that he is endeavoring to extend this control over every aspect of his own life -- over his body, over his mind and emotions, over his social life, and even over the laws that regulate the transmission of life*” (n.2).

The Pope here is painting a wider vision of the problem. We think everything belongs to us, but the reality is that we belong to God. “*Humanae Vitae*” means “*Of human life.*” Human life came from God, belongs to God, and goes back to God. “*You are not your own,*” St. Paul declares. “*You have been bought, and at a price*” (1 Cor. 6:19-20). Sex and having children are aspects of a whole cluster of realities that make up our lives and activities. We suffer from the illusion that all

of these activities belong to us. “This is my life, my body, my choice.”

The problem we face is not that our society is obsessed with sex. Rather, it is *afraid* of it-- afraid of the total reality and power of what it represents, where it comes from, and where it leads. Sex properly understood requires that we acknowledge God who made it. More than that, sex can never be separated from its purpose: to insert us into this immense, powerful movement of life and love that started when God said “*Let there be light*” (Genesis 1:3) and culminates when the Spirit and the Bride say “*Come, Lord Jesus!*” (Revelation 22:17).

Sexual activity *means so much* that it is wrong to diminish its message or deny its full reality: it belongs in the context of committed love (sealed by marriage) and openness to life precisely because this is the only context great enough to hold its message and reflect the greater reality to which the gift of sexuality points us and to which it commits us.

This is a reality that is bigger than all of us. It is the self-giving which starts in the Trinity, and is revealed in a startling way on the Cross, and then challenges each of us in our daily interaction with others, with God, and with our own eternal destiny. It is so real and so big that it is scary. That’s why so many today are afraid of the full reality and meaning of sex. That’s why Pope Paul VI wrote *Humanae Vitae*.

That is also why our Priests for Life pastoral team wrote this *Study Guide*. We have also established a special website, www.HumanaeVitae40.com, to promote the teachings of this document. It is our daily prayer that this effort will lead many believers to understand, embrace, and proclaim the beautiful truth *of human life*.

INTRODUCTION TO THE STUDY GUIDE



James J. Pinto, Jr., M.E.V.
Editor: *A Study Guide to Humanae Vitae*

This **Study Guide** will be most effective if one first thoroughly familiarizes himself with its content and layout. Review the **table of contents** (p.3) and the location of each section listed. The Study Guide is to be used by an individual or group as a side by side companion with the text (pp.55-86) **of *Humanae Vitae* included in this booklet**. The three **Essays** (pp.23-42) offer unique insights with questions for further discussion. The **Contraception of Grief: *A Personal Testimony*** (p.37) presents a riveting and practical witness to why *Humanae Vitae* is the wholesome truth.

The **Glossary** (p.43) assists the reader in clarifying some key terms contained in the Encyclical. *Glossary* terms are listed by the number/paragraph in which they first appear. The terms will be marked with an *asterisk in the *Humanae Vitae* text as a note to the reader that the term is contained in the *Glossary*.

After reading **Fr. Pavone's Foreword** (p.5), one should read the **Summary of the Introduction and Section I.** (p.9), followed by the reading of the **Introduction and Section I. of *Humanae Vitae* itself** (p.55). After completing the **Introduction and Section I. of *Humanae Vitae***, the reader

answers the series of *questions* below the *Summary of the Introduction and Section I*. (p.9). The sequence followed for the *Introduction and Section I*, is repeated for each following section: *Reading the Study Guide Section Summary*, reading of the corresponding Encyclical *section* itself and returning to the *Study Guide questions* for that *particular section*. The questions are meant to refer the reader back to particular paragraphs/numbers (n. or n.n.) of that section where he/she will find the answers. One may work on the answers to these questions while reading the paragraph/number, or, wait until he/she has read the entire section and then complete the answers. Continual returning to the text of the encyclical helps emphasize that the document itself is the primary source of instruction and the basis for individual and group applications.

The three *Essays* (pp.23-42) have several questions at their conclusion to help foster reflection and discussion. A personal witness to the truth and wisdom of *Humanae Vitae* is presented in *The Contraception of Grief: A Personal Testimony*.

This Study Guide is meant to be a “*springboard*” to delve more deeply into *Humanae Vitae* and its themes, in order to stimulate reflection, and a lifestyle of holiness.

For those considering the *possibility of facilitating a study group*, this study guide lends itself to a *discussion study group method of learning*. While a leader/facilitator encourages the group and keeps it on track, it is the individual sharing and group dynamic that contribute most to the learning

process. The facilitator is not a lecturer, neither is he there to give all the answers. The facilitator seeks to *shepherd the group learning process* and does everything possible to solicit their contributions. Members interact and learn from everyone, including the facilitator. A ***Facilitator's Guide*** is available through Priests for Life at www.HumanaeVitae40.com. ***The Facilitator's Guide*** seeks to assist you in leading a group and lays out suggested study sessions.

It is our hope, that on the fortieth anniversary of *Humanae Vitae*, this study guide will assist in promoting the Church's clear and authoritative word on *transmitting human life*. May all who hear this true, prophetic and lovely word be assured that: *the Church has always issued appropriate documents on the nature of marriage, the correct use of conjugal rights, and the duties of spouses. These documents have been more copious in recent times.* (n.4)

Summary of the Introduction and Section I. New Aspects of the Problem and Competency of the Magisterium

Pope Benedict said: *With prophetic intuition, [Pope Paul VI] understood the hopes and fears of the men and women of that time, seeking to highlight the positive aspects and illuminate them with the light of truth and of the love of Christ. The love he fostered for humanity with its achievements, the marvelous discoveries, the advantages and rewards of technology and science, did not stop him from bringing to light the contradictions, errors and risks of scientific and technological progress detached from a strong reference to ethical and spiritual values.* (Castel Gandolfo, September 26, 2007, commentary following a concert in honor of the

110th anniversary of the birth of Paul VI, published in the Catholic World News, CW News, September 27, 2007)

The Introduction begins with the joyful duty of married couples in the transmission of life and the acknowledgment of the difficulties and distress that have always been a part of this process. The *...recent course of human society and the concomitant changes have provoked new questions* (n.1). New aspects of the problem are presented (n.n. 2-3), and the competency of the Church (Magisterium) to soundly address the questions arising from *these new aspects* is set forth:

No member of the faithful could possibly deny that the Church is competent in her magisterium to interpret the natural moral law. It is in fact indisputable, as Our predecessors have many times declared, (1) that Jesus Christ, when He communicated His divine power to Peter and the other Apostles and sent them to teach all nations His commandments, (2) constituted them as the authentic guardians and interpreters of the whole moral law, not only, that is, of the law of the Gospel but also of the natural law.

For the natural law, too, declares the will of God, and its faithful observance is necessary for men's eternal salvation.
(3)

In carrying out this mandate, the Church has always issued appropriate documents on the nature of marriage, the correct use of conjugal rights, and the duties of spouses. These documents have been more copious in recent times.
(4) (n.4)

The enlargement of the study commission, begun under

Pope John XXIII, is appreciatively acknowledged (n.5). The conclusions of the study were not accepted by the Magisterium as definitive for a variety of reasons. *Consequently, now that we have sifted carefully the evidence sent to us and intently studied the whole matter, as well as prayed constantly to God, we, by virtue of the mandate entrusted to us by Christ, intend to give Our reply to this series of grave questions.* (n.6)

Read carefully numbers 1-6 of the Encyclical (Introduction and Section I, pp.) and then answer the following questions.

Reflection/Discussion Questions:

1. Why did the Church think it necessary to clarify her teaching on the *transmission of life and the regulation of birth*? (Introduction to *Humanae Vitae*)

2. List several *changes* that precipitated the problems of the transmission of life. (n.2)

3. What *new questions* are brought to bear upon the *moral norms in force up to now*? (n.3)

4. How does the Church explain her competency and authority in answering the questions on the transmission of life? (n.4)

5. Who contributed to the studies mentioned in n.5?

6. Why were the conclusions of the commission not accepted as definitive?

Application/Life Steps:

1. What can we learn from the approach the Church took in examining the theme of the transmission of life?

A Summary of Section II. Doctrinal Principles:

As the Church assesses the *transmission of life* she proceeds from doctrinal principles that present a wholistic vision of man (n.7). The nature of man, chastity, and marriage are the underpinnings for the faithful transmission of life. The characteristic marks and demands of *conjugal love, responsible parenthood, and conformity to the creative intention and design of God* are clearly taught (n.7). Illicit and licit ways of regulating births (n.n. 14-16) are discussed and the *grave consequences of methods of artificial birth control* expounded in n.17, ring even truer today than when they were first written.

The authority and responsibility of the Church to always declare the truth is eloquently presented in n.18: *She does not, because of this, evade the duty imposed on her of proclaiming humbly but firmly the entire moral law, both natural and evangelical. Since the Church did not make either of these laws, she cannot be their arbiter—only their guardian and interpreter. It could never be right for her to declare lawful what is in fact unlawful, since that, by its very nature, is always opposed to the true good of man.*

May we faithfully and joyfully yield ourselves to God's integral and total vision for our lives and relationships.

Read carefully numbers 7-18 of the Encyclical (Section II, pp.) and then answer the following questions.

Reflection/Discussion Questions:

1. How is marriage described or defined? (n.8)

2. What are some of the characteristics of true *conjugal love*?
(n.9)

3. What does the Church mean by *responsible parenthood*?
(n.10)

4. What are the two aspects of conjugal love and why are they inseparable? (n.12)

5. How do illicit ways of regulating birth distort faithfulness to God's design? (n.n.13-14)

6. What is the relationship between human intelligence and respect for the order established by God? (n.n.15-16)

Application/Life Steps:

1. What are some of the grave *consequences...of artificial birth control* and how should these consequences compel us to embrace and share the truth? (n.17)

2. Describe the implications, for the individual believer and the Church as a whole, in the statement: *Since the Church did not make either of these laws, she cannot be their arbiter—only their guardian and interpreter. It could never be right for her to declare lawful what is in fact unlawful, since that, by its very nature, is always opposed to the true good of man.* (n.18)

Summary of Section III. Pastoral Directives

Pope Benedict says that Paul VI was *prudent and courageous in guiding the Church with realism and evangelical optimism, fueled by indomitable faith.* (Castel Gandolfo, September 26, 2007, commentary following a concert in honor of the 110th anniversary of the birth of Paul VI, published in the Catholic World News, CW News, September 27, 2007)

To explore the richness of the **Pastoral Directives** (PD) we need to put them against the atmosphere of the times. In n.18 of *Humanae Vitae*, Pope Paul intimates: *It is to be anticipated that perhaps not everyone will easily accept this particular teaching.* Did the Pontiff then comprehend in his charitable optimism to what extent those words would play back as understatement? For the 1968 document unveiled a cataclysm in the Catholic Church, perhaps the defining point of departure within the past century.

We need not look back into the battles that were waged after this prophetic document was issued, either to the variances between Bishops Conferences across the globe, or to the minds of theologians, who, tasting a flavor not implied by Vatican II, were swallowing the new morality by relativizing God's command and reworking Christ's Church into a spirit of democratic consensus. Individual conscience reigned supreme, yet often ignoring or winking at the rightful place of the Magisterium in forming it. In perspective, after all, until 1930 (Lambeth Conference) not only Catholicism but the Christian churches and denominations held fast to *condemning* contraception. After the Anglicans in *Lambeth* broke from this nearly unanimous 2000 year understanding

on the transmission of human life, many Protestant denominations tumbled on this issue like dominoes.

The genius of *Humanae Vitae* was not only in holding the mark with singular courage given to “Peter” by the Holy Spirit at a moment when moral autonomy lurched onto the ecclesial scene, but particularly in the very human appeal compassionately addressing the divine mandate, as Chief Shepherd of the Lord’s flock on earth.

These **Pastoral Directives** picture the heart of the Holy Father, whose example of concern is the Lord pasturing His flock and drawing them back (see n. 19, with *Mater et Magistra* as a backdrop).

In guiding us to a proper response, Paul VI now reaches out to “Public Authorities” (n.23), “Scientists” (n. 24), “Christian Couples (n.25), “ Family Apostolate” (n.26), “Doctors and Nurses” (n. 27), “Priests” (n.n. 28-29), and “Bishops” (n. 30). But before he does so, he frames the challenge of proper roles in the *universal* call to holiness in fulfilling God’s Law inviting the serious reader (and the world) to answer personally the reality that His Law can be met, and *that this endurance enhances man’s dignity and confers benefits on human society.* (n.20)

In the 40 years since *Humanae Vitae*, the world has seen governments advance efforts towards population control, some brutal (as in China) but others selective (reshaping Third World countries) and behind the scenes (under a benevolent guise). Pope Paul urges a proper collaboration

of governments with God's plan, rather than a thwarting it (n.23) by reducing all to material advances while neglecting the whole person.

Read carefully numbers 19-31 of the Encyclical (Section III, pp.) and then answer the following questions.

Reflection/ Discussion Questions:

1. Since *Humanae Vitae* (1968) what are some areas of even greater concern that spring from the rejection of this Encyclical's prophetic foresight?

2. Why does the Holy Father begin with the *possibility of Observing the Divine Law* first, before addressing various sectors of society? (n.n.19-20)

3. What are some of the underpinning attitudes that have contributed to what Pope John Paul II reviews as a *culture of death* in several of these sectors, beginning with *law, medicine and policy*?

4. What are some scriptural passages to parallel Pope Paul's vision that *man cannot attain that true happiness for which he yearns with all the strength of his spirit, unless he keeps the laws which the Most High God has engraved in his very nature. These laws must be wisely and lovingly observed.* (n.31)

Application/Life Steps:

1. What are some of the virtuous signs of returning to God’s plan in the lives of people, and besides divine inspiration, what accounts for the return, especially in certain expressions of our young?

FORTY YEARS LATER

Essays on Humanae Vitae



Finding Our Way Back Home *Kevin Burke and Dr. Theresa Burke,* *Pastoral Associates, Priests for Life*

In 2007, over 500 Rachel's Vineyard Retreats were held around the world, on every continent, to bring the mercy and healing of Christ and His Church to women and men wounded by their participation in abortion.

On each and every Rachel's Vineyard Retreat we hear heart-wrenching accounts of individuals who have experienced the loss of their unborn children to abortion. One cannot help but reflect on the role of the cultural shift in sexual mores and behavior beginning in the 1960's that in many ways laid the spiritual and cultural foundation for legalized abortion. Powerful forces were unleashed in entertainment, art, and academia leading to seismic shifts in our attitudes concerning human sexuality, marriage and family life.

These forces threatened to rip asunder any remaining connection between the teaching authority of traditional religious institutions and their members. This was especially evident in the Catholic Church as reaction within and outside the Church encouraged a rejection of the Encyclical *Humanae Vitae*, which sought to call the faithful, and all people to embrace truths that are foundational to the human person, and written by the Creator on their hearts:

...the fundamental nature of the marriage act, while uniting husband and wife in the closest intimacy, also renders them capable of generating new life—and this as a result of laws written into the actual nature of man and of woman. (n.12)

A concept of sexual intimacy found in *Humanae Vitae*, always open to life, grounded in a Divinely instituted moral law and restricted to a man and a woman joined in holy matrimony... this was a concept that would become in the years ahead increasingly foreign and even repulsive to modern ears.

Genesis Revisited

In many ways the revolution launched in the 1960's marked a return to the Garden of Eden where once again women and men encounter the supernatural intelligence of the great deceiver...the serpent of Genesis. But immediately before the appearance of the serpent in the Genesis story, we find this beautiful description of marital intimacy:

...and the two become one body (literally "one flesh" in Hebrew). The man and his wife were both naked, yet they felt no shame. (Gen. 2: 24-25)

We see the original vision of God for union between man and women that was so intimate, with a love so pure that there was the deepest trust and intimacy. We find no shame here in the full revelation of their hearts and bodies offered as gift to one another. But Satan, filled with jealous envy sought to attack the root of this intimacy between men and women, and between man and their Creator as he tells Eve:

God knows well that the moment you eat of it (i.e., the fruit of the tree of the knowledge of good and evil) you will be like

God Who knows (i.e., you will possess the power, knowledge, authority of God.) (Gen. 3:5)

Fruit From the Tree of Death

The generation that launched the sexual revolution was deceived by the same lie. Modern man began to see himself as an enlightened agent of his own destiny, liberated from the outdated constraints of an irrelevant medieval Church. He was free to regulate fertility without accountability to any God, doctrine or teaching. The natural progression and the ultimate fruit of this rebellion can be found in the sad banner of a false women's emancipation... "My body - My Choice." As in the Garden, the fruit of this tree is death.

Look at the stark contrast to these words from the Encyclical that teach of God's dominion over the sexual relationship between man and woman:

... one is not the master of the sources of life but rather the minister of the design established by the Creator. Just as man does not have unlimited dominion over his body in general, so also, and with more particular reason, he has no such dominion over his specifically sexual faculties, for these are concerned by their very nature with the generation of life, of which God is the source. (n.13)

A Sexual Tsunami

Those of us working in post abortion ministry can attest to the fact that the widespread rejection of *Humanae Vitae* has been an unmitigated disaster for mankind leaving succeeding generations defenseless to the inevitable consequences of sexual immorality.

Like many revolutions founded upon partial truth or outright deception and lies, the utopian ideals of the sexual revolution soon yielded their poisonous fruit in venereal disease, out of wedlock pregnancies and in 1973, abortion on demand.

Women who experienced sexual abuse and molestation in their youth were left at even greater risk to subsequent exploitation and abuse from a sex-obsessed culture. In this relational and cultural chaos, women facing unplanned pregnancies were led to see abortion as a safe solution with no negative consequences. The greatest victims of the sexual revolution continue to be the unborn and their parents who come to understand too late the tragic consequences of embracing the serpent's lies.

Finding Our Way Back Home

Abortion is such a fundamental violation of the heart of a mother and father, and fractures one's relationship with God and their unborn child. It is often experienced as a shameful and traumatic event that yields its toxic fruit in damaged relationships and the emotional and physical suffering following the procedure. This is why a process of healing is necessary that responds to this traumatic wound but with the consolation of a loving community of faith and the sacraments of the Church found in Rachel's Vineyard.

An important part of healing after abortion must include reclaiming the gift of one's sexuality stolen by the lies of the serpent, but now available to us again because of the victory of Jesus Christ. It is essential that after the core healing of the abortion wound we find ways to compassionately invite

women and men to embrace the gift of Natural Family Planning, and the teachings of John Paul II on Theology of the Body, where we find the dignity of the sexual relationship restored.

The Church remains the custodian of the theological and moral truth entrusted to her by our Lord Jesus. It has never been more important to mankind that she proclaims this truth regardless of the cost:

But it comes as no surprise to the Church that she, no less than her divine Founder, is destined to be a “sign of contradiction.” She does not, because of this, evade the duty imposed on her of proclaiming humbly but firmly the entire moral law, both natural and evangelical. (n.18)

Kevin Burke, LSW, MEV and Theresa Burke, Ph.D., LPC., M.E.V. are Co Founders of Rachel’s Vineyard Ministries (www.rachelsvineyard.org) an international post abortion healing outreach of Priests for Life.

Reflection /Discussion Questions:

1. From the author’s essay and your own reflections, what were some of the key factors that gave rise to legalized abortion?

2. The authors employ a devastating metaphor -- *A Sexual Tsunami* -- to describe the results of rejecting *Humanae Vitae*. What evidence do they give to back up such a claim? What added evidence might there be?

3. How may those affected by the *Tsunami* find their way back home? What will you do to assist with this effort?

4. Rachel's Vineyard is one among many signs of hope in response to *Humanae Vitae*. Can you name other ministries and movements of hope over the past forty years?

Life, Purity and Humanae Vitae
Dr. Alveda King, M.E.V.,
Pastoral Associate, Priests for Life

Micah 6:8 - *What does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God?*

Amos 5:24 - *Let justice roll on like a river, righteousness like a never-failing stream!*

Luke 4:18 - *The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed.*

Isaiah 28:17 - *I will make justice the measuring line and righteousness the plumb line; hail will sweep away your refuge, the lie, and water will overflow your hiding place.*

Leviticus 25:10 - *Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan.*

2 Corinthians 3:17 - *Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.*

Connected to the Bible revelation of the liberty of abundant life is the blessing of purity, marriage and family. Coupled with freedom to live, is freedom to love, marry and procreate.

My uncle, Dr. Martin Luther King, Jr, said, *“The Negro cannot win if he is willing to sacrifice the future of his children for immediate personal comfort and safety.”*

The sanctity of life and the future of our generations are preserved in the institutional commitment of marriage between a man and a woman and the subsequent acts of procreation; the birth and successful rearing of our young. God, the Author of life, grants dominion authority to human beings who desire and accept God’s way. In marriage, the divine pattern is for the male to have “dominion authority” and the woman to have “dominion influence.” As the two function in concert, submitting to one another as to the Lord, order and productivity are established.

At the fall of man, male and female, woman became dissatisfied with her power of influence, and desired male dominion. In contrast, the male, bereft of his authority, continued to press for “headship.” Thus, there was a strain on the divine union. Therefore, the roles of sexuality, intimacy, and compatibility became strained, opening “Pandora’s Box” of a multiplicity of acts and behaviors that detract from the original purpose of fruitful multiplication.

Today, in the limited scope of current “liberated” lifestyles, young people are led to believe that sex and marriage between a man and a woman are not sacred and need not be related. The procreative purpose of sexual attraction is secondary,

and often nonexistent. Thus contraceptives are used in an attempt to eliminate the opportunity for commitment and permanent bonding.

The “anything goes,” consequence-free mentality that prevails is a result of Satan’s campaign against virgins. The Virgin Mary, Mother of Jesus, birthed the greatest weapon against the kingdom of darkness. So Satan hates sexual purity and works to destroy male and female virgins with illicit sex. All of this leads us to a lost generation riddled with emotionally deficient sexual encounters that often lead the participants down a path to multiple sexual encounters, divorce, disease and abortion.

The situation is by no means hopeless. The faithful ranks of “believers” who cling to Christ’s tenets of the sanctity of marriage and consequent procreation are being fortified by a new breed of young “survivors” who are committed to purity, Christian courtship, marriage, and the subsequent blessings of rearing their children. Courtships, as in non-sexual romantic activity, can lead to marriage. Dating often leads to sexual encounters without lasting commitment.

If men and women come to understand Divine Purpose for Man (Male and Female), with Male operating in Divine Authority and Female operating in Divine Influence, coupled together in marriage to produce strong babies who grow into strong men and women, the reality of abundant life increases. Too long have women competed with men in an attempt to wrest authority from the spiritual head. Too long have men failed to love and nurture the grace, influence and beauty of

the women who were sent to be their “helpmates”. Of course, righteousness (obedience) to God’s will is paramount in this equation. With Christ as the head of every relationship, then men and women are free to live abundantly.

As a mother, minister and family relationships counselor, I have experienced an increasingly favorable response to the growing movement to encourage abstinence, chastity, sexual purity, and marriage. All of us, as community activists - community servant leaders, as it were - we have a responsibility to lead by example, to teach, and to equip our communities with tools and information that will allow them to succeed in implementing action plans that foster healthy lifestyles.

In I Corinthians 6:18-20, we read, *“Flee from sexual immorality... Your body is a temple of the Holy Spirit, who is in you, whom you have received from God. You are not your own; you were bought at a price. Therefore honor God with your body.*

May these words bring thoughtful reflection on this profound Encyclical.

Reflection Discussion Questions:

1. *The Negro cannot win if he is willing to sacrifice the future of his children for immediate personal comfort and safety.* (Dr. M.L. King Jr.) Please reflect on the implications of this quote as it relates to the sacredness of life, marriage and the family.

2. How does the author define and describe “liberated” lifestyles?

3. What signs of hope are given by the author regarding the advancement of life, marriage and the family? Can you add some other signs of hope that encourage you?

The Transmission of Life -- On Whose Terms?
James J. Pinto Jr., M.E.V.,
Pastoral Associate, Priests for Life

“No one is a Catholic on his or her own terms: not the pope, not bishops or priests, not religious, not lay people. It is necessary to accept with integrity the body of belief which the Church, the Body of Christ, holds to be true.” (Francis Cardinal George, *A Handbook for Today’s Catholic*, p.9)

No One Is a Catholic on His or Her Own Terms

While I cannot remember the details the priest shared that Sunday regarding *Humanae Vitae*, I can recall the sense of many people near to me. While the words may not be exact, they do express their sentiment: *“We can be good Catholics and not abide by the moral teaching of this encyclical. The Church does not have the right to tell us what to do regarding conjugal fidelity, contraception and the transmission of life.”* The message I took away that Sunday was that I/we can be Catholic on our *own terms*. Like many, I bought into that thinking and wandered from the authority of the Church. For some it happens right away and for others it happens gradually, but over time we all experience the pain and hardship that come with defining faith and morals on one’s *own terms*.

Accept With Integrity the Body of Belief

It would be many years, experiences, and conversions later, but I would examine for myself the Church’s teaching on conjugal fidelity and the transmission of life. As I earnestly examined texts like: *The New Catechism of the Catholic*

Church, Love and Responsibility, Evangelium Vitae and Humanae Vitae; the truth, beauty and wholesome practical reality of the Church's teaching gripped the longings and sensibilities of my very soul. I submitted to Christ and to the teaching authority given to the Church by Him.

No member of the faithful could possibly deny that the Church is competent in her magisterium to interpret the natural moral law. It is in fact indisputable, as Our predecessors have many times declared, (1) that Jesus Christ, when He communicated His divine power to Peter and the other Apostles and sent them to teach all nations His commandments, (2) constituted them as the authentic guardians and interpreters of the whole moral law, not only, that is, of the law of the Gospel but also of the natural law.

For the natural law, too, declares the will of God, and its faithful observance is necessary for men's eternal salvation.
(3)

In carrying out this mandate, the Church has always issued appropriate documents on the nature of marriage, the correct use of conjugal rights, and the duties of spouses. These documents have been more copious in recent times.
(4) (n.4)

Full Circle

The original response of many to *Humanae Vitae* -- selective acceptance of the Church's teaching authority -- contributed to my thirty year departure from the Catholic Church. On the other hand, *Humanae Vitae* submitted to on His terms,

helped lead me full circle to the Catholic Church and her divinely inspired teaching on the sanctity of life, marriage and the family. It is my sincere prayer that this *Study Guide to Humanae Vitae* will lead many wayward sons and daughters full circle and to *accept with integrity the body of belief which the Church, the Body of Christ, holds to be true.*

Reflection/Discussion Questions:

1. Why is the theme *On Whose Terms* critical to how one lives out the Catholic faith?

2. Does the author's personal journey sound familiar to you? Please share a similar experience that you may know of.

3. How will you assist others in coming “full circle” or straightway to the Church and her teaching on the transmission of human life?

***The Contraception of Grief:
A Personal Testimony
Janet Morana, M.E.V.,
Associate Director, Priests for Life***

I was born in Brooklyn, New York in 1952 and grew up educated in Catholic schools. I am the oldest of four children, with fourteen years separating the oldest from the youngest. I graduated from college in 1974 and married in 1975. It was a time when my Catholic faith no longer seemed to make sense, and I gradually drifted away from the Church. At the same time, all my close friends were getting married, so marriage seemed like the next step to take - or so I thought.

I became engaged after dating my future husband for three months. From there things moved quickly towards our wedding day. At Pre-Cana classes the priest told us that

depending upon the circumstances, birth control pills could be an option for us to consider. What I didn't realize was that this was bad advice in every way: theologically, spiritually, psychologically, and physically!

As the oldest of four siblings, I had many years of experience dealing with diapers and babysitting, and felt that delaying the start of a family was a good idea. I had taken birth control pills back in high school (although I wasn't sexually active), as prescribed by my OB/GYN for menstrual problems. At this point in my life, then, both a priest and a doctor had legitimized the use of contraceptives, and so I began my journey down the slippery slope.

I started taking birth control pills three months before my wedding date. About one month before my wedding, my fiancé began to pressure me to have sex with him. I had been a virgin up until then! I gave in to the pressure, and so my marriage got off to a bad start. When you begin marriage not knowing each other very well and then compound things by moving into a very intimate physical relationship, you set the stage for disaster. There's a popular song about marrying your best friend; well, that's how well you should know someone before entering into such a serious, lifelong commitment.

I continued taking the pill for two years. Once I was off the pill, I got pregnant immediately and gave birth to an absolutely beautiful baby girl. I threw all my attention into motherhood, and as a result wanted to delay having another baby. I went back on birth control pills until my daughter

was thirteen months old. I then felt it was important for her to have a sibling, so I stopped taking the pill. Once again, I became pregnant almost immediately. The lesson I was teaching myself was this: No pill equals countless children!

This time I gave birth to beautiful twin girls. By this time information was released showing the risk of clots and strokes associated with birth control pills. With a history of strokes in my family, I was afraid to go back on the pill. I didn't know about Natural Family Planning. In fact, the only natural method that I knew of was the old "rhythm" method, which was considered by most to be unreliable. Since my marriage was built on a physical relationship, you can imagine the amount of arguing and fighting that began. When the twins were three, I thought I was pregnant again. It was just a scare, but it was enough to make me do something really drastic: I had a tubal ligation. I felt I had solved all my problems - or so I thought.

I had embraced everything that the feminist movement promoted as being liberating and empowering for women. In reality, I had not been liberated; everyday I felt more trapped in a bad marriage.

As my marriage continued its downward spiral, I focused more and more on my three daughters. The good news is that I became reconnected with my Catholic faith around this time. As I began to rediscover my faith and the teachings of the Church, I learned about God's beautiful plan for marriage, including Natural Family Planning.

At the same time, I became aware of how birth control pills really worked.

I had always thought that birth control pills simply prevented fertilization. Now I learned that the Pill actually has its own built-in insurance system, employing several different methods of action in case one or more of the methods don't work. Besides trying to prevent fertilization, the Pill also thickens the cervical mucus, which then acts as a barrier, preventing the sperm from getting to the egg. If both of these first two methods fail and ovulation and conception both occur, then the Pill acts to prevent the fertilized egg (the newly conceived human being) from implanting itself onto the side wall of the uterus. The child is then aborted out of the body.

I didn't feel the impact of this newfound information until several years later. I was with a friend visiting the Epcot Center in Disney World, and we decided to visit the Wonder of Life exhibit. As I began to watch a beautiful video showing the wonder of how life began, I realized what taking the birth control pills really meant: *the possibility of aborting new life*. In the years that I had been taking birth control pills, I had been very sexually active. I also knew that I was an extremely fertile woman. Given these facts, there is no doubt that I had successfully conceived new life many times, but had never given these little babies the chance to grow inside me. For the very first time in my life, I came to grips with the fact that I had not only shut myself off to life, but had also *destroyed an unknown number of children*.

As I came out of that exhibit, there was a giant rushing

water fountain nearby. I walked over to it and began to sob uncontrollably. I stayed there for quite some time, absorbed in my sudden feelings of grief and remorse. This was the very first time I became aware of the full impact of what I had done.

As I became more involved in pro-life work, I learned more about the damage that abortion does to women. I realized that many of these women had felt alone in their grief at first, but later were able to experience mercy and healing. These women who had been through the healing process could therefore serve as a voice for other women still locked in the secret sin of abortion. That is why I co-founded the Silent No More Awareness Campaign, an initiative that gives women a forum for publicly testifying to the negative impact that abortion had on their lives. Because I never had a surgical abortion, people began to question me why I was involved in such a campaign. Here again I had to come to grips with all the children I had lost because of birth control pills.

Most people who work in post-abortion ministry only recognize the pain and grief from surgical abortion. Yet I know in my heart that the loss I feel is just as real as if I had had a surgical abortion. Moreover, I know I am not alone. In fact, many women come up to me when I am at conferences speaking about the Silent No More Awareness Campaign and share their grief from years of taking abortifacients.

But there is good news. I was able to come to grips with these feelings of grief and loss at a *Rachel's Vineyard* Retreat. It was a first step in having my feelings validated, and I began

to deal with my loss in a new light. I am here to say that I will be “Silent No More” about the children that I aborted through birth control.

I am now reaching out to the other women who I know share these feelings. I am sure I am not the only woman with a testimony like this. I want others that would like to share their story to send it to me at Priests for Life (*testimonies@priestsforlife.org*). We will use it to reach many other women as well. I know we can help many families realize the damage birth control will do to their lives by getting the word out. I also want to reach out to others who feel the pain that I have described and tell them that they too can take the first steps towards healing.

Humanae Vitae

A Glossary of Terms

(terms are listed as they first appear in the Encyclical)

Introduction and Section I.:

Magisterium: The Church's teaching authority, vested in the bishops, as successors of the Apostles, under the Roman Pontiff, as successor of St. Peter. That authority is also vested in the Pope, as the Vicar of Christ and visible head of the Catholic Church. (Etym. Latin *magister*, master.)

n.2 **Conjugal/Conjugal Chastity:** of or relating to the married state or to married persons and their relations. Conjugal Chastity: The virtue of chastity to be practiced by the married. This means marital fidelity between husband and wife, which forbids adultery; mutual respect of each other's dignity, which forbids any unnatural sexual activity, or sodomy; and the practice of natural intercourse that does not interfere with the life process, which forbids contraception.

n.4 **Natural Law:** As coming from God, the natural law is what God has produced in the world of creation; as coming to human beings, it is what they know (or can know) of what God has created.

It is therefore called natural law because everyone is subject to it from birth (*natio*), because it contains only those duties which are derivable from human nature itself, and because, absolutely speaking, its essentials can be grasped by the unaided light of human reason.

II. Doctrinal Principles:

n.8 **Sacraments/Sacrament:** An efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us through the work of the Holy Spirit (Catechism Catholic Church:774, 1131). The sacraments (called “mysteries” in the Eastern Churches) are seven in number: Baptism, Confirmation, Eucharist, Penance or Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony (C.C.C.1210).

n.9 **Exigencies:** 1: that which is required in a particular situation —usually used in plural <exceptionally quick in responding to the *exigencies* of modern warfare — D. B. Ottaway>

2 **a:** the quality or state of being exigent **b:** a state of affairs that makes urgent demands <a leader must act in any sudden *exigency*>

no.9 **Fecund:** fruitful in offspring

n.10 Order of Priorities (Hierarchy of Values/Scale of Values):

“The cultural change which we are calling for demands from everyone the courage to adopt a new lifestyle, consisting in making practical choices – at the personal, family, social and international level – on the basis of a correct scale of values: the primacy of being over having, of the person over things.” (John Paul II, *Evangelium Vitae*, n.98)

“Not all values... are of equal weight. Some are more

fundamental than others. No earthly value is more fundamental than human life itself. Human life is the condition for enjoying freedom and all other values.” (Cardinal Bernardin, *Deciding for Life*)

n.14 **Sterilization:** Any action that deprives the body, either temporarily or permanently, of the power either to beget or to bear children. It consists in rendering the faculties of generation unfruitful. Four types of sterilization are distinguished in Catholic morality: therapeutic, contraceptive, eugenic, and penal. (Etym. Latin *sterilis*, unfruitful.)

n.18 **Arbiter:** - a person with power to decide a dispute
- a person or agency whose judgment or opinion is considered authoritative

n.19 **Solicitous/Solicitude:** 1 **a:** the state of being concerned and anxious **b:** attentive care and protectiveness; *also:* an attitude of earnest concern or attention <expressed *solicitude* for his health> 2: a cause of care or concern —usually used in plural

III Pastoral Directives:

n.21 **Continnence:** The virtue by which a person controls the unruly movements of sexual desire or other bodily emotions. It is connected with the virtue of temperance. It generally means the chastity to be observed by the unmarried. But it may also refer to the abstinence, in marriage, voluntarily agreed upon by both parties or forced by circumstances to abstain from marital intercourse. (Etym. Latin *continentia*, holding together, coherence; containing in itself, inclusion,

About the Authors

Father Frank A. Pavone, M.E.V., was ordained by Cardinal John O'Connor in 1988, and is a priest of the Missionaries of the Gospel of Life. In 1993 he became National Director of Priests for Life and continues in that position with his bishop's permission. He travels throughout the country preaching and teaching against abortion and helping other priests to do the same. He writes extensively on pro-life issues and produces programs regularly for the world's most popular Catholic television and radio shows. In 1997 he was asked to become an official of the Pontifical Council for the Family at the Vatican, which coordinates the pro-life activities of the Catholic Church throughout the world.

Mr. James Pinto, Jr., M.E.V. serves as a Pastoral Associate of Priests for Life, National Coordinator of the Missionaries of the Gospel of Life-Lay Associates, and Editor of the Priests for Life Study Guide Series. He served as a priest in the Anglican Tradition for over 20 years and entered into full communion with the Roman Catholic Church in 2003. He is recognized nationally as an advocate for the poor, for racial reconciliation, and for the right to life.

Mrs. Janet Morana, M.E.V. serves as Associate Director of Priests for Life and Co-Founder of the Silent No More Awareness Campaign. Prior to working full-time for Priests for Life, she taught in New York City public schools. She appears on Fr. Frank's television series "Defending Life," and produces the TV series "Gospel of Life."

Fr. Denis Wilde, OSA, an Augustinian priest and former professor at Villanova University, travels the country as a full time Priest Associate of Priests for Life. He gives special emphasis to post-abortion issues, as well as the use of music to communicate the pro-life message. He will even be available to present classical piano recitals for the pro-life cause.

Dr. Theresa Burke, M.E.V. is the founder of Rachel's Vineyard, an international ministry for healing after abortion. She serves as a Pastoral Associate at Priests for Life and provides education and treatment models for both abortion and sexual abuse. Theresa is the author of *Forbidden Grief – The Unspoken Pain of Abortion and The Contraception of Grief – The Genesis of Anguish Conceived by Abortifacients and Sterilization*. Her most recent treatment model is *Grief to Grace – Healing the Wounds of Abuse: Reclaiming the Gift of Sexual Dignity*.

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Dr. Alveda King, M.E.V. niece of the Rev. Dr. Martin Luther King, Jr., is a minister of the Gospel, educator, author, and civil rights activist. She holds that preserving the lives of the unborn is the most pressing moral issue of the day. She

joined the Priests for Life staff in 2005 as Director of African American Outreach.

Educational Resources:

A full catalog of our products can be seen at ***www.priestsforlife.org/products.***

For ongoing resources on *Humanae Vitae*, visit our special website, ***www.HumanaeVitae40.com***

Priests for Life:

The mission of Priests for Life is to encourage and equip God's people to respond to the tragedies of abortion and euthanasia. It is an Association of the Faithful recognized under the Canon Law of the Catholic Church. Priests, deacons, and lay persons may join as members simply by contacting the main office. Priests for Life is also a 501(c)(3) tax-exempt organization.

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Text of Humanae Vitae – Of Human Life
(*asterisks indicate terms included in the glossary, p.43)



HUMANAE VITAE OF HUMAN LIFE

***ENCYCLICAL OF POPE PAUL VI
ON THE REGULATION OF BIRTH
JULY 25, 1968***

To His Venerable Brothers the Patriarchs, Archbishops, Bishops and other Local Ordinaries in Peace and Communion with the Apostolic See, to the Clergy and Faithful of the Whole Catholic World, and to All Men of Good Will.

Honored Brothers and Dear Sons, Health and Apostolic Benediction.

The Transmission of Life

The transmission of human life is a most serious role in which married people collaborate freely and responsibly with God the Creator. It has always been a source of great joy to them, even though it sometimes entails many difficulties and hardships.

The fulfillment of this duty has always posed problems to the conscience of married people, but the recent course of human society and the concomitant changes have provoked new questions. The Church cannot ignore these questions, for they concern matters intimately connected with the life and happiness of human beings.

I. PROBLEM AND COMPETENCY OF THE *MAGISTERIUM

2. The changes that have taken place are of considerable importance and varied in nature. In the first place there is the rapid increase in population which has made many fear that world population is going to grow faster than available resources, with the consequence that many families and developing countries would be faced with greater hardships. This can easily induce public authorities to be tempted to take even harsher measures to avert this danger. There is also the fact that not only working and housing conditions but the greater demands made both in the economic and educational field pose a living situation in which it is frequently difficult these days to provide properly for a large family.

Also noteworthy is a new understanding of the dignity of woman and her place in society, of the value of *conjugal love in marriage and the relationship of conjugal acts to this love.

But the most remarkable development of all is to be seen in man's stupendous progress in the domination and rational organization of the forces of nature to the point that he is endeavoring to extend this control over every aspect of his own life—over his body, over his mind and emotions, over his social life, and even over the laws that regulate the transmission of life.

New Questions

3. This new state of things gives rise to new questions. Granted the conditions of life today and taking into account the relevance of married love to the *harmony and mutual fidelity of husband and wife, would it not be right to review the moral norms in force till now, especially when it is felt that these can be observed only with the gravest difficulty, sometimes only by heroic effort?

Moreover, if one were to apply here the so called principle of totality, could it not be accepted that the intention to have a less prolific but more rationally planned family might transform an action which renders natural processes infertile into a licit and provident control of birth? Could it not be admitted, in other words, that procreative finality applies to the totality of married life rather than to each single act? A further question is whether, because people are more conscious today of their responsibilities, the time has not come when the transmission of life should be regulated by their intelligence and will rather than through the specific rhythms of their own bodies.

Interpreting the Moral Law

4. This kind of question requires from the teaching authority of the Church a new and deeper reflection on the principles of the moral teaching on marriage—a teaching which is based on the *natural law as illuminated and enriched by divine Revelation.

No member of the faithful could possibly deny that the Church is competent in her magisterium to interpret the natural moral

law. It is in fact indisputable, as Our predecessors have many times declared, (1) that Jesus Christ, when He communicated His divine power to Peter and the other Apostles and sent them to teach all nations His commandments, (2) constituted them as the authentic guardians and interpreters of the whole moral law, not only, that is, of the law of the Gospel but also of the natural law. For the natural law, too, declares the will of God, and its faithful observance is necessary for men's eternal salvation. (3)

In carrying out this mandate, the Church has always issued appropriate documents on the nature of marriage, the correct use of conjugal rights, and the duties of spouses. These documents have been more copious in recent times. (4)

Special Studies

5. The consciousness of the same responsibility induced us to confirm and expand the commission set up by Our predecessor Pope John XXIII, of happy memory, in March, 1963. This commission included married couples as well as many experts in the various fields pertinent to these questions. Its task was to examine views and opinions concerning married life, and especially on the correct regulation of births; and it was also to provide the teaching authority of the Church with such evidence as would enable it to give an apt reply in this matter, which not only the faithful but also the rest of the world were waiting for. (5)

When the evidence of the experts had been received, as well as the opinions and advice of a considerable number of Our brethren in the episcopate—some of whom sent their

views spontaneously, while others were requested by us to do so—we were in a position to weigh with more precision all the aspects of this complex subject. Hence we are deeply grateful to all those concerned.

The Magisterium's Reply

6. However, the conclusions arrived at by the commission could not be considered by us as definitive and absolutely certain, dispensing us from the duty of examining personally this serious question. This was all the more necessary because, within the commission itself, there was not complete agreement concerning the moral norms to be proposed, and especially because certain approaches and criteria for a solution to this question had emerged which were at variance with the moral doctrine on marriage constantly taught by the magisterium of the Church.

Consequently, now that we have sifted carefully the evidence sent to us and intently studied the whole matter, as well as prayed constantly to God, we, by virtue of the mandate entrusted to us by Christ, intend to give Our reply to this series of grave questions.

II. DOCTRINAL PRINCIPLES

7. 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. And since in the attempt to justify artificial methods of birth control many appeal to the demands of married love or of responsible parenthood, these two important realities of married life must be accurately defined and analyzed. This is what we mean to do, with special reference to what the Second Vatican Council taught with the highest authority in its Pastoral Constitution on the Church in the World of Today.

God's Loving Design

8. Married love particularly reveals its true nature and nobility when we realize that it takes its origin from God, who “is love,” (6) the Father “from whom every family in heaven and on earth is named.” (7)

Marriage, then, is far from being the effect of chance or the result of the blind evolution of natural forces. It is in reality the wise and provident institution of God the Creator, whose purpose was to effect 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.

The marriage of those who have been baptized is, in addition, invested with the dignity of a *sacramental sign of grace, for it represents the union of Christ and His Church.

Married Love

9. In the light of these facts the characteristic features and *exigencies of married love are clearly indicated, and it is of the highest importance to evaluate them exactly.

This love is above all fully human, a compound of sense and spirit. It is not, then, merely a question of natural instinct or emotional drive. It is also, and above all, an act of the free will, whose trust is such that it is meant not only to survive the joys and sorrows of daily life, but also to grow, so that husband and wife become in a way one heart and one soul, and together attain their human fulfillment.

It is a love which is total—that very special form of personal friendship in which husband and wife generously share everything, allowing no unreasonable exceptions and not thinking solely of their own convenience. Whoever really loves his partner loves not only for what he receives, but loves that partner for the partner's own sake, content to be able to enrich the other with the gift of himself.

Married love is also faithful and exclusive of all other, and this until death. This is how husband and wife understood it on the day on which, fully aware of what they were doing, they freely vowed themselves to one another in marriage. Though this fidelity of husband and wife sometimes presents difficulties, no one has the right to assert that it is impossible; it is, on the contrary, always honorable and meritorious. The example of countless married couples proves not only that fidelity is in accord with the nature of marriage, but also that

it is the source of profound and enduring happiness.

Finally, this love is *fecund. It is not confined wholly to the loving interchange of husband and wife; it also contrives to go beyond this to bring new life into being. “Marriage and conjugal love are by their nature ordained toward the procreation and education of children. Children are really the supreme gift of marriage and contribute in the highest degree to their parents’ welfare.” (8)

Responsible Parenthood

10. Married love, therefore, requires of husband and wife the full awareness of their obligations in the matter of responsible parenthood, which today, rightly enough, is much insisted upon, but which at the same time should be rightly understood. Thus, we do well to consider responsible parenthood in the light of its varied legitimate and interrelated aspects.

With regard to the biological processes, responsible parenthood means an awareness of, and respect for, their proper functions. In the procreative faculty the human mind discerns biological laws that apply to the human person. (9)

With regard to man’s innate drives and emotions, responsible parenthood means that man’s reason and will must exert control over them.

With regard to physical, economic, psychological and social conditions, responsible parenthood is exercised by those

who prudently and generously decide to have more children, and by those who, for serious reasons and with due respect to moral precepts, decide not to have additional children for either a certain or an indefinite period of time.

Responsible parenthood, as we use the term here, has one further essential aspect of paramount importance. It concerns the objective moral order which was established by God, and of which a right conscience is the true interpreter. In a word, the exercise of responsible parenthood requires that husband and wife, keeping a right *order of priorities, recognize their own duties toward God, themselves, their families and human society.

From this it follows that they are not free to act as they choose in the service of transmitting life, as if it were wholly up to them to decide what is the right course to follow. On the contrary, they are bound to ensure that what they do corresponds to the will of God the Creator. The very nature of marriage and its use makes His will clear, while the constant teaching of the Church spells it out. (10)

Observing the Natural Law

11. The sexual activity, in which husband and wife are intimately and chastely united with one another, through which human life is transmitted, is, as the recent Council recalled, “noble and worthy.” (11) It does not, moreover, cease to be legitimate even when, for reasons independent of their will, it is foreseen to be infertile. For its natural adaptation to the expression and strengthening of the union

of husband and wife is not thereby suppressed. The fact is, as experience shows, that new life is not the result of each and every act of sexual intercourse. God has wisely ordered laws of nature and the incidence of fertility in such a way that successive births are already naturally spaced through the inherent operation of these laws. 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. (12)

Union and Procreation

12. This particular doctrine, often expounded by the magisterium of the Church, is based on the inseparable connection, established by God, which man on his own initiative may not break, between the unitive significance and the procreative significance which are both inherent to the marriage act.

The reason is that the fundamental nature of the marriage act, while uniting husband and wife in the closest intimacy, also renders them capable of generating new life—and this as a result of laws written into the actual nature of man and of woman. And if each of these essential qualities, the unitive and the procreative, is preserved, the use of marriage fully retains its sense of true mutual love and its ordination to the supreme responsibility of parenthood to which man is called. We believe that our contemporaries are particularly capable of seeing that this teaching is in harmony with human reason.

Faithfulness to God's Design

13. Men rightly observe that a conjugal act imposed on one's partner without regard to his or her condition or personal and reasonable wishes in the matter, is no true act of love, and therefore offends the moral order in its particular application to the intimate relationship of husband and wife. If they further reflect, they must also recognize that an act of mutual love which impairs the capacity to transmit life which God the Creator, through specific laws, has built into it, frustrates His design which constitutes the norm of marriage, and contradicts the will of the Author of life. 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. Just as man does not have unlimited dominion over his body in general, so also, and with more particular reason, he has no such dominion over his specifically sexual faculties, for these are concerned by their very nature with the generation of life, of which God is the source. "Human life is sacred—all men must recognize that fact," Our predecessor Pope John XXIII recalled. "From its very inception it reveals the creating hand of God." (13)

Unlawful Birth Control Methods

14. Therefore we base Our words on the first principles of

a human and Christian doctrine of marriage when we are obliged once more to declare that the direct interruption of the generative process already begun and, above all, all direct abortion, even for therapeutic reasons, are to be absolutely excluded as lawful means of regulating the number of children. (14) Equally to be condemned, as the magisterium of the Church has affirmed on many occasions, is direct *sterilization, whether of the man or of the woman, whether permanent or temporary. (15)

Similarly excluded is any action which either before, at the moment of, or after sexual intercourse, is specifically intended to prevent procreation—whether as an end or as a means. (16)

Neither is it valid to argue, as a justification for sexual intercourse which is deliberately contraceptive, that a lesser evil is to be preferred to a greater one, or that such intercourse would merge with procreative acts of past and future to form a single entity, and so be qualified by exactly the same moral goodness as these. Though it is true that sometimes it is lawful to tolerate a lesser moral evil in order to avoid a greater evil or in order to promote a greater good,” it is never lawful, even for the gravest reasons, to do evil that good may come of it (18)—in other words, to intend directly something which of its very nature contradicts the moral order, and which must therefore be judged unworthy of man, even though the intention is to protect or promote the welfare of an individual, of a family or of society in general. Consequently, it is a serious error to think that a whole married life of otherwise normal relations can justify

sexual intercourse which is deliberately contraceptive and so intrinsically wrong.

Lawful Therapeutic Means

15. On the other hand, the Church does not consider at all illicit the use of those therapeutic means necessary to cure bodily diseases, even if a foreseeable impediment to procreation should result there from—provided such impediment is not directly intended for any motive whatsoever. (19)

Recourse to Infertile Periods

16. Now as we noted earlier (no. 3), some people today raise the objection against this particular doctrine of the Church concerning the moral laws governing marriage, that human intelligence has both the right and responsibility to control those forces of irrational nature which come within its ambit and to direct them toward ends beneficial to man. Others ask on the same point whether it is not reasonable in so many cases to use artificial birth control if by so doing the harmony and peace of a family are better served and more suitable conditions are provided for the education of children already born. To this question we must give a clear reply. The Church is the first to praise and commend the application of human intelligence to an activity in which a rational creature such as man is so closely associated with his Creator. But she affirms that this must be done within the limits of the order of reality established by God.

If therefore there are well-grounded reasons for spacing

births, arising from the physical or psychological condition of husband or wife, or from external circumstances, the Church teaches that married people may then take advantage of the natural cycles immanent in the reproductive system and engage in marital intercourse only during those times that are infertile, thus controlling birth in a way which does not in the least offend the moral principles which we have just explained. (20)

Neither the Church nor her doctrine is inconsistent when she considers it lawful for married people to take advantage of the infertile period but condemns as always unlawful the use of means which directly prevent conception, even when the reasons given for the later practice may appear to be upright and serious. In reality, these two cases are completely different. In the former the married couple rightly use a faculty provided them by nature. In the latter they obstruct the natural development of the generative process. It cannot be denied that in each case the married couple, for acceptable reasons, are both perfectly clear in their intention to avoid children and wish to make sure that none will result. But it is equally true that it is exclusively in the former case that husband and wife are ready to abstain from intercourse during the fertile period as often as for reasonable motives the birth of another child is not desirable. And when the infertile period recurs, they use their married intimacy to express their mutual love and safeguard their fidelity toward one another. In doing this they certainly give proof of a true and authentic love.

Consequences of Artificial Methods

17. Responsible men can become more deeply convinced of the truth of the doctrine laid down by the Church on this issue if they reflect on the consequences of methods and plans for artificial birth control. Let them first consider how easily this course of action could open wide the way for marital infidelity and a general lowering of moral standards. Not much experience is needed to be fully aware of human weakness and to understand that human beings—and especially the young, who are so exposed to temptation—need incentives to keep the moral law, and it is an evil thing to make it easy for them to break that law. Another effect that gives cause for alarm is that a man who grows accustomed to the use of contraceptive methods may forget the reverence due to a woman, and, disregarding her physical and emotional equilibrium, reduce her to being a mere instrument for the satisfaction of his own desires, no longer considering her as his partner whom he should surround with care and affection.

Finally, careful consideration should be given to the danger of this power passing into the hands of those public authorities who care little for the precepts of the moral law. Who will blame a government which in its attempt to resolve the problems affecting an entire country resorts to the same measures as are regarded as lawful by married people in the solution of a particular family difficulty? Who will prevent public authorities from favoring those contraceptive methods which they consider more effective? Should they regard this as necessary, they may even impose their use on everyone. It could well happen, therefore, that when people, either individually or in family or social life, experience the

inherent difficulties of the divine law and are determined to avoid them, they may give into the hands of public authorities the power to intervene in the most personal and intimate responsibility of husband and wife.

Limits to Man's Power

Consequently, unless we are willing that the responsibility of procreating life should be left to the arbitrary decision of men, we must accept that there are certain limits, beyond which it is wrong to go, to the power of man over his own body and its natural functions—limits, let it be said, which no one, whether as a private individual or as a public authority, can lawfully exceed. These limits are expressly imposed because of the reverence due to the whole human organism and its natural functions, in the light of the principles we stated earlier, and in accordance with a correct understanding of the “principle of totality” enunciated by Our predecessor Pope Pius XII. (21)

Concern of the Church

18. It is to be anticipated that perhaps not everyone will easily accept this particular teaching. There is too much clamorous outcry against the voice of the Church, and this is intensified by modern means of communication. But it comes as no surprise to the Church that she, no less than her divine Founder, is destined to be a “sign of contradiction.” (22) She does not, because of this, evade the duty imposed on her of proclaiming humbly but firmly the entire moral law, both natural and evangelical.

Since the Church did not make either of these laws, she cannot be their *arbiter—only their guardian and interpreter. It could never be right for her to declare lawful what is in fact unlawful, since that, by its very nature, is always opposed to the true good of man.

In preserving intact the whole moral law of marriage, the Church is convinced that she is contributing to the creation of a truly human civilization. She urges man not to betray his personal responsibilities by putting all his faith in technical expedients. In this way she defends the dignity of husband and wife. This course of action shows that the Church, loyal to the example and teaching of the divine Savior, is sincere and unselfish in her regard for men whom she strives to help even now during this earthly pilgrimage “to share God’s life as sons of the living God, the Father of all men.” (23)

III. PASTORAL DIRECTIVES

19. Our words would not be an adequate expression of the thought and *solicitude of the Church, Mother and Teacher of all peoples, if, after having recalled men to the observance and respect of the divine law regarding matrimony, they did not also support mankind in the honest regulation of birth amid the difficult conditions which today afflict families and peoples. The Church, in fact, cannot act differently toward men than did the Redeemer. She knows their weaknesses, she has compassion on the multitude, she welcomes sinners. But at the same time she cannot do otherwise than teach the law. For it is in fact the law of human life restored to its

native truth and guided by the Spirit of God. (24) Observing the Divine Law.

20. The teaching of the Church regarding the proper regulation of birth is a promulgation of the law of God Himself. And yet there is no doubt that to many it will appear not merely difficult but even impossible to observe. Now it is true that like all good things which are outstanding for their nobility and for the benefits which they confer on men, so this law demands from individual men and women, from families and from human society, a resolute purpose and great endurance. Indeed it cannot be observed unless God comes to their help with the grace by which the goodwill of men is sustained and strengthened. But to those who consider this matter diligently it will indeed be evident that this endurance enhances man's dignity and confers benefits on human society.

Value of Self-Discipline

21. The right and lawful ordering of birth demands, first of all, that spouses fully recognize and value the true blessings of family life and that they acquire complete mastery over themselves and their emotions. For if with the aid of reason and of free will they are to control their natural drives, there can be no doubt at all of the need for self-denial. Only then will the expression of love, essential to married life, conform to right order. This is especially clear in the practice of periodic *continence. Self-discipline of this kind is a shining witness to the chastity of husband and wife and, far from being a hindrance to their love of one another, transforms it by giving it a more truly human character. And if this self-

discipline does demand that they persevere in their purpose and efforts, it has at the same time the salutary effect of enabling husband and wife to develop to their personalities and to be enriched with spiritual blessings. For it brings to family life abundant fruits of tranquility and peace. It helps in solving difficulties of other kinds. It fosters in husband and wife thoughtfulness and loving consideration for one another. It helps them to repel inordinate self-love, which is the opposite of charity. It arouses in them a consciousness of their responsibilities. And finally, it confers upon parents a deeper and more effective influence in the education of their children. As their children grow up, they develop a right sense of values and achieve a serene and harmonious use of their mental and physical powers.

Promotion of Chastity

22. We take this opportunity to address those who are engaged in education and all those whose right and duty it is to provide for the common good of human society. We would call their attention to the need to create an atmosphere favorable to the growth of chastity so that true liberty may prevail over license and the norms of the moral law may be fully safeguarded.

Everything therefore in the modern means of social communication which arouses men's baser passions and encourages low moral standards, as well as every obscenity in the written word and every form of indecency on the stage and screen, should be condemned publicly and unanimously by all those who have at heart the advance of civilization

and the safeguarding of the outstanding values of the human spirit. It is quite absurd to defend this kind of *depravity in the name of art or culture (25) or by pleading the liberty which may be allowed in this field by the public authorities.

Appeal to Public Authorities

23. And now we wish to speak to rulers of nations. To you most of all is committed the responsibility of safeguarding the common good. You can contribute so much to the preservation of morals. We beg of you, never allow the morals of your peoples to be undermined. The family is the primary unit in the state; do not tolerate any legislation which would introduce into the family those practices which are opposed to the natural law of God. For there are other ways by which a government can and should solve the population problem—that is to say by enacting laws which will assist families and by educating the people wisely so that the moral law and the freedom of the citizens are both safeguarded.

Seeking True Solutions

We are fully aware of the difficulties confronting the public authorities in this matter, especially in the developing countries. In fact, we had in mind the justifiable anxieties which weigh upon them when we published Our encyclical letter *Populorum Progressio*. But now we join Our voice to that of Our predecessor John XXIII of venerable memory, and we make Our own his words: “No statement of the problem and no solution to it is acceptable which does violence to man’s essential dignity; those who propose such

solutions base them on an utterly materialistic conception of man himself and his life. The only possible solution to this question is one which envisages the social and economic progress both of individuals and of the whole of human society, and which respects and promotes true human values.” (26) No one can, without being grossly unfair, make divine Providence responsible for what clearly seems to be the result of misguided governmental policies, of an insufficient sense of social justice, of a selfish accumulation of material goods, and finally of a culpable failure to undertake those initiatives and responsibilities which would raise the standard of living of peoples and their children. (27) If only all governments which were able would do what some are already doing so nobly, and bestir themselves to renew their efforts and their undertakings! There must be no relaxation in the programs of mutual aid between all the branches of the great human family. Here we believe an almost limitless field lies open for the activities of the great international institutions.

To Scientists

24. Our next appeal is to men of science. These can “considerably advance the welfare of marriage and the family and also peace of conscience, if by pooling their efforts they strive to elucidate more thoroughly the conditions favorable to a proper regulation of births.” (28) It is supremely desirable, and this was also the mind of Pius XII, that medical science should by the study of natural rhythms succeed in determining a sufficiently secure basis for the chaste limitation of offspring. (29) In this way scientists, especially those who are Catholics, will by their research

establish the truth of the Church's claim that "there can be no contradiction between two divine laws—that which governs the transmitting of life and that which governs the fostering of married love." (30)

To Christian Couples

25. And now we turn in a special way to Our own sons and daughters, to those most of all whom God calls to serve Him in the state of marriage. While the Church does indeed hand on to her children the inviolable conditions laid down by God's law, she is also the herald of salvation and through the sacraments she flings wide open the channels of grace through which man is made a new creature responding in charity and true freedom to the design of his Creator and Savior, experiencing too the sweetness of the yoke of Christ. (31)

In humble obedience then to her voice, let Christian husbands and wives be mindful of their vocation to the Christian life, a vocation which, deriving from their Baptism, has been confirmed anew and made more explicit by the Sacrament of Matrimony. For by this sacrament they are strengthened and, one might almost say, consecrated to the faithful fulfillment of their duties. Thus will they realize to the full their calling and bear witness as becomes them, to Christ before the world. (32) For the Lord has entrusted to them the task of making visible to men and women the holiness and joy of the law which united inseparably their love for one another and the cooperation they give to God's love, God who is the Author of human life.

We have no wish at all to pass over in silence the difficulties, at times very great, which beset the lives of Christian married couples. For them, as indeed for every one of us, “the gate is narrow and the way is hard, that leads to life.” (33) Nevertheless it is precisely the hope of that life which, like a brightly burning torch, lights up their journey, as, strong in spirit, they strive to live “sober, upright and godly lives in this world,” (34) knowing for sure that “the form of this world is passing away.” (35)

Recourse to God

For this reason husbands and wives should take up the burden appointed to them, willingly, in the strength of faith and of that hope which “does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us ~}36 Then let them implore the help of God with unremitting prayer and, most of all, let them draw grace and charity from that unfailing fount which is the Eucharist. If, however, sin still exercises its hold over them, they are not to lose heart. Rather must they, humble and persevering, have recourse to the mercy of God, abundantly bestowed in the Sacrament of Penance. In this way, for sure, they will be able to reach that perfection of married life which the Apostle sets out in these words: “Husbands, love your wives, as Christ loved the Church. . . Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the Church. . . This is a great mystery, and I mean in reference to Christ and

the Church; however, let each one of you love his wife as himself, and let the wife see that she respects her husband.”
(37)

Family Apostolate

26. Among the fruits that ripen if the law of God be resolutely obeyed, the most precious is certainly this, that married couples themselves will often desire to communicate their own experience to others. Thus it comes about that in the fullness of the lay vocation will be included a novel and outstanding form of the apostolate by which, like ministering to like, married couples themselves by the leadership they offer will become apostles to other married couples. And surely among all the forms of the Christian apostolate it is hard to think of one more opportune for the present time.
(38)

To Doctors and Nurses

27. Likewise we hold in the highest esteem those doctors and members of the nursing profession who, in the exercise of their calling, endeavor to fulfill the demands of their Christian vocation before any merely human interest. Let them therefore continue constant in their resolution always to support those lines of action which accord with faith and with right reason. And let them strive to win agreement and support for these policies among their professional colleagues. Moreover, they should regard it as an essential part of their skill to make themselves fully proficient in this difficult field of medical knowledge. For then, when married couples ask

for their advice, they may be in a position to give them right counsel and to point them in the proper direction. Married couples have a right to expect this much from them.

To Priests

28. And now, beloved sons, you who are priests, you who in virtue of your sacred office act as counselors and spiritual leaders both of individual men and women and of families—we turn to you filled with great confidence. For it is your principal duty—we are speaking especially to you who teach moral theology—to spell out clearly and completely the Church’s teaching on marriage. In the performance of your ministry you must be the first to give an example of that sincere obedience, inward as well as outward, which is due to the magisterium of the Church. For, as you know, the pastors of the Church enjoy a special light of the Holy Spirit in teaching the truth. (39) And this, rather than the arguments they put forward, is why you are bound to such obedience. Nor will it escape you that if men’s peace of soul and the unity of the Christian people are to be preserved, then it is of the utmost importance that in moral as well as in *dogmatic theology all should obey the magisterium of the Church and should speak as with one voice. Therefore we make Our own the anxious words of the great Apostle Paul and with all Our heart we renew Our appeal to you: “I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment.” (40)

Christian Compassion

29. Now it is an outstanding manifestation of charity toward souls to omit nothing from the saving doctrine of Christ; but this must always be joined with tolerance and charity, as Christ Himself showed in His conversations and dealings with men. For when He came, not to judge, but to save the world, (41) was He not bitterly severe toward sin, but patient and abounding in mercy toward sinners?

Husbands and wives, therefore, when deeply distressed by reason of the difficulties of their life, must find stamped in the heart and voice of their priest the likeness of the voice and the love of our Redeemer.

So speak with full confidence, beloved sons, convinced that while the Holy Spirit of God is present to the magisterium proclaiming sound doctrine, He also illumines from within the hearts of the faithful and invites their assent. Teach married couples the necessary way of prayer and prepare them to approach more often with great faith the Sacraments of the Eucharist and of Penance. Let them never lose heart because of their weakness.

To Bishops

30. And now as we come to the end of this encyclical letter, we turn Our mind to you, reverently and lovingly, beloved and venerable brothers in the episcopate, with whom we share more closely the care of the spiritual good of the People of God. For we invite all of you, we implore you, to give a lead to your priests who assist you in the sacred

ministry, and to the faithful of your dioceses, and to devote yourselves with all zeal and without delay to safeguarding the holiness of marriage, in order to guide married life to its full human and Christian perfection. Consider this mission as one of your most urgent responsibilities at the present time. As you well know, it calls for 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.

A Great Work

31. Venerable brothers, beloved sons, all men of good will, great indeed is the work of education, of progress and of charity to which we now summon all of you. And this we do relying on the unshakable teaching of the Church, which teaching Peter's successor together with his brothers in the Catholic episcopate faithfully guards and interprets. And we are convinced that this truly great work will bring blessings both on the world and on the Church. For man cannot attain that true happiness for which he yearns with all the strength of his spirit, unless he keeps the laws which the Most High God has engraved in his very nature. These laws must be wisely and lovingly observed. On this great work, on all of you and especially on married couples, we implore from the God of all holiness and pity an abundance of heavenly

grace as a pledge of which we gladly bestow Our apostolic blessing.

Given at St. Peter's, Rome, on the 25th day of July, the feast of St. James the Apostle, in the year 1968, the sixth of Our pontificate.

PAUL VI

NOTES

LATIN TEXT: *Acta Apostolicae Sedis*, 60 (1968), 481-503.

ENGLISH TRANSLATION: *The Pope Speaks*, 13 (Fall. 1969), 329-46.

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(1) See Pius IX, encyc. letter *Oui pluribus*: *Pii IX P.M. Acta*, 1, pp. 9-10; St. Pius X encyc. letter *Singulari quadam*: *AAS* 4 (1912), 658; Pius XI, encyc. letter *Casti connubii*: *AAS* 22 (1930), 579-581; Pius XII, address *Magnificate Dominum* to the episcopate of the Catholic World: *AAS* 46 (1954), 671-672; John XXIII, encyc. letter *Mater et Magistra*: *AAS* 53 (1961), 457.

(2) See Mt 28. 18-19.

(3) See Mt 7. 21.

(4) See Council of Trent Roman Catechism, Part II, ch. 8; Leo XIII, encyc. letter *Arcanum*: *Acta Leonis XIII*, 2 (1880), 26-29; Pius XI, encyc. letter *Divini illius Magistri*: *AAS* 22 (1930), 58-61; encyc. letter *Casti connubii*: *AAS* 22 (1930), 545-546; Pius XII, Address to Italian Medico-Biological Union of St. Luke: *Discorsi e radiomessaggi di Pio XII*, VI, 191-192; to Italian Association of Catholic Midwives: *AAS* 43 (1951), 835-854; to the association known as the Family Campaign, and other family associations: *AAS* 43 (1951), 857-859; to 7th congress of International Society of Hematology: *AAS* 50 (1958), 734-735 [*TPS* VI, 394-395]; John XXIII, encyc. letter *Mater et Magistra*: *AAS* 53 (1961), 446-447 [*TPS* VII, 330-331]; Second Vatican Council, Pastoral Constitution on the Church in the World of Today, nos. 47-52: *AAS* 58 (1966), 1067-1074 [*TPS* XI, 289-295]; Code of Canon Law, canons 1067, 1068 §1, canon 1076,

§§1-2.

(5) See Paul VI, Address to Sacred College of Cardinals: AAS 56 (1964), 588 [TPS IX, 355-356]; to Commission for the Study of Problems of Population, Family and Birth: AAS 57 (1965), 388 [TPS X, 225]; to National Congress of the Italian Society of Obstetrics and Gynecology: AAS 58 (1966), 1168 [TPS XI, 401-403].

(6) See 1 Jn 4. 8.

(7) Eph 3. 15.

(8) Second Vatican Council, Pastoral Constitution on the Church in the World of Today, no. 50: AAS 58 (1966), 1070-1072 [TPS XI, 292-293].

(9) See St. Thomas, *Summa Theologiae*, I-II, q. 94, art. 2.

(10) See Second Vatican Council, Pastoral Constitution on the Church in the World of Today, nos. 50-51: AAS 58 (1966) 1070-1073 [TPS XI, 292-293].

(11) See *ibid.*, no. 49: AAS 58 (1966), 1070 [TPS XI, 291-292].

(12) See Pius XI, encyc. letter *Casti connubi*: AAS 22 (1930), 560; Pius XII, Address to Midwives: AAS 43 (1951), 843.

(13) See encyc. letter *Mater et Magistra*: AAS 53 (1961), 447 [TPS VII, 331].

(14) See Council of Trent Roman Catechism, Part II, ch. 8; Pius XI, encyc. letter *Casti connubii*: AAS 22 (1930), 562-564; Pius XII, Address to Medico-Biological Union of St. Luke: *Discorsi e radiomessaggi*, VI, 191-192; Address to Midwives: AAS 43 (1951), 842-843; Address to Family Campaign and other family associations: AAS 43 (1951), 857-859; John XXIII, encyc. letter *Pacem in terris*: AAS 55 (1963), 259-260 [TPS IX, 15-16]; Second Vatican Council, Pastoral Constitution on the Church in the World of Today,

no. 51: AAS 58 (1966), 1072 [TPS XI, 293].

(15) See Pius XI, encyc. letter *Casti connubii*: AAS 22 (1930), 565; Decree of the Holy Office, Feb. 22, 1940: AAS 32 (1940), 73; Pius XII, Address to Midwives: AAS 43

(1951), 843-844; to the Society of Hematology: AAS 50 (1958), 734-735 [TPS VI, 394-395].

(16) See Council of Trent Roman Catechism, Part II, ch. 8; Pius XI, encyc. letter *Casti connubii*: AAS 22 (1930), 559-561; Pius XII, Address to Midwives: AAS 43 (1951), 843; to the Society of Hematology: AAS 50 (1958), 734-735 [TPS VI, 394-395]; John XXIII, encyc. letter *Mater et Magistra*: AAS 53 (1961), 447 [TPS VII, 331].

(17) See Pius XII, Address to National Congress of Italian Society of the Union of Catholic Jurists: AAS 45 (1953), 798-799 [TPS I, 67-69].

(18) See Rom 3. 8.

(19) See Pius XII, Address to 26th Congress of Italian Association of Urology: AAS 45 (1953), 674-675; to Society of Hematology: AAS 50 (1958), 734-735 [TPS VI, 394-395].

(20) See Pius XII, Address to Midwives: AAS 43 (1951), 846.

(21) See Pius XII, Address to Association of Urology: AAS 45 (1953), 674-675; to leaders and members of Italian Association of Cornea Donors and Italian Association for the Blind: AAS 48 (1956), 461-462 [TPS III, 200-201].

(22) Lk 2. 34.

(23) See Paul VI, encyc. letter *Populorum progressio*: AAS 59 (1967), 268 [TPS XII, 151].

(24) See Rom 8.

(25) See Second Vatican Council, Decree on the Media of Social Communication, nos. 6-7: AAS 56 (1964), 147 [TPS IX, 340-341].

(26) Encyc. letter *Mater et Magistra*: AAS 53 (1961), 447 [TPS

VII, 331].

(27) See encyc. letter *Populorum progressio*, nos. 48-55: AAS 59 (1967), 281-284 [TPS XII, 160-162].

(28) Second Vatican Council, Pastoral Constitution on the Church in the World of Today, no. 52: AAS 58 (1966), 1074 [TPS XI, 294].

(29) Address to Family Campaign and other family associations: AAS 43 (1951), 859.

(30) Second Vatican Council, Pastoral Constitution on the Church in the World of Today, no. 51: AAS 58 (1966), 1072 [TPS XI, 293].

(31) See Mt 11. 30.

(32) See Second Vatican Council, Pastoral Constitution on the Church in the World of Today, no. 48: AAS 58 (1966), 1067-1069 [TPS XI, 290-291]; Dogmatic Constitution on the Church, no. 35: AAS 57 (1965), 40-41 [TPS X, 382-383].

(33) Mt 7. 14; see Heb 12. 11.

(34) See Ti 2. 12.

(35) See 1 Cor 7. 31.

(36) Rom 5. 5.

(37) Eph 5. 25, 28-29, 32-33.

(38) See Second Vatican Council, Dogmatic Constitution on the Church, nos. 35, 41: AAS 57 (1965), 40-45 [TPS X, 382-383, 386-387]; Pastoral Constitution on the Church in the World of Today, nos. 48-49: AAS 58 (1966), 1067-1070 [TPS XI, 290-292]; Decree on the Apostolate of the Laity, no. 11: AAS 58 (1966), 847-849 [TPS XI, 128-129].

(39) See Second Vatican Council, Dogmatic Constitution on the Church, no. 25: AAS 57 (1965), 29-31 [TPS X, 375-376].

(40) 1 Cor 1. 10.

(41) See Jn 3. 17.

