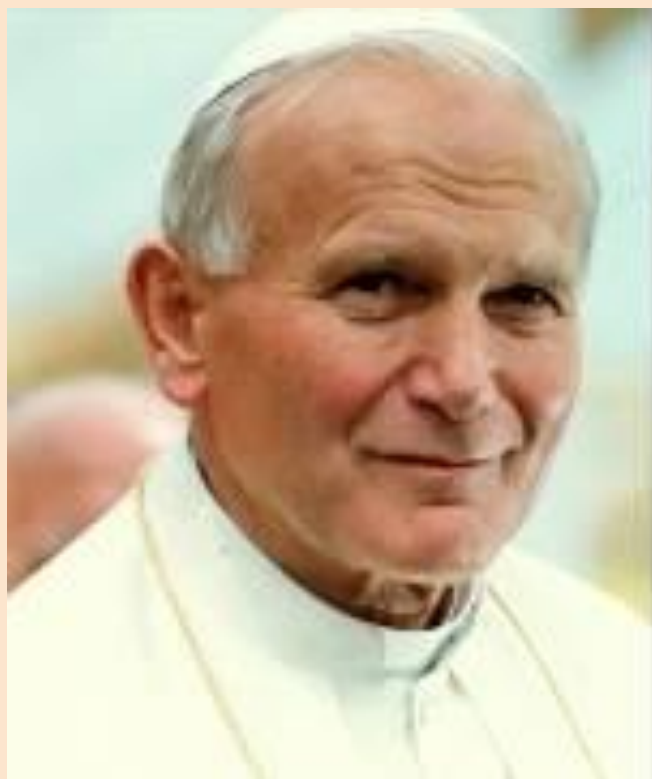


Theology of the Body









Three Goods of Marriage:

1. Offspring (procreation)
2. Fidelity (exclusiveness and unity)
3. Sacrament (indissolubility)

St. Augustine of Hippo



Council of Florence 1439



“The seventh is the sacrament of matrimony, sign of the union of Christ with the Church, as the Apostle says “this is a great mystery; I mean in reference to Christ and to the Church” (Eph 5:32). The efficient cause of matrimony is mutual consent, ordinarily expressed through words and having reference to the present. Three blessings are assigned to matrimony. The first is the procreation and education of children for the worship of God. The second is the fidelity that each of the spouses must observe toward the other. The third is the indissolubility of matrimony, indissoluble because it signifies the indivisible union between Christ and the Church.”







Council of Trent

1545-1563



1. Marriage is a divine institution (the first marriage was Adam and Eve) raised to a sacrament by Christ himself and is therefore a good explicitly willed by God.
2. Unity and indissolubility of marriage sanctify the spouses.
3. The Church has power over the sacrament. By raising marriage to a sacrament, Christ gave the Church the power to safeguard its holiness.
4. The requirement of canonical form. Up till this time, there was a real problem of clandestine marriage (done in secret by unauthorized persons), so the Council of Trent laid out the requirements for validity.



Arcanum Divinae Sapientiae On Christian Marriage

Pope Leo XIII

THE 1917
PIO-BENEDICTINE
CODE OF
CANON LAW

IN ENGLISH TRANSLATION
WITH EXTENSIVE
SCHOLARLY APPARATUS

DR. EDWARD N. PETERS, CURATOR

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**AN ESSAY ON THE
PRINCIPLE OF POPULATION
THOMAS ROBERT MALTHUS**



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BIRTH CONTROL MEETING
IN HONOR OF
Margaret Sanger



Carnegie Hall
Monday, January 29, 1917, at 8 P.M.

Admission 25 cents

Reserved Seats, 50 and 75 cents

Boxes Seating 3 Persons, \$10.00

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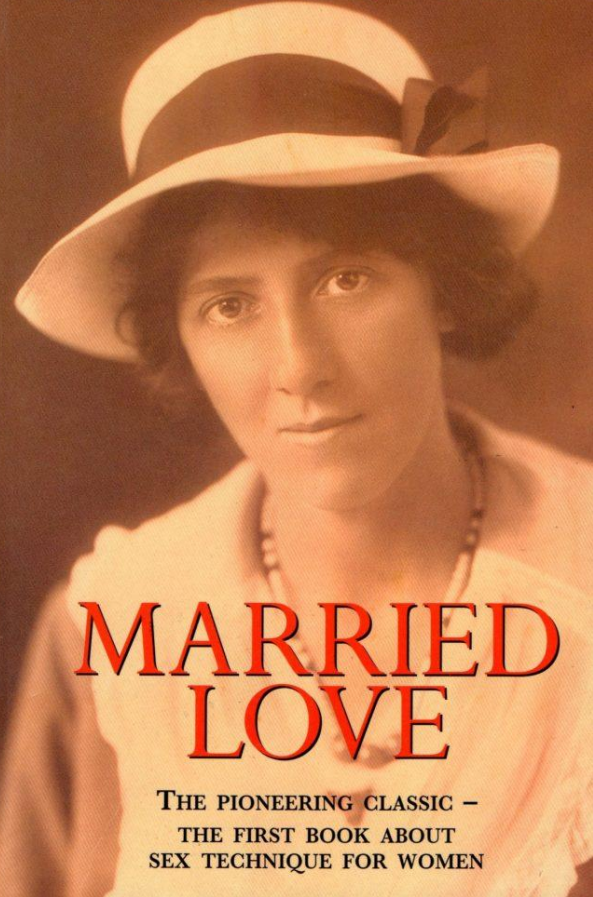
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M A R I E S T O P E S



**MARRIED
LOVE**

THE PIONEERING CLASSIC -
THE FIRST BOOK ABOUT
SEX TECHNIQUE FOR WOMEN

Casti Connubii

On Christian Marriage



Pope Pius XI

December 31, 1930

“In order that she [the Catholic Church] may preserve the chastity of the nuptial union from being defiled by this **foul stain**, she raises her voice token of her divine ambassadorship and through our mouth proclaims anew; any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin.”

Pope Pius XI, **Casti Cannubi**, December 31, 1930, 4:4

GAUDIUM ET SPES



PASTORAL CONSTITUTION ON THE
CHURCH IN THE MODERN WORLD

VATICAN COUNCIL II

1. Presentation of marriage as a vocation to holiness
2. The role of conjugal love in the structure of marriage
3. Clarification of the relationship between love and procreation (anti-life mentality in the world...35 years since the Lambeth Council)

REVEAL PAPAL BIRTH CONTROL TEXTS

Copyright, 1967, The National Catholic Reporter

THE FAR-REACHING implications of the birth control issue for the Catholic Church are graphically outlined in long-secret documents reaching the public this week.

The documents — the final reports of majority and minority groups of theologians on the papal birth control commission — set forth basically opposed views not only on marriage but also on the meanings of natural law and on the development of Catholic doctrine.

As products of a group named to assist Pope Paul, the reports have only advisory status. But they crystallize long years of debate and underline the gravity of the decision he faces.

The majority group, which favored acceptance of contraception as a legitimate form of birth control, explained its stand in two separate papers, one of them a position paper designed to refute opposing views, the other sketching a complete theology of marriage. Both papers base their argument primarily on the right and duty of man to intervene in natural processes in order to achieve

proper human goals, including the regulation of births.

Neither paper makes any moral distinction between mechanical and chemical forms of contraception. Abortion is condemned outright; sterilization is "generally to be excluded"; devices whose mode of action is not yet understood but which may cause abortion are proscribed.

The minority report says the Catholic ban on contraception cannot be dropped because it is part of the Church's "irreformable" teaching. Its authors say that such a change could destroy the confidence of the faithful in the Church's moral guidance, might raise "grave doubts about the very history of Christianity" and would open the way to other sexual abuses.

Four theologians approved the minority report. It is known that an even larger majority of other experts on the commission—doctors, economists, demographers and sociologists — favored a change in the Church's position.

Both the minority report and the more formal of the two majority reports were passed on to the bishops on the commission. An informed source said that

a smaller but "substantial" majority of the bishops favored the majority position. The two reports, in slightly condensed form, were transmitted by the bishops to Pope Paul on June 26, 1966.

The three main documents, along with related papers, were made available to *Le Monde*, Paris daily, by a source on

the theologians and exchanges between the theologians and the other commission experts. The three main papers are in Latin, the others in English, French, Italian and Latin.

All the documents were drawn up during the final session of the reorganized commission, held in the Collegio

Texts of documents begin on page 8

the commission, and a news story based on them was scheduled for publication in that paper's edition of Monday, April 17. At the suggestion of a free-lance journalist who learned of the forthcoming story, the same source sent copies to the *National Catholic Reporter* to insure adequate English-language presentation.

(Editor's note: Complete translations of the principal documents appear in this issue, pages 8-12. Their authenticity has been confirmed through independent sources.)

One of the supporting documents lists scientific advances having a possible bearing on the birth control issue. Others summarize lengthy discussions among

Spagnolo, Rome, from April 18 to June 9. This was the lengthiest meeting the commission had held since its organization and, according to one informed source, its most productive. Sixty-five persons took part, though not all were present for the entire session.

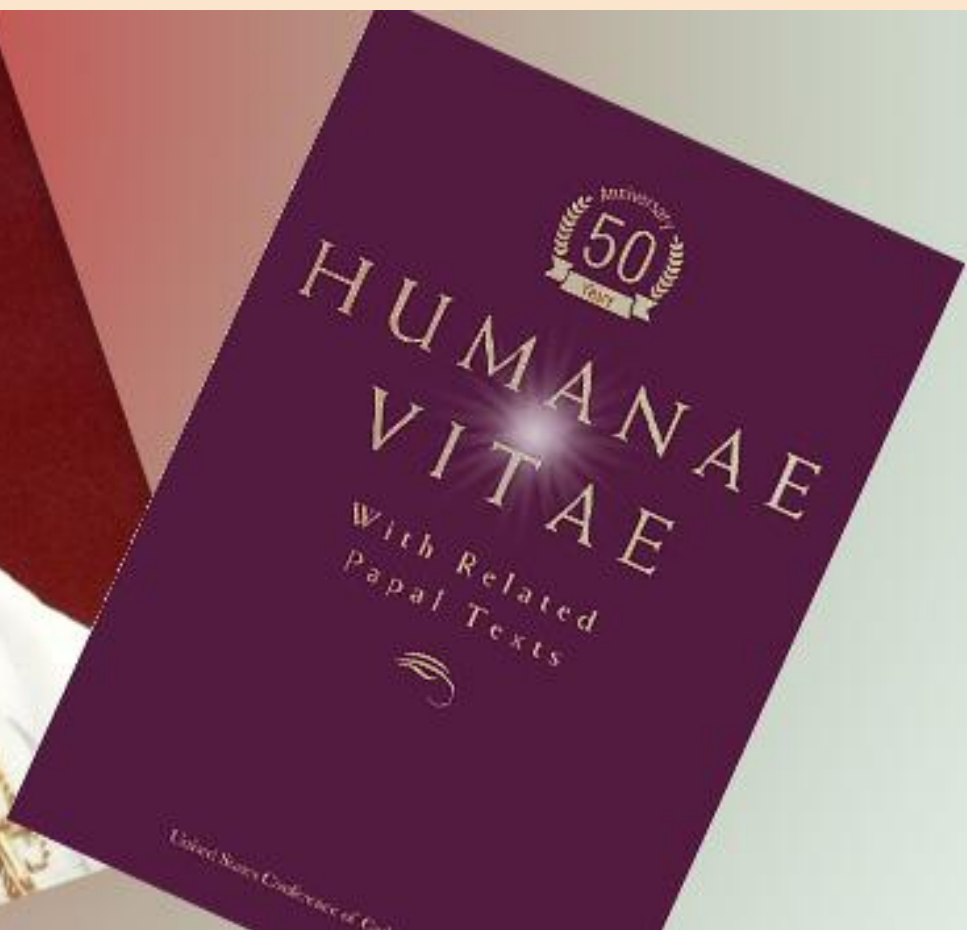
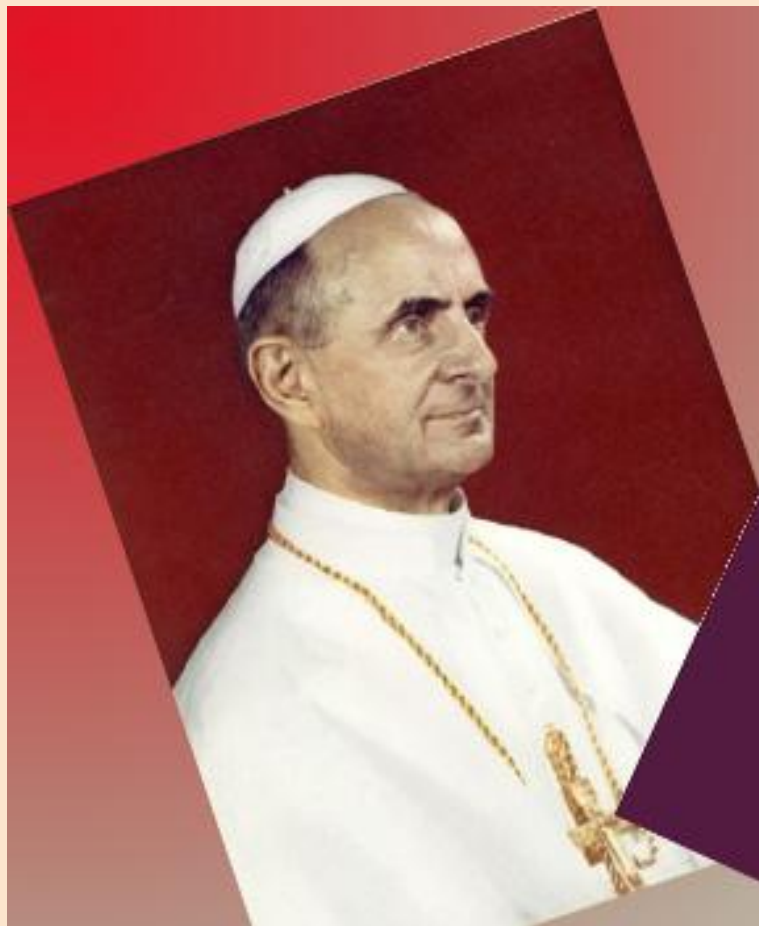
The documents contain a few signs of tensions within the group, especially between the more conservative theologians and the medical experts. At one point the doctors were asked to give their views on the ethical issue. One summed up by saying, "The debates convinced me more of the intrinsic danger in irreflexible statements than of the intrinsic evil in contraception."

A British doctor at the same session commented on the traditionalist approach to the argument: "The theologians who still hold contraception to be intrinsically evil have begun from the statements of the magisterium and then sought reasons to support their statements...But it is the magisterium itself (which) has asked us to examine the question on its behalf with all honesty and an open mind. To begin therefore with the magisterium seems to me to be illogical and to be an unacceptable way to proceed with study."

BUT THE minority report argues forcefully—at times passionately—that the clear commitment of the Church in the past cannot be lightly abandoned. Quotations from encyclicals and addresses of Pius XI, Pius XII and John XXIII and citations of statements by national hierarchies and individual bishops demonstrate the strength of the commitment.

"The Church cannot change her answer," the report argues "because this answer is true...The Church could not

(Continued on page 12)





"I was looking for a comprehensive anthropological viewpoint," he continues. "In fact, it was [Pope] John Paul II who was to complement the natural-law viewpoint of the encyclical with a personalistic vision." - *Last Testament: In His Own Words*

Anthropology

1. The Science of Human Beings

Especially: the study of human beings and their ancestors through time and space and in relation to physical character, environmental and social relations, and culture.

2. Theological Anthropology

Dealing with the origin, nature, and destiny of human beings.

Matthew 19:3-9

Some Pharisees approached him, and tested him, saying, “Is it lawful for a man to divorce his wife for any cause whatever?” He said in reply, “Have you not read that from the beginning the Creator ‘made them male and female’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate.”

They said to him, “Then why did Moses command that the man give the woman a bill of divorce and dismiss [her]?” He said to them, “Because of the hardness of your hearts Moses allowed you to divorce your wives, but from the beginning it was not so. I say to you, whoever divorces his wife (unless the marriage is unlawful) and marries another commits adultery.”

Original Man

Humanity before the fall. Adam and Eve in the Garden and their relationship with God, with each other, and with the world around them.

Fallen Man

Humanity after original sin and how original sin affects our relationships with God, with each other, and with the world around us.

Redeemed Man

Humanity after the coming of Christ and how this affects our relationships with God, with each other, and with the world around us.

Genesis 1

“Then God said: Let us make human beings in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth.

God created mankind in his image;
in the image of God he created them;
male and female he created them.

God blessed them and God said to them: Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that crawl on the earth.” -

Gen 1:26-28

Genesis 2

“So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The LORD God then built the rib that he had taken from the man into a woman. When he brought her to the man, the man said:

“This one, at last, is bone of my bones

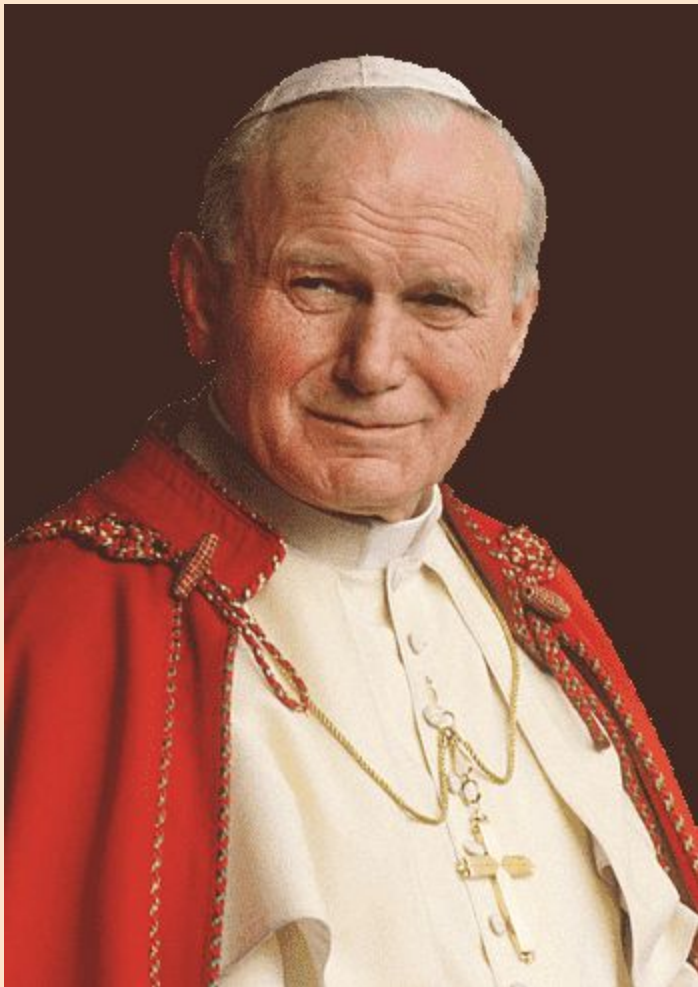
and flesh of my flesh;

This one shall be called ‘woman,’

for out of man this one has been taken.”

That is why a man leaves his father and mother and clings to his wife, and the two of them become one body.

The man and his wife were both naked, yet they felt no shame.” - Gen 2:21-25



“This whole part of the text is undoubtedly a preparation for the account of the creation of woman. Nevertheless, it also has its own deep meaning independently of this creation. Thus, the created man finds himself from the first moment of his existence before God in search of his own being, as it were; one could say in search of his own definition; today one would say, **in search of his own identity.**” - TOB 5:5

Original Solitude

Man's initial experience of being unique among created beings, capable of relating to God and others in self-awareness and freedom.

Original Unity

The one-flesh union of the first married couple, based on them being equals who share the same human nature yet are sexually differentiated.

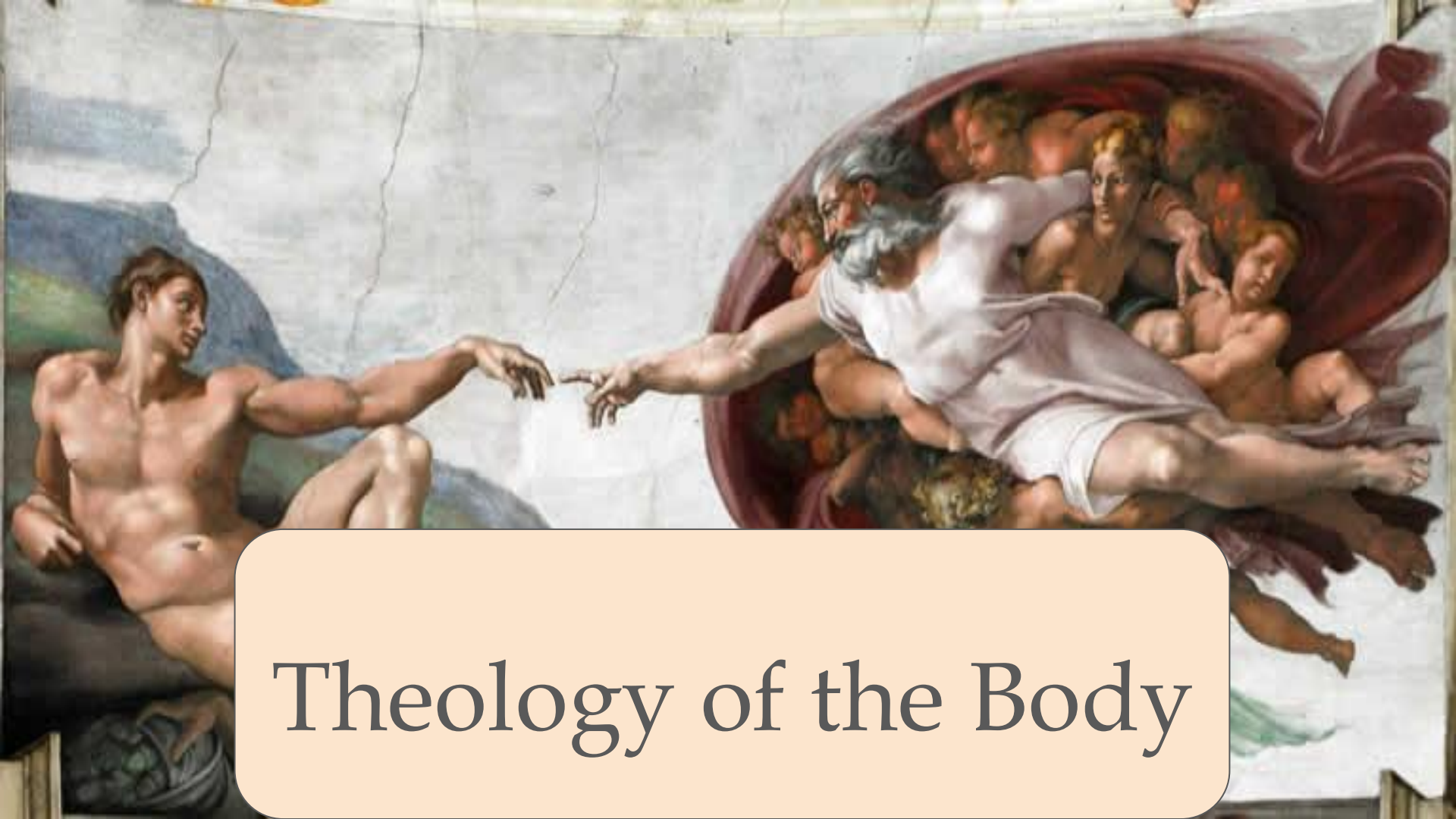
Nuptial Meaning of the Body

The body is our call to self-give love, which is written into our very embodiment as male and female.

Original Nakedness

The condition of humanity before the Fall, in which the unclothed body did not cause shame.





Theology of the Body