

Forty Years Later: Arguments in Support of *Humanae Vitae* in Light of *Veritatis Splendor*

William F. (Bill) Murphy, Jr.

Abstract: *This essay argues that, as we approach the fortieth anniversary of *Humanae vitae* and the fifteenth of *Veritatis splendor*, Catholic moralists are much better able to explain the intelligibility of the teaching against contraception, to do so in the context of a robust moral theory corresponding to *VS*, and to do so in a way that explains some of the theoretical reasons why it has been so difficult to establish consensus for the central teaching of *HV*. The essay tries to show that the lack of consensus has much to do with the complexities of explaining the moral relevance of the bodily or physical dimensions of human action in general, and of marital intercourse in particular. It acknowledges the textual bases that have led both revisionist and tradition-minded moralists to think that the teaching of Aquinas, *HV*, and John Paul II require what might be called a “physicalist” approach to contraception, but argues instead that these are all better understood as contributing to a more-adequate, non-physicalist, approach based on a recovery of Aquinas’s intentional account of human action in “the perspective of the acting person,” and a virtue-oriented approach to morality.*

The Use of Contraceptives Under Threat of Rape: An Exception?

Martin Rhonheimer

Abstract: *This essay offers a moral analysis of using contraceptives (i.e., anovulants pills) under the threat of rape. It does so by first considering the earlier analyses offered during the pre conciliar era by three trusted moralists, all of whom concluded that such action was permissible. Their arguments are carefully examined. The essay then assesses some subsequent work that drew upon these earlier essays, but which also touched off a debate that indicated the need for a more satisfactory treatment of the question. It then addresses the question in light of the teachings of *Humanae vitae* against contraceptive acts, and of *Veritatis splendor* regarding both moral action and intrinsically evil acts. In so doing, the essay reinforces the basic conclusion of the pre conciliar moralists, but through a more adequate moral theory that supports the basic direction encouraged by the encyclicals, including the latter’s rejection of proportionalist moral theory.*

Conjugal Chastity and the Procreative Personalism of Pope John Paul II

Donald P. Asci

Abstract: *Pope John Paul II’s vision of conjugal chastity centers on the fundamental experiences of conjugal love that enable spouses to appreciate the full range of values in human sexuality and that dispose spouses to procreative and unitive sexual acts in response to these values. This vision of conjugal chastity in turn serves as a basis for recognizing procreation as a personal value within the marital relationship, as a choice regarding motherhood and fatherhood, as a form of self-surrender, and ultimately as an act of conjugal love. With personalist concerns and a full appreciation of the procreative aspect of conjugal love, John Paul II’s teachings on conjugal chastity reveal a distinctive “procreative” personalism.*

The Theological Significance Of The Consummation Of Marriage, Contraception, Using Condoms To Prevent HIV, And Same-Sex Unions

William E. May

Abstract: *The thesis of this paper is that marriage is consummated by a marital act, that a marital act is not merely a genital act engaged in by a man and a woman who happen to be married to each other but that it is an act open to the goods of marriage, i.e., to faithful spousal love and the procreation and education of children. It is the sort of bodily act apt as such for the generation of new human life. Since this is what the marital act is and since this is the only kind of act that can consummate marriage, it follows that a contracepted genital act or a genital act violently imposed upon a spouse is not a marital act and cannot consummate marriage. Nor can condomistic sex between spouses even if not chosen for contraceptive purposes. Since same-sex persons cannot engage in this kind of act they cannot do what married couples can do and hence cannot marry.*

Dualism and Homosexual ‘Complementarity’: A Reply to Salzman and Lalwer

E. Christian Brugger

Abstract: *The purpose of this essay is to demonstrate the influence of dualistic thinking on a theory of homosexual complementarity proposed by Todd A. Salzman and Michael G. Lawler. It argues that their premises are founded on an unworkable dualistic distinction between the “biological” and “personal” realms of the human person. The result is an account in which the facts of one’s engendered body are irrelevant to one’s moral reasoning about the legitimacy of genital sexual acts. It argues that because their anthropological premises are unsound, so too are their derivative conclusions regarding the possibility of true human homosexual complementarity.*

Aquinas’ Charity and Catholic Sexual Ethics

David Cloutier

Abstract: *Recent work in sexual ethics has moved beyond purely normative disputes, towards a theologized account of human sexuality. St. Thomas Aquinas’ account of charity provides key linguistic resources for addressing a set of “difficult cases,” as well as developing an account of “charitable” sexual relationships that contrasts with both merely instrumental and overly romanticized cultural narratives. Charity assumes a supernaturalized social order within which sexual relationships find their place, providing a language for naming how various actions “miss the mark.” In further developing this account, I respond to a number of potential questions, including its relationship to the theologized sexuality of Pope John Paul II’s theology of the body.*

Practicing Sexual Fidelity

Julie Hanlon Rubio

Abstract: *The author argues that a major contribution of *Humanæ vitæ* is its personalist understanding of sexuality. She attempts to extend the turn to the personal by asking, “What does it mean to be sexually faithful in marriage?”. First, sociological sources are mined to construct a*

better understanding of sex and infidelity in marriage. Next, contemporary theological sources are utilized to construct an understanding of sexual fidelity rooted in commitments to vulnerability, self-sacrifice, self-love, and bodily belonging. When sex is understood as practice, fidelity can be seen less as a state of being than an ongoing commitment to grow in married love.

Learning to Love: Sexual Ethics and the Pastoral Preparation of Men and Women for the Vocation of Marriage

Stuart W. Swetland, STD

Abstract: *A review the Church's recent teaching on marriage preparation reveals a new emphasis on formal Catholic marriage preparation in response to the decline of a shared public morality. The effectiveness of such formal preparation is critical for implementing the modern magisterial emphasis on the lay apostolate in the world. Effective programs will help couples situate marriage within the universal call to holiness and communicate aspects of Church teaching specific to married life. While the formal program is important, preparation for marriage begins in childhood and continues, with methods appropriate to each stage of life, until the ceremony. Concrete features of a program that effectively presents the Catholic understanding of marriage and human sexuality in a positive, holistic way are described. From this understanding, the author proposes practical rules for effective marriage preparation according to the mind of the Church.*