



# *Humanae Vitae*

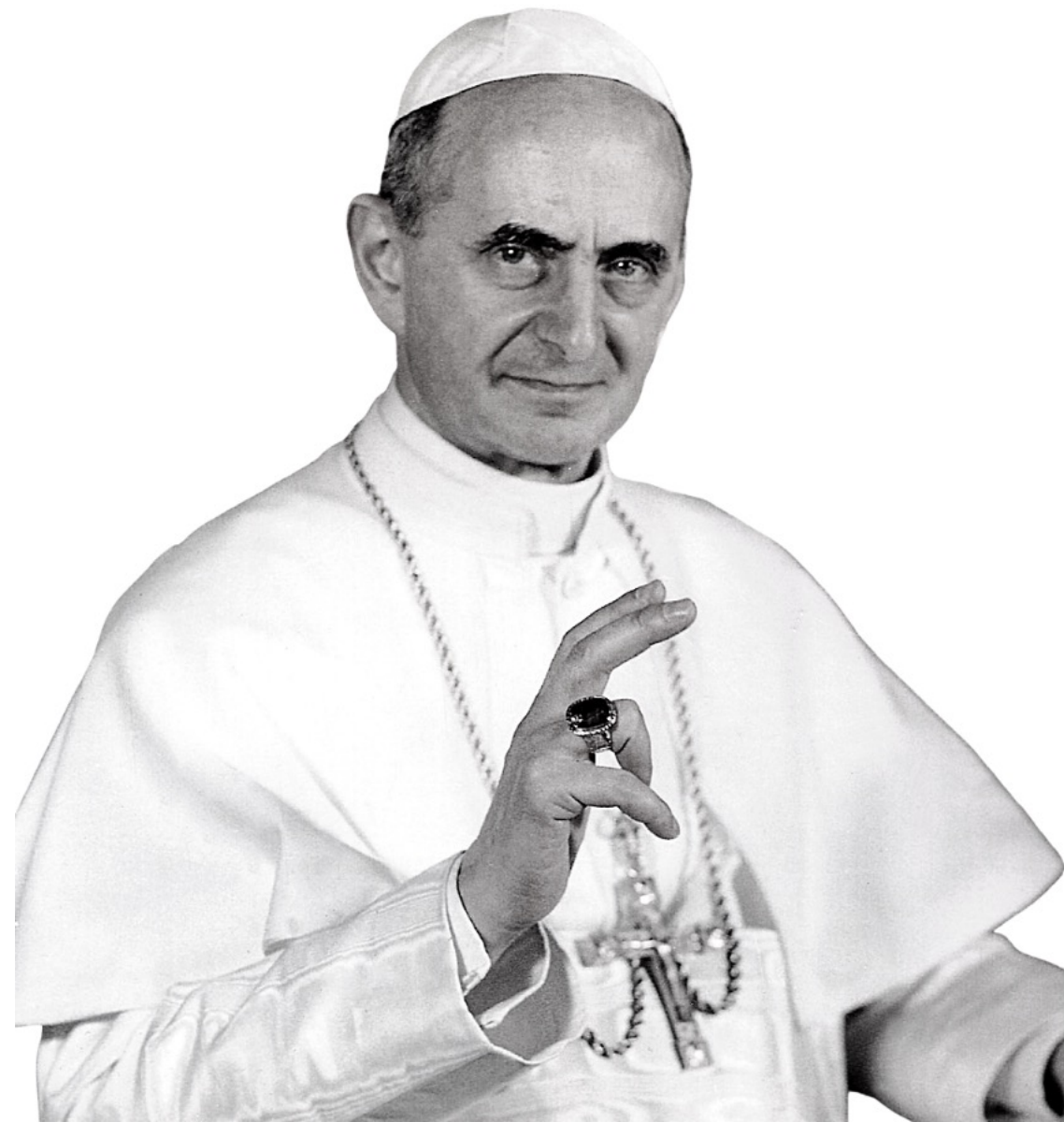
*with special guest Dr. Ryan J. Brady*

*Walking with Moms Webinar | August 19, 2021*



ARCHDIOCESE of MIAMI

Walking with  
*Moms* in Need  
a year of service





## A PRAYER FOR PREGNANT MOTHERS

O Blessed Mother, you received the good news of the incarnation of Christ, your Son, with faith and trust. Grant your protection to all pregnant mothers facing difficulties.

Guide us as we strive to make our parish communities places of welcome and assistance for mothers in need. Help us become instruments of God's love and compassion.

Mary, Mother of the Church, graciously help us build a culture of life and a civilization of love, together with all people of good will, to the praise and glory of God, the Creator and lover of life.\* Amen.



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# Humanae Vitae

Introduction

Chapter 1: Competency of the Magisterium

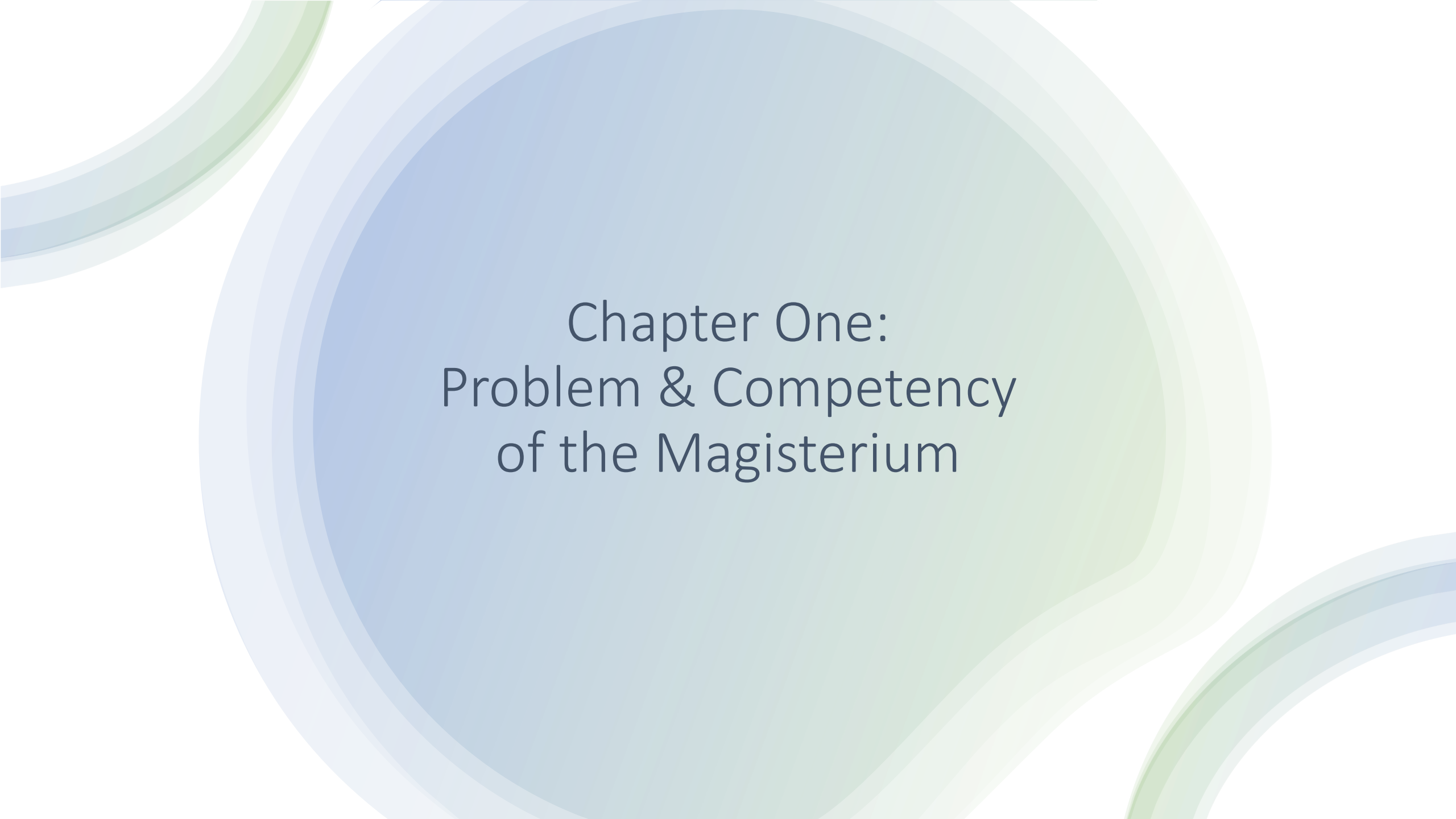
Chapter 2: Doctrinal Principles

Chapter 3: Pastoral Directives



# INTRODUCTION

- “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.”



# Chapter One: Problem & Competency of the Magisterium

# Societal context

1. Fear that world population is going to grow faster than available resources.
2. Working and housing conditions, economics and education, a living situation in which it is frequently difficult to provide properly for a large family.
3. New understanding of the dignity of woman and her place in society, the value of conjugal love in marriage and the relationship of conjugal acts to this love.
4. "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."



Birth  
control  
?

## *New questions*

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- Given 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?
- 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?
- 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?**



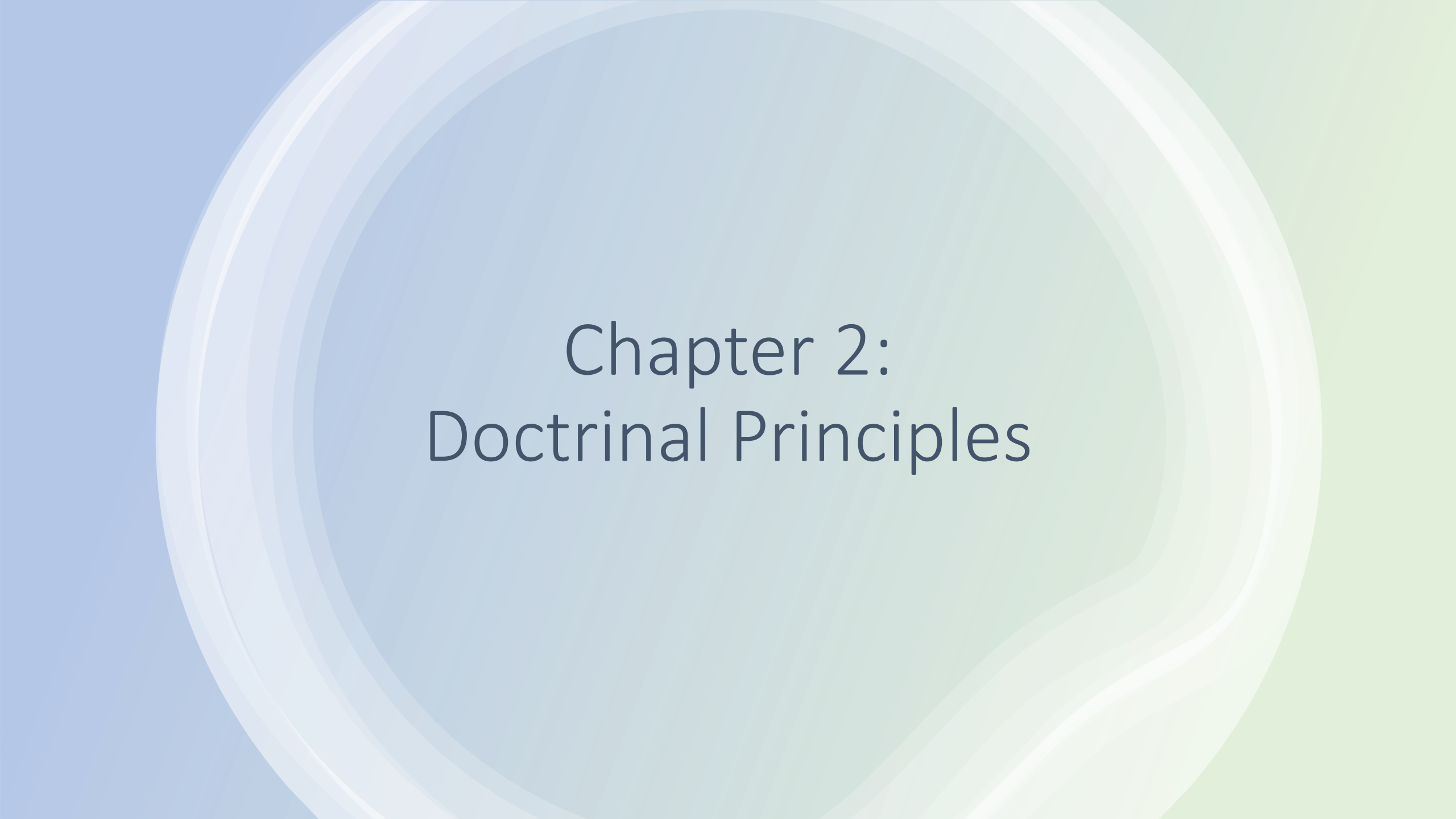
*The Church is the guardian and interpreter of the whole moral law*

- These questions require 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 (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.**
- 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.**



## *Commission on Birth Control*

- Pope Paul VI expanded the commission set up by Pope John XXIII in 1963 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.
- the conclusions arrived at by the commission could not be considered as definitive, dispensing the pope from the duty of examining personally this serious question.
- Within the commission itself, there was not complete agreement, 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.



# Chapter 2: Doctrinal Principles



# Looking at human procreation through the lens of Church Teaching


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- The question of human procreation, like every other question which touches human life, involves more than 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.
- 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...

# God's Loving Design for Marriage

- Married love reveals its true nature and nobility when we realize that **its origin is God, who "is love...."** Marriage, then, is not the effect of chance or the result of the blind evolution of natural forces. It is the wise and provident **institution of God the Creator.**
- **Husband and wife, through that mutual gift of themselves, 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.





## Characteristic features of married love

1. Above all fully **human**; not merely natural instinct or emotional drive. 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.**
2. **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 self.**
3. **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. Fidelity is not only in accord with the nature of marriage, but is also the **source of profound and enduring happiness.**
4. Fecund (**FRUITFUL**). 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."***



# Responsible Parenthood

**Married love requires of husband and wife the full awareness of their obligations in the matter of responsible parenthood, which needs to be rightly understood.**

1. **With regard to the biological processes, it's an awareness of and respect for their proper functions.**
2. **With regard to man's innate drives and emotions, man's reason and will must exert control over them. (self-mastery)**
3. **With regard to physical, economic, psychological and social conditions, it's 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.**
4. **Concerns the objective moral order which was established by God, and of which a right conscience is the true interpreter; requires that husband and wife, keeping a right order of priorities, recognize their own duties toward God, themselves, their families and human society.**

**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; 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.

# The marital act

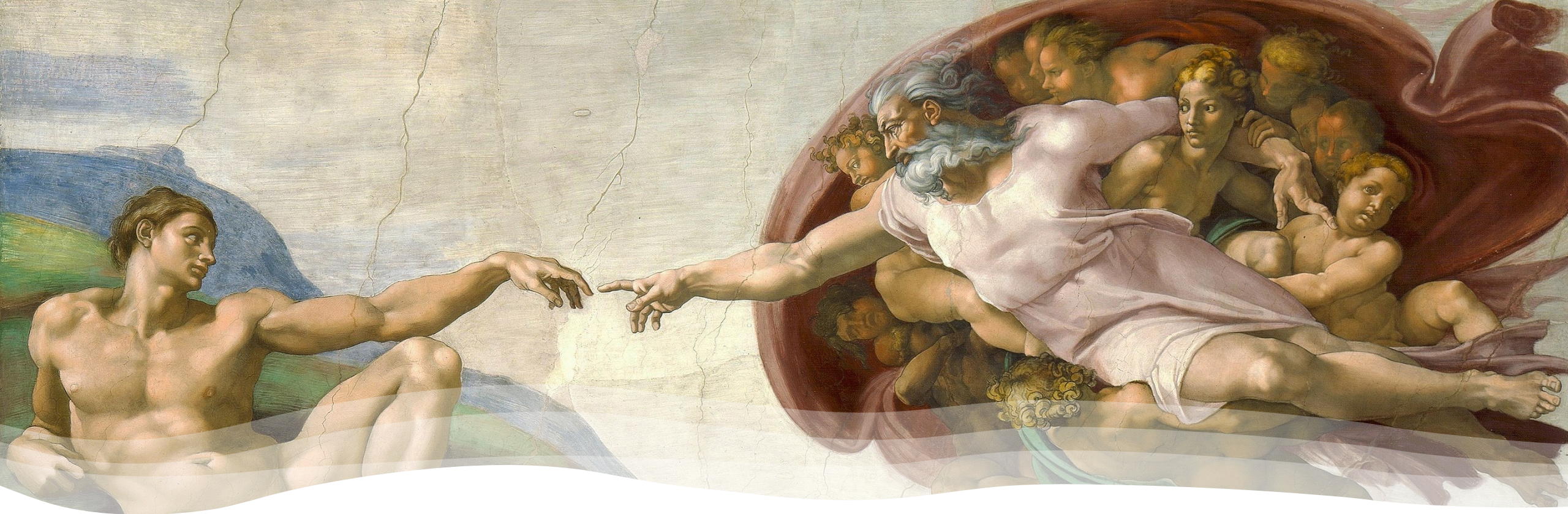
- The sexual activity, in which husband and wife are intimately and chastely united with one another, through which human life is transmitted, is **"noble and worthy."**
- It **does not cease to be legitimate even when**, for reasons independent of their will, **it is foreseen to be infertile** (strengthening of the union of husband and wife is not thereby suppressed).
- 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 teaches that **each and every marital act must of necessity retain its intrinsic relationship to the procreation of human life.**





## *Unitive & Procreative*

- **This particular doctrine** (*that each and every marital act must of necessity retain its intrinsic relationship to the procreation of human life*) **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 fundamental nature of the marriage act, while uniting husband and wife in the closest intimacy, also renders them capable of generating new life because of the laws written into nature of man and of woman.
- 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.
- **This teaching is in harmony with human reason.**



## Faithfulness to God's Design

- **A conjugal act imposed on one's partner is no true act of love**
- **Likewise, an act of mutual love which impairs the capacity to transmit life...**
- “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 in opposition to the plan of God and His holy will.”
- **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.**