

**HUMANAE VITAE:  
UNA LUCE SULLA GRANDEZZA DELL'AMORE**

**J. NORIEGA, *Editoriale***

**ARTICOLI**

**P. DONATI, *Rivoluzione sessuale: la faticosa ricerca di un nuovo “modello” relazionale***

*SUMMARY: The sexual revolution is understood here as the combination of anthropological, cultural and social factors that uphold a radical redefinition of sexual identities and relations. This revolution, which erupted in the years 1960-1970, has become an intrinsic and constitutive component of a post-modern society that is characterised by its proclivity for an indeterminate evolution. The instances of the emancipation of sexuality by human initiative are increasingly cross-breeding with all types of new technologies, particularly virtual, thus accelerating the divergences in the understanding and living out of human sexuality. In the context of an unbound morphogenesis of sexual identities and relations, this essay offers an analysis of these processes in search of a relational model that can achieve a more profound, rather than alienated, understanding of properly human sexuality and of its living out.*

**G. HERRANZ - P. LEÓN - J.M. PARDO - J. DE IRALA, *La Comisión Pontificia para el Estudio de los Problemas de la Población, la Familia y la Natalidad y sus consideraciones médico-biológicas***

*SUMMARY: No one who has taken an interest in the ethical aspects of contraception can ignore the important paper on the subject by the Pontifical Commission for the Study of Population, Family and Births, created by Pope John XXIII and augmented by Paul VI. This article will primarily focus on the medical-biological discussions of the sessions of the papal Commission, and their conclusions.*

**R. VOLPI, *Il sesso al tempo della rivoluzione sessuale. Il caso Italia***

*SUMMARY: Humanae vitae is situated on the crest of a ridge: on this side, there exist upheavals that generally speaking push for a greater freedom in sexual relations; on the other side, there appear transformations in these areas which, through the eyes of today, seem incomprehensible. In the decade following Humanae vitae, from 1968 to 1978, the foundations were laid of a profound sexual and behavioural revolution, within which we still find ourselves. With the crisis of matrimony, sexual relations have only distanced themselves from the procreative, while the modern separation between sex and love, which is as the root of a growing difficulty in finding balance and satisfaction in the sexual sphere, is becoming more entrenched. Caught between the instability of the couple and the multiplicity of partners, sex is increasingly assuming the criteria of performance, laden with anxiety and opposed to its own fertility.*

**G.C. BLANGIARDO, *Contracezione: impatto demografico 50 anni dopo***

*SUMMARY: In a globalised and interconnected world that is at the same time full of contradictions and inequalities, there coexist profoundly diverse demographic realities: from the persistent growth of the African continent, to the demographic winter of the “First World”. Whilst the much-emphasised demographic bomb, which had fuelled the debates and fears of the second half of the last century, has defused itself little by little, we now observe that the developed countries, with Italy at the forefront, are hurtling towards an abyss. The only escape from this will be to find the will and the means to regain a vision of “the whole man and his vocation... both its natural, earthly aspects and its supernatural, eternal aspects”. Fifty years later and more than ever, Pope Paul VI’s apostolic message, which he prophetically entrusted to his encyclical *Humanae Vitae* back in 1968, remains relevant.*

**R. FEHRING, *Contraception and Natural Family Planning: The Impact on the Sexual Lives of Couples?***

*SUMMARY: This paper delineates the impact that use of natural family planning (NFP) and contraception have on the sexual relationships of married couples. NFP essentially helps couples to understand, appreciate, and live with the gift of fertility while contraception involves methods that block, suppress, and destroys fertility. Contraception separates fertility from sexuality and in doing so creates a dynamic that is detrimental to a true conjugal relationship, including an increased risk for divorce. This paper ends with a Table that lists multiple physiological, behavioral, and spiritual differences between use of NFP and contraception by married couples.*

**R. ECOCHARD, *Humanae vitae et l’aventure d’une médecine au service de l’amour***

*SUMMARY: The invitation to carers to do everything possible, “when married couples ask for their advice... to give them right counsel and to point them in the proper direction”, has prompted many doctors, surgeons, midwives and researchers to rise to the challenge. The results are abundant. In this vein, we would like to present some significant elements of the discoveries made in response to Paul VI’s appeal; discoveries of both a physiological and medical nature. After these first fifty years of learning, a new medicine is emerging, one that is at the service of love. Many young physicians wish to actively take part in this renewal.*

**J. GRANADOS, *Lenguaje del cuerpo, espacio sexuado y apertura al Creador: relejendo Humanae vitae***

*SUMMARY: The article delves into the teaching of the encyclical *Humanae Vitae* by considering the new philosophies and theologies of the body that have been developed over the fifty years since the encyclical’s appearance. Among the consequences of the sexual revolution is a narrowing of the way in which our relationships are lived. Paul VI, by speaking of the different meanings of the conjugal act, by explaining these meanings in relational terms (unitive and procreative) and by declaring their unity, affirmed the existence of a “language of the body”. The language of the sexed body places the person in a network of relationships which are capable of sustaining the development of his or her identity over time. In addition, it brings the person closer to a confession of faith in the Creator, who is the ultimate origin of the meaning of the body. This perspective makes clear the contrasting ways of living the body: with the use of contraception, on the one hand, and through recourse to infertile periods, animated by the virtue of chastity, on the other. From this study, it is clear how weak a reading of *Humanae Vitae* is that focuses only on its spirit, without paying attention to its letter. Every reading of *Humanae Vitae* that is not a literal reading ends up being a disembodied reading.*

**I. SERRADA, *Teología del cuerpo y Humanae vitae***

*SUMMARY: This article seeks to demonstrate how John Paul II's profound and extensive reflection on the theology of the body, as developed in his Catecheses, constitutes an authentic interpretation of Paul VI's encyclical Humanae vitae. To this end, we will elaborate the key ideas contained in the first and last cycles of the Catecheses, in order to show how an interpretation of the moral norm of Humanae vitae that is informed by the Catecheses is indeed an accurate one. The hope expressed by Paul VI a week after the publication of his last encyclical, when he affirmed that on this subject, "the Magisterium of the Church can and will have to return, with more ample, organic and systematic explanation", was amply fulfilled by his successor. The theology of the body and Humanae vitae must be read together in order to confront the difficult questions that contemporary society has to ask on the subject of matrimony and procreation.*

**Y. SEMEN, *Le mystère de l'engendrement : du langage du corps à la surabondance du don***

*SUMMARY: The procreative act entails a superabundance of the gift of self, which reveals the mystery of the human person, who "cannot fully find himself except through a sincere gift of himself" (Gaudium et spes 24:3) and the mystery of God, who is the fullness of the gift of self. Such an understanding of the procreative act in the light of the theology of the body highlights the responsibility of the spouses, who are bound to live out the language of the body in all its truth. This is the heart of the teaching of the encyclical Humanae vitae.*

**P. SEQUERI, *Affetti e sessualità. L'attualità del significante coniugale di Humanae vitae***

*SUMMARY: The connection between affectivity and sexuality has been affected in the last few decades by a transformation of ethics that goes beyond the premises of its rethinking in the context of the post-Nietzschean philosophies of life. This reflection seeks to highlight the relevance of the "conjugal meaning" of love elaborated by Humanae vitae, responding to today's need for a greater precision in its justification and its centrality in the overall view of the ordo amoris; both from the perspective of its human dynamics, as well as that of its Christian fulfilment.*

**L. MELINA, *Interpretazioni di Gaudium et spes e recezione di Humanae vitae***

*SUMMARY: The conflict of interpretation around the relationship of Pope Paul VI's encyclical Humanae vitae to the Second Vatican Council's pastoral constitution Gaudium et spes has been reignited by the suggestion that Amoris laetitia constitutes a "paradigm shift" in pastoral practice. This paper explores the content of the theological debate under four headings: anthropology (what is personalism?); a theology of matrimony (what is love?); morality (what is conscience?); ecclesial practice (what is meant by pastoral?). What emerges is that, in the interpretation of Humanae vitae there is at stake a conflict between the truth of the Incarnation and a derivative of neo-gnosticism. The latter divorces love from the body, the person from nature, matrimony from procreation, and ends up abandoning the Church's doctrine in favour of the primacy of an ambiguous pastoral practice.*

**J. FINNIS, *The Dual Foundation of Humanae Vitae***

*SUMMARY: The more obvious foundation of Humanae Vitae is the truth that contracepting is contra-marital, because the many-levelled self-giving intrinsic to the life-long act of marrying (living as married) has openness to procreation as an intrinsic, non-secondary element of its intelligibility and goodness, and so can only be actualised, expressed and experienced in a marital act if that act, too, is open to procreation. This truth is illuminated when put in relation (as the Encyclical chose not to do) to the entire natural and Christian morality of sex. The other foundation of Humanae Vitae, though less obvious, is important both in itself (because true) and because it unites the Encyclical's teaching directly to the apostolic, patristic and canonical and catechetical tradition. It is the truth that contracepting is always (not only in marriage) contra-life, not as abortion is but really enough.*

**P. REQUENA, *Il figlio del desiderio a 50 anni da Humanae vitae***

*SUMMARY: The fundamental role of moral theology is to elaborate the content of Revelation on all areas pertaining to human action. This competency has a particular urgency today in the field of assisted reproductive technologies. On the 50<sup>th</sup> anniversary of the encyclical Humanae vitae, we wish to consider how its teachings can inform an understanding of the human and Christian value of procreation. As our point of departure, we will offer a phenomenological analysis of the desire for offspring prior to considering the person at the ontological level, which will constitute the proper ethical value of the aforesaid desire.*

**J. NORIEGA, *Humanae vitae è necessaria, il sesso no. Quale rapporto tra unione coniugale e pienezza umana?***

*SUMMARY: Why is Humanae vitae necessary whereas sex is not? Because the happiness of man is at stake, understood as the fullness of human action. This fullness is only possible if the conjugal act of the spouses constitutes a total gift of self. By doing so, this highly significant act will at once bring the conjugal life to its fullness and will constitute a sign of the greatness of conjugal life. Such a gift can only be lived out continuously if the spouses have adequately formed their subjective selves through striving for excellence in their vision and in their desires: that is, by cultivating the virtue of chastity.*

**S. KAMPOWSKI, *A Prophetic Word for Our Time: Elizabeth Anscombe and the Wisdom of Humanae Vitae***

*SUMMARY: In her 1972 essay "Contraception and Chastity", Elizabeth Anscombe made the provocative claim that whoever wanted to admit contraception as a morally acceptable practice would also have to admit homosexual behavior as morally licit. Apart from obvious differences, contraceptive acts and homosexual acts share a common description: they are chosen as inherently sterile sexual acts. Basing itself on Anscombe's intuitions, the present essay seeks to show how the path from the widespread acceptance of contraception to the legal fiction of same-sex "marriage" is one. The article also develops Anscombe's peculiar explanation of the virtue of chastity as a virtue that enables one to perceive the preciousness and dignity of human life, from which follows the great significance of the faculties and acts by which one can become another human being's father or mother. For her, by the choice of sexual acts that are inherently sterile or deliberately sterilized, one violates chastity inasmuch as one dishonors oneself in one's body, holding cheap what is connected to the origination of human life.*

**J.J. PÉREZ SOBA, *Una belleza difícil: las prácticas de la gradualidad y la confesión***

*SUMMARY: In the history of salvation, human love is revealed to be something of great beauty, but also of difficulty due to the interior weakness of man. This drama is seen in the difficulty there is in living out the teaching of the encyclical Humanae vitae. Paul VI was aware of this reality: consequently, he attributed great importance to the sacrament of penance as a guarantee for couples of walking in the way of sanctity. Within this dynamism of conversion, one approaches the font of grace where, touched by God, man is stimulated to return towards Christ and therefore live a life of gradual purification. The first meeting with a man with an inculpably ignorant conscience will require a continued accompaniment in order to guide him to the fullness of the saving truth, so that he can live the true beauty of conjugal love.*

**T. NOTARE – A. HEINZEN – C. LEONARD, *Diocesan NFP Ministry: Failures and Successes – Lessons Learned***

*SUMMARY: In the past, leaders of diocesan Natural Family Planning (NFP) ministry in the United States thought that the methodology of NFP ought to be emphasized above Church teaching. They reasoned that the faithful would welcome safe, natural, and effective methods of family planning that were also moral. Over the years however, this approach proved to be inadequate. This article summarizes the lessons learned and articulates a way forward that reveals the importance of beginning NFP education with Christian anthropology and the teachings of the Church.*

**TESTIMONIANZE: *QUALE FECONDITÀ NELL'ACCOGLIENZA DI HUMANAE VITAE?***

**S. AQUILA, *Humanae Vitae and Accompanying the Flock***

**K. ARGÜELLO, *Cammino Neocatecumenale e Humanae vitae***

**CH. CHAPUT, *Humanae vitae at 50***

**S. GRYGIEL, *Quarant'anni dopo il 1978***

**J.A. REIG PLA, *Experiencia pastoral y convicciones. Respecto de la encíclica Humanae vitae***

**NOTA CRITICA**

**1. KAROL WOJTYLA E HUMANAE VITAE**

- a. **P. GALUSZKA, *L'approccio del Card. Karol Wojtyła e dei suoi collaboratori nella preparazione e nella ricezione dell'Humanae vitae di Paolo VI***
- b. **G. Card. MÜLLER, *Karol Wojtyła e Humanae vitae***
- c. **S. GRYGIEL, *La verità trascende la democrazia***
- d. **L. MELINA, *Un contributo per la genesi e l'ermeneutica di Humanae vitae***

## 2. RILETTURA CRITICA

a. **N. BARILE, *Perché furono proibite assolutamente? Usura e contraccezione secondo John T. Noonan, Jr***

*SUMMARY: Doctrinal development, understood as the consideration of a change and development of Christian teaching over time, is usually thought to have first been elaborated in the 19<sup>th</sup> century in John Henry Newman's Essay on the Development of Christian Doctrine, and to have been reconsidered in the 20<sup>th</sup> century through the works of Karl Rahner, Edward Schillebeeckx and Avery Dulles. According to the legal historian John T. Noonan, Jr., however, the Church could and did change its mind about important moral issues (i.e. usury prohibition and contraception), which were previously held to constitute unalterable strictures of the natural law.*

*The purpose of this article is not to summarise the conclusions Noonan reaches in his detailed tomes but to examine his reading of usury prohibition, and to explore the parallels with the development of doctrine on contraception within the debate of the Pontifical Commission on Birth Control under Paul VI. One commission member, the leading Jesuit theologian John C. Ford, stated that the Church should not and could not change its long-standing teaching.*

b. **A. FRIGERIO, *Humanae vitae alla prova della svolta antropologica***

*SUMMARY: Fifty years after the publication of the encyclical letter Humanae Vitae the theological debate on the subject of contraception has been rekindled. Several theologians look favourably on the idea of revisiting Humanae Vitae, with the objective of permitting access to contraception for married couples in order to ensure responsible procreation. This interpretation, which takes for granted the possibility of Humanae Vitae being reformed, is rooted in a specific understanding of the relationship between conscience and norm and between nature and person, which are based on the anthropological vision elaborated by K. Rahner.*

*In order to evaluate such a possible revision of the norm relating to contraception, the question of Humanae Vitae's theological tenor will be discussed first, followed by an analysis of the relationship between conscience and moral norms, and finally a consideration of the relationship between nature and person. Besides offering a reflection on the reformability of the teaching expressed by Humanae Vitae, we will offer a theological consideration of the arguments in favour of change, identifying their positive insights as well as their weaknesses.*

## IN RILIEVO

**L. MELINA, *Veritatis splendor: verità sul bene e dignità dell'uomo***

*SUMMARY: Twenty-five years after its publication, the teachings of the encyclical Veritatis splendor on moral absolutes remain decisively relevant in defending the dignity of the human person from the unprecedented level of manipulation that has been made possible by today's scientific and technological developments. This absolute character of morality does not so much concern the good of physical life as it does negative moral norms which, in prohibiting intrinsically evil acts, safeguard the inviolability of the person, whose nature is constituted by inseparable spiritual and corporeal dimensions. For it is a characteristic of neo-gnostic spiritualism and its anthropological dualism to relativise the respect due to the corporeal dimension, thus rendering this same dimension susceptible to manipulation.*

**F. PESCI, *Relazioni “virtuali”: una sfida educativa?***

*SUMMARY: So-called “virtual relationships” are a fashionable topic of discussion when commenting on the potential, the limitations and the problems of the networks within which the social experience of young people is increasingly concentrated. There are many unanswered questions around the merits of social media which, in and of themselves, involve a certain dynamic of inclusion and exclusion that can be potentially damaging at an educational level. Despite this, when used well, social media is a fundamentally useful tool for maintaining personal contacts. Rather, the dangers associated with the improper use of this media stem from our wider social and cultural context: today’s society, which Bauman appropriately termed “liquid”, has disturbing implications for the misuse and abuse of social media relationships that are “virtual” by nature.*

**D. CRAWFORD, *Family Roles and Education in Love Today***

*SUMMARY: Popes John Paul II, Benedict XVI, and Francis have each deepened the teaching of Vatican II that the family is a “school of deeper humanity”. What this deeper humanity means, and what it means for the correlative roles of parents in the education of their children, is controverted in our current social and cultural environment. The social sciences are often assumed to offer a medium for resolving this controversy. Partly (but critically) drawing on Thomas Kuhn’s notion of scientific “paradigms”, the article argues that social science tends in fact to be only a proxy for deeper but unstated anthropological and metaphysical beliefs. It is at this deeper, more fundamental level that the actual disagreement resides, and therefore the conflicts can never be resolved at the level of social science. Rather, the “common ground”, a common ground necessary even to have a dispute, should be sought at the level of anthropology and metaphysics.*

**CRONACA TEOLOGICA**

**L. MELINA, *Un amore che fa conoscere e camminare. A proposito del XVII Colloquio Internazionale di Teologia Morale “Intelligenza d’amore. Una nuova epistemologia morale oltre la dialettica tra norma e caso” (Roma, 17-18 novembre 2017)***

**VITA DELL’ISTITUTO**