

1931

# On Christian Marriage

Pius XI, Pope 1857-1939

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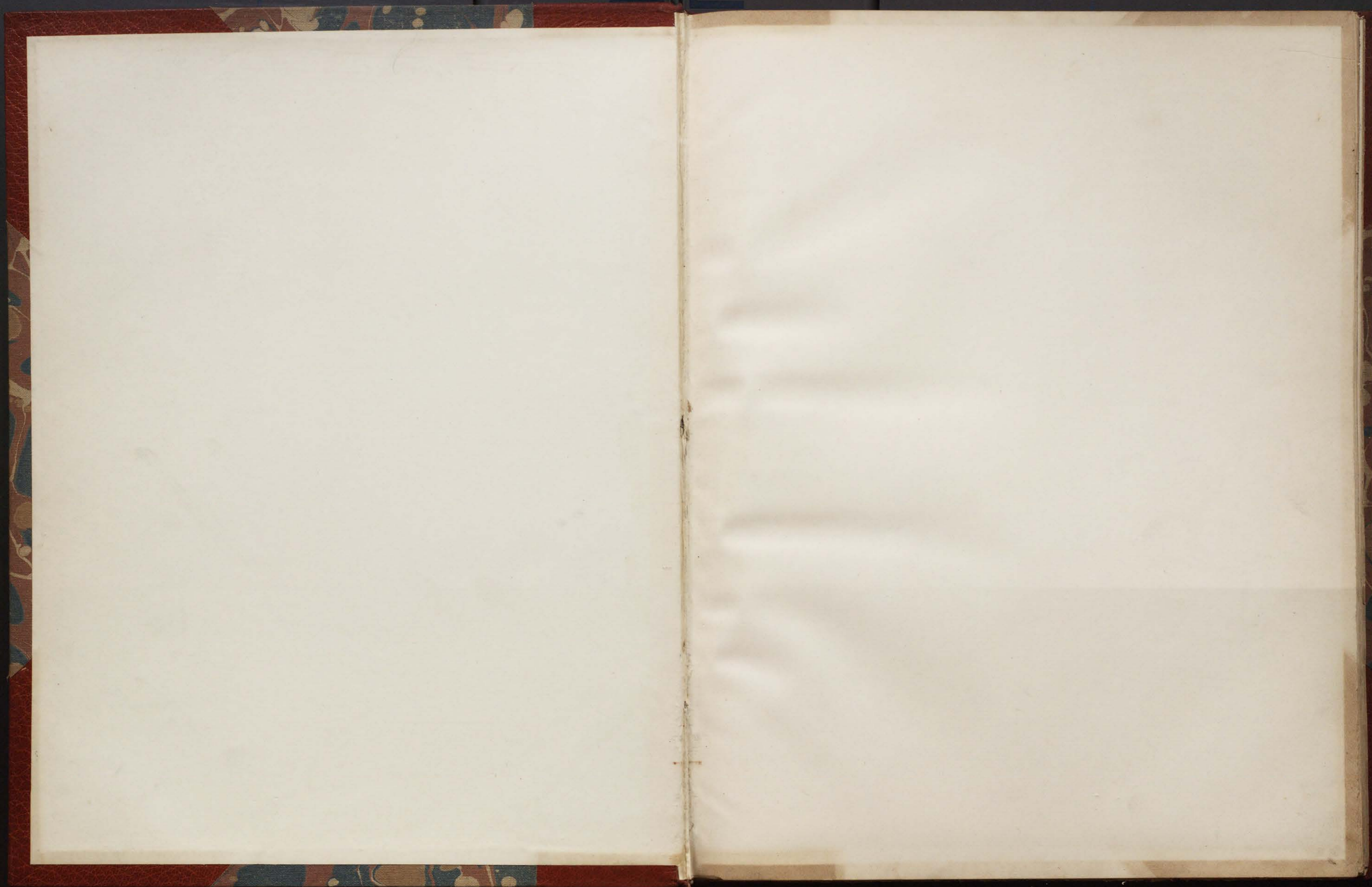
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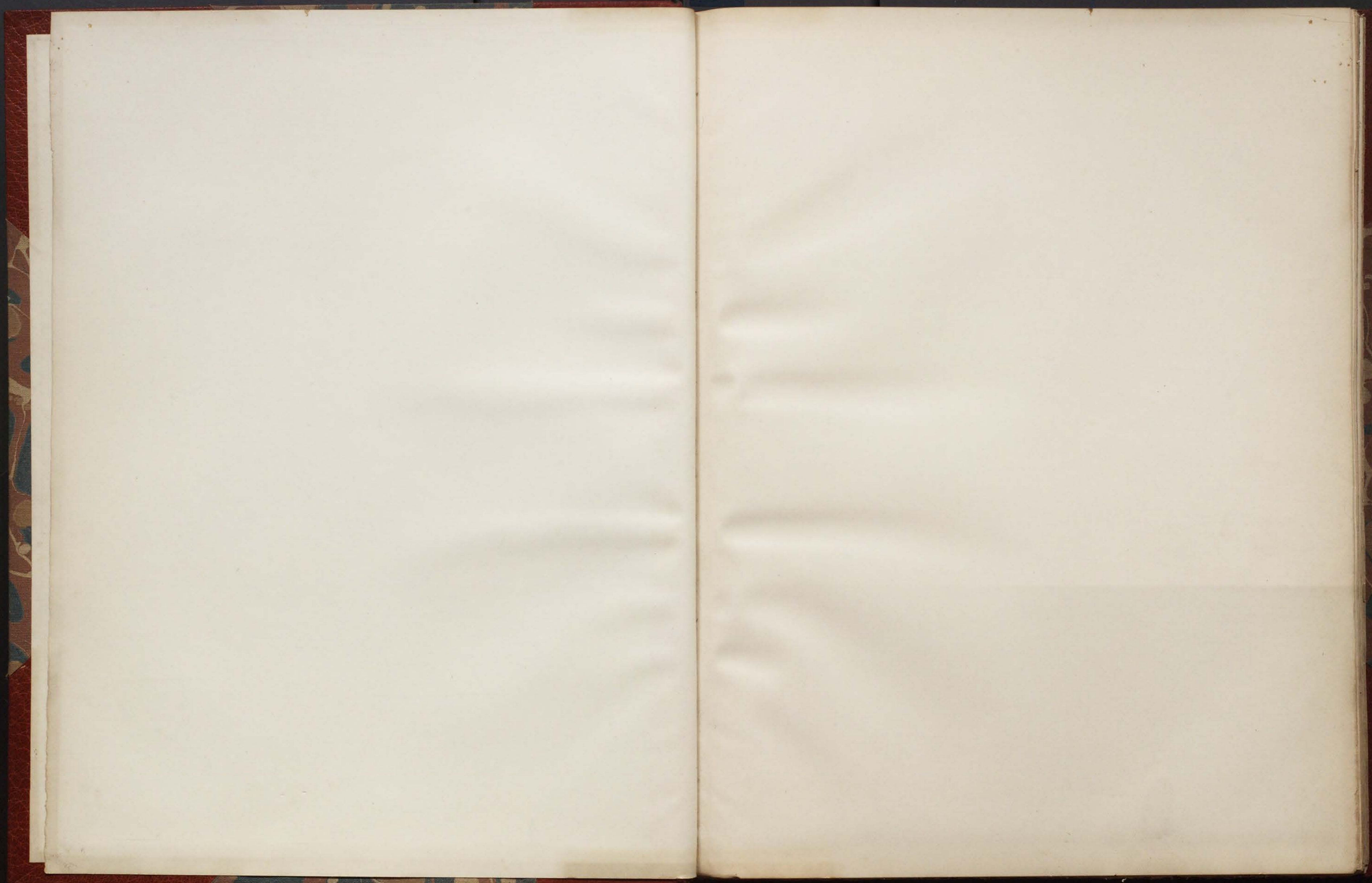
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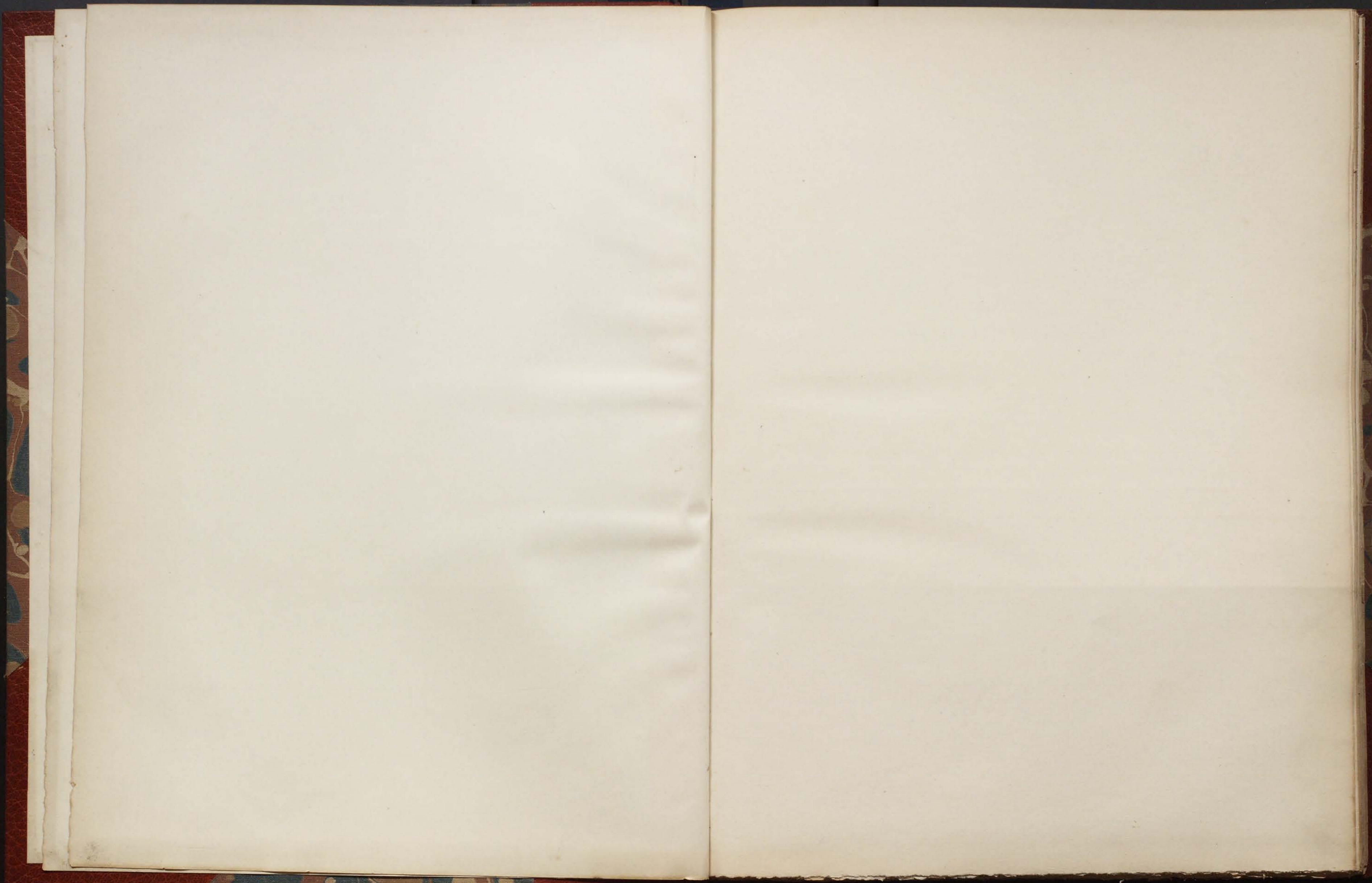
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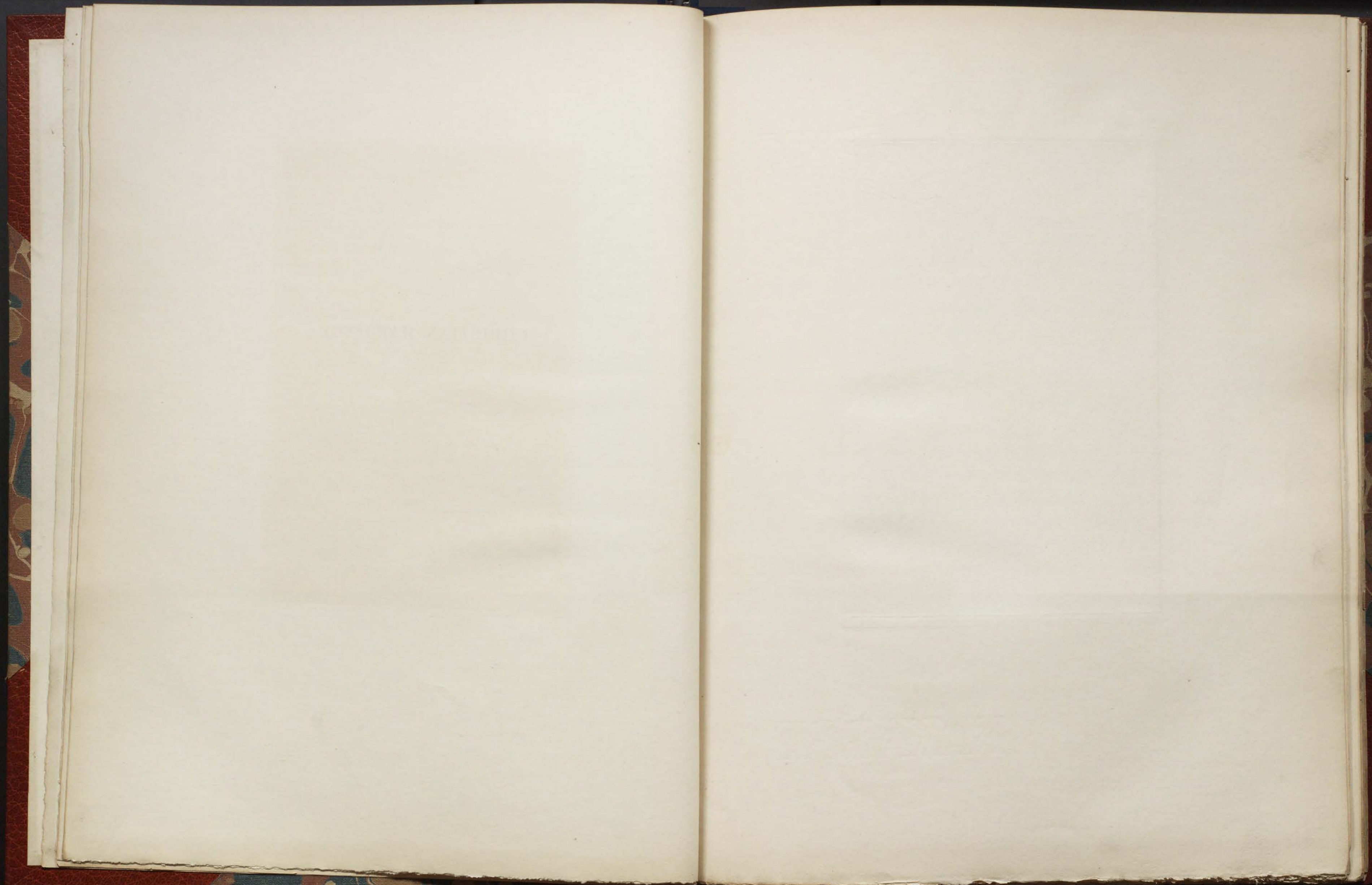






CHRISTIAN MARRIAGE

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PIUS XI  
ON  
CHRISTIAN MARRIAGE

IN THE ORIGINAL LATIN WITH  
ENGLISH TRANSLATION



NEW YORK  
THE BARRY VAIL CORPORATION  
A. D. MDCCCXXXI





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PLUR. VI  
CHRIST. VII  
LATIN TEXT AND ENGLISH TRANSLATION

PLUR. VI  
CHRIST. VII  
LATIN TEXT AND ENGLISH TRANSLATION

LATIN TEXT AND ENGLISH TRANSLATION

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## LITTERAE ENCYCLICAE

AD VENERABILES FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES: DE MATRIMONIO CHRISTIANO SPECTATIS PRAESENTIBUS FAMILIAE ET SOCIETATIS CONDICIONIBUS, NECESSITATIBUS, ERRORIBUS, VITIIS.

## PIUS PP. XI

VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM

**C**asti connubii quanta sit dignitas, ex eo maxime dignosci potest, Venerabiles Fratres, quod Christus Dominus, Aeterni Patris Filius, carne lapsi hominis assumpta, non solum amantissimo illo consilio, quo universam nostri generis instaurationem peregit, hoc quoque societatis domesticae atque adeo humanae consortionis principium et fundamentum peculiari quadam ratione complecti voluit; sed illum etiam, ad pristinam divinae institutionis integritatem revocatum, ad verum et "magnum"<sup>1</sup> Novae Legis Sacramentum evexit, eiusque propterea disciplinam curamque totam Ecclesiae Sponsae Suae commisit.

Ex hac tamen matrimonii renovatione ut apud omnes totius orbis et cuiusque temporis gentes exoptati colligantur fructus, homi-

## ENCYCLICAL LETTER

TO OUR VENERABLE BRETHREN, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER LOCAL ORDINARIES ENJOYING PEACE AND COMMUNION WITH THE APOSTOLIC SEE: ON CHRISTIAN MARRIAGE IN VIEW OF THE PRESENT CONDITIONS, NEEDS, ERRORS, AND VICES THAT AFFECT THE FAMILY AND SOCIETY.

## POPE PIUS XI

VENERABLE BRETHREN

HEALTH AND APOSTOLIC BENEDICTION

*How great is the dignity of chaste wedlock, Venerable Brethren, may be judged best from this, that Christ Our Lord, Son of the Eternal Father, having assumed the flesh of fallen man, not only, with His loving design of compassing the complete redemption of our race, ordained it in an especial manner as the principle and foundation of domestic society and therefore of all human intercourse, but also raised it to the rank of a true and "great"<sup>1</sup> Sacrament of the New Law, restored it to the original purity of its divine institution, and accordingly entrusted all its discipline and care to His spouse the Church.*

*In order, however, that among men of every nation and every age the desired fruits may be obtained from this restoration of matrimony, it is necessary first of all that men's minds be enlightened with the true doctrine of Christ regarding it; and, secondly, that Christian*

num mentes in primis debent germana Christi de matrimonio doctrina illuminari; deinde christiani coniuges, interiore Dei gratia infirmas voluntates roborante, omnem suam cogitandi agendique rationem ad purissimam illam Christi legem componant oportet, unde veram sibi ac familiae suae beatitudinem et pacem nanciscantur.

At contra, non modo Nos ex hac Apostolica quasi specula circumspicimus, sed vos ipsi, Venerabiles Fratres, et cernitis et una Nobiscum profecto vehementer doletis complures homines, divinum illud instaurationis opus oblitos, tantam christiani coniugii sanctitatem aut penitus ignorare aut impudenter negare aut etiam, falsis novae cuiusdam et perversae admodum morum doctrinae principiis innixos, passim conculcare. Qui quidem perniciosissimi errores pravique mores cum etiam inter fideles induci coepti sint et sensim sine sensu altius in dies sese insinuare contendant, pro Christi in terris Vicarii ac supremi Pastoris et Magistri munere, Nostrum esse duximus Apostolicam attollere vocem, ut oves Nobis commissas a venenatis pascuis deterreamus et, quantum in Nobis est, immunes servemus.

Vos igitur, Venerabiles Fratres, et per vos universam Ecclesiam Christi, atque adeo humanum genus universum, de christiani matrimonii natura, dignitate, commodis beneficiisque inde in familiam atque humanam ipsam societatem emanantibus, de erroribus gravissimo huic evangelicae doctrinae capiti contrariis, de vitiis eidem coniugali vitae adversis, de praecipuis denique remediis adhibendis,

*spouses, their weak wills strengthened by the internal grace of God, shape all their ways of thinking and of acting in conformity with that most pure law of Christ so as to obtain true peace and happiness for themselves and for their families.*

*Yet not only do We, from this Apostolic watch-tower, but you, also, Venerable Brethren, see, and, seeing, deeply grieve with Us that a great number of men, forgetful of that divine work of redemption, either entirely ignore or shamelessly deny the great sanctity of Christian wedlock, or, relying on the false principles of a new and utterly perverse morality, too often trample it under foot. And since these most pernicious errors and depraved morals have begun to spread even among the faithful and are gradually gaining ground, in Our office as Christ's Vicar upon earth and Supreme Shepherd and Teacher We consider it Our duty to raise Our voice to keep the flock committed to Our care from poisoned pastures and, as far as in Us lies, to preserve it from harm.*

*We have decided, therefore, to speak to you, Venerable Brethren, and through you to the whole Church of Christ and indeed to the whole human race, on the nature and dignity of Christian marriage, on the advantages and benefits which accrue from it to the family and to human society itself, on the errors contrary to this most important point of the Gospel teaching, on the vices opposed to conjugal union, and, lastly, on the principal remedies to be applied. In so doing We follow the footsteps of Our predecessor, Leo XIII of happy memory, whose encyclical Arcanum,<sup>2</sup> published fifty years ago, We hereby confirm and make Our own, and while We wish to expound more fully certain points called for by the circumstances of our times,*

alloqui statuimus, vestigiis inhaerentes fel. rec. Leonis XIII, decessoris Nostri, cuius de matrimonio christiano Encyclicas Litteras *Arcanum*,<sup>2</sup> ante quinquaginta annos datas, hisce Nostris et Nostras facimus et confirmamus et, dum nonnulla pro aetatis nostrae condicionibus ac necessitatibus paulo fusius exponimus, non modo non obsolevisse sed plenam suam vim retinere declaramus.

Atque ut ab his ipsis Litteris initium faciamus, quae totae fere sunt in vindicanda divina matrimonii institutione eiusque sacramentali dignitate et perpetua firmitate, primum quidem id maneat immotum et inviolabile fundamentum: Matrimonium non humanitus institutum neque instauratum esse, sed divinitus; non ab hominibus, sed ab ipso auctore naturae Deo atque eiusdem naturae restitutore Christo Domino legibus esse communitum, confirmatum, elevatum; quae proinde leges nullis hominum placitis, nulli ne ipsorum quidem coniugum contrario convento obnoxiae esse possint. Haec Sacrarum Litterarum est doctrina,<sup>3</sup> haec constans atque universa Ecclesiae traditio, haec sollemnis Sacrae Tridentinae Synodi definitio, quae perpetuum indissolubilemque matrimonii nexum eiusdemque unitatem ac firmitatem a Deo auctore manare ipsis Sacrae Scripturae verbis praedicat atque confirmat.<sup>4</sup>

At, quamquam matrimonium suapte natura divinitus est institutum, tamen humana quoque voluntas suas in eo partes habet easque nobilissimas; nam singulare quodque matrimonium, prout est coniugalis coniunctio inter hunc virum et hanc mulierem, non oritur nisi ex libero utriusque sponsi consensu: qui quidem liber

nevertheless *We declare that, far from being obsolete, it retains its full force at the present day.*

*And to begin with that same encyclical, which is wholly concerned in vindicating the divine institution of matrimony, its sacramental dignity, and its perpetual stability, let it be repeated as an immutable and inviolable fundamental doctrine that matrimony was not instituted or restored by man but by God; not by man were the laws made to strengthen and confirm and elevate it, but by God, the Author of nature, and by Christ Our Lord, by Whom nature was redeemed, and hence these laws cannot be subject to any human decrees or to any contrary pact even of the spouses themselves. This is the doctrine of Holy Scripture,<sup>3</sup> this the constant and universal tradition of the Church, this the solemn definition of the Sacred Council of Trent, which declares and establishes from the words of Holy Writ itself that God is the Author of the perpetual stability of the marriage bond, its unity, and its firmness.<sup>4</sup>*

*Yet although matrimony is of its very nature of divine institution, the human will, too, enters into it and performs a most noble part. For each individual marriage, inasmuch as it is a conjugal union of a particular man and woman, arises only from the free consent of each of the spouses; and this free act of the will, by which each party hands over and accepts those rights proper to the state of marriage,<sup>5</sup> is so necessary to constitute true marriage that it cannot be supplied by any human power.<sup>6</sup>*

*This freedom, however, regards only the question whether the contracting parties really wish to enter upon matrimony or to marry this particular person; but the nature of matrimony is entirely in-*

voluntatis actus, quo utraque pars tradit et acceptat ius coniugii proprium,<sup>5</sup> ad verum matrimonium constituendum tam necessarius est ut nulla humana potestate suppleri valeat.<sup>6</sup> Haec tamen libertas eo tantum spectat ut constet, utrum contrahentes re vera matrimonium inire et cum hac persona inire velint an non; libertati vero hominis matrimonii natura penitus subducitur, ita, ut, si quis semel matrimonium contraxerit, divinis eius legibus et essentialibus proprietatibus subiciatur. Nam Angelicus Doctor de fide et prole disserens, "haec, inquit, in matrimonio ex ipsa pactione coniugali causantur, ita quod si aliquid contrarium his exprimeretur in consensu qui matrimonium facit, non esset verum matrimonium."<sup>7</sup>

Coniugio igitur animi iunguntur et coalescunt, hique prius et arctius quam corpora, nec fluxo sensuum vel animorum affectu, sed deliberato et firmo voluntatum decreto: et ex hac animorum coagmentatione, Deo sic statuente, sacrum et inviolabile vinculum exoritur.

Quae contractus huius natura propria omnino et singularis, eum toto caelo diversum facit cum a coniunctionibus pecudum solo naturae caeco instinctu factis, in quibus nulla ratio est nec voluntas deliberata, tum ab iis quoque hominum vagis coniugiis, quae ab omni vero honestoque voluntatum vinculo remota sunt et quovis domestici convictus iure destituta.

Exinde iam constat legitimam quidem auctoritatem iure pollere atque adeo cogi officio coercendi, impediendi, puniendi turpia coniugia, quae rationi ac naturae adversantur; sed cum de re agatur

*dependent of the free will of man, so that if one has once contracted matrimony he is thereby subject to its divinely made laws and its essential properties. For the Angelic Doctor, writing on conjugal fidelity and the offspring which is the fruit of marriage, says: "these things are so contained in matrimony by the marriage pact itself that if anything to the contrary were expressed in the consent which makes the marriage, it would not be a true marriage."<sup>7</sup>*

*By matrimony, therefore, the souls of the contracting parties are joined and knit together more directly and more intimately than are their bodies, and that not by any passing affection of sense or spirit, but by a deliberate and firm act of the will; and from this union of souls, by God's decree, a sacred and inviolable bond arises.*

*Hence the nature of this contract, which is proper and peculiar to it alone, makes it entirely different both from the union of animals entered into by the blind instinct of nature alone, in which neither reason nor free will plays a part, and from the haphazard unions of men which are far removed from all true and honorable unions of will and enjoy none of the rights of family life.*

*From this it is clear that legitimately constituted authority has the right and therefore the duty to restrict, to prevent, and to punish those base unions which are opposed to reason and to nature; but since it is a matter which flows from human nature itself, no less certain is the teaching of Our predecessor, Leo XIII of happy memory:<sup>8</sup> "in choosing a state of life there is no doubt but that it is in the power and discretion of each one to prefer one or the other: either to embrace the counsel of virginity given by Jesus Christ, or to bind himself in the bonds of matrimony. To take away from*

ipsam hominis naturam consequente, non minus certo constat id quod fel. rec. Leo XIII decessor Noster palam monuit:<sup>8</sup> "In delinquendo genere vitae non est dubium, quin in potestate sit arbitrio-que singulorum alterutrum malle: aut Iesu Christi sectari de virginitate consilium, aut maritali se vinclo obligare. Ius coniugii naturale et primigenum homini adimere, causamve nuptiarum praecipuam, Dei auctoritate initio constitutam, quoquo modo circumscribere lex hominum nulla potest: *Crescite et multiplicamini.*"<sup>9</sup>

Itaque germani connubii sacrum consortium divina simul et humana voluntate constituitur: ex Deo sunt ipsa matrimonii institutio, fines, leges, bona; Deo autem dante atque adiuvante, ex hominibus est, per generosam quidem propriae personae pro toto vitae tempore factam alteri traditionem, particulare quodlibet matrimonium cum officiis ac bonis a Deo statutis coniunctum.

*"man the natural and primitive right of marriage, to circumscribe in any way the principal ends of marriage laid down in the beginning by God Himself in the words Increase and multiply,<sup>9</sup> is beyond the power of any human law."*

*Therefore the sacred partnership of true marriage is constituted both by the will of God and the will of man. From God comes the very institution of marriage, the ends for which it was instituted, the laws that govern it, the blessings that flow from it; while man, through generous surrender of his own person made to another for the whole span of life, becomes, with the help and cooperation of God, the Author of each particular marriage, with the duties and blessings annexed thereto from divine institution.*

Quae vero quantaque sint haec veri matrimonii bona divinitus data dum exponere aggredimur, Venerabiles Fratres, illius Nobis praeclarissimi Ecclesiae Doctoris verba occurrunt, quem non ita pridem, Nostris Encyclicis Litteris *Ad salutem* pleno ab eius obitu saeculo XV datis,<sup>10</sup> celebravimus: "Haec omnia,—inquit S. Augustinus,—bona sunt, propter quae nuptiae bonae sunt: PROLES, FIDES, SACRAMENTUM."<sup>11</sup> Quae tria capita qua ratione luculentissimam totius de christiano connubio doctrinae summam continere iure dicantur, ipse Sanctus Doctor diserte declarat, cum ait: "*In fide* attenditur "ne praeter vinculum coniugale cum altero vel altera concumbatur; *in prole*, ut amanter suscipiatur, benigne nutriatur, religiose educetur; *in sacramento* autem, ut coniugium non separetur, et dimissus aut dimissa, nec causa prolis, alteri coniungatur. Haec est tamquam regula nuptiarum, qua vel naturae decoratur fecunditas vel incontinentiae regitur pravitas."<sup>12</sup>

Itaque primum inter matrimonii bona locum tenet PROLES. Et sane ipse humani generis Creator, qui pro sua benignitate hominibus in vita propaganda administris uti voluit, id docuit cum in paradiso, matrimonium instituens, protoparentibus et per eos omnibus futuris coniugibus dixit: "Crescite et multiplicamini et replete terram."<sup>13</sup> Quod ipsum Sanctus Augustinus ex Sancti Pauli Apostoli verbis ad Timotheum<sup>14</sup> perbelle eruit, dicens: "Generationis itaque

Now when We come to explain, Venerable Brethren, what are the blessings that God has attached to true matrimony, and how great they are, there occur to Us the words of that illustrious Doctor of the Church whom We commemorated recently in Our encyclical *Ad salutem*, on the occasion of the fifteenth centenary of his death:<sup>10</sup> "These," says St. Augustine, "are all the blessings on account of which matrimony itself is a blessing: OFFSPRING, CONJUGAL FAITH, AND THE SACRAMENT."<sup>11</sup> And how under these three heads is contained a splendid summary of the whole doctrine of Christian marriage the holy Doctor himself expressly declares when he says: "By conjugal fidelity it is provided that there should be no carnal intercourse outside the marriage bond with another man or woman; with regard to offspring, that children should be begotten of love, tenderly cared for, and educated in a religious atmosphere; finally, in its sacramental aspect, that the marriage bond should not be broken and that a husband or wife, if separated, should not be joined to another even for the sake of offspring. This we regard as the law of marriage by which the fruitfulness of nature is adorned and the evil of incontinence is restrained."<sup>12</sup>

Thus among the blessings of marriage THE CHILD holds the first place. And indeed the Creator of the human race Himself, Who in His goodness wished to use men as His helpers in the propagation of life, taught this when, instituting marriage in Paradise, He said to our first parents, and through them to all future spouses: "Increase and



filiorum Dei fecundissima per lavacrum baptismatis ad supernaturalem iustitiam regeneretur, et vivum Christi membrum, immortalis vitae particeps, atque aeternae gloriae, quam omnes toto peccatore concupiscimus, heres tandem fiat.

Quae si perpendat mater vere christiana, intelliget profecto, celsiore quodam et pleno solatii sensu, de se illud Redemptoris nostri dictum esse: "Mulier . . . cum peperit puerum, iam non meminit pressurae, propter gaudium, quia natus est homo in mundum";<sup>18</sup> omnibusque materni officii doloribus, curis, oneribus maior effecta, multo iustius et sanctius quam matrona illa romana, Gracchorum mater, florentissima liberorum corona in Domino gloriabitur. Uterque vero coniux hos liberos, prompto gratoque animo e manu Dei susceptos, ut talentum sibi a Deo commissum intuebitur, quod non in suum neque in terrenae tantum reipublicae commodum impendat, sed in die rationis Domino cum fructu restituat.

Procreationis autem beneficio bonum prolis haud sane absolvitur, sed alterum accedat oportet, quod debita prolis educatione continetur. Parum profecto generatae proli atque adeo toti generi humano providisset sapientissimus Deus, nisi, quibus potestatem et ius dederat generandi, iisdem ius quoque et officium tribuisset educandi. Neminem enim latere potest prolem, ne in iis quidem quae ad naturalem vitam, multoque minus in iis quae ad vitam supernaturalem pertinent, sibi ipsam sufficere et providere posse, sed aliorum auxilio, institutione, educatione per multos annos indigere. Compertum autem est, natura Deoque iubentibus, hoc educandae

*very natural process of generating life has become the way of death by which original sin is passed on to posterity, nevertheless, they share to some extent in the blessings of that primitive marriage of Paradise, since it is theirs to offer their offspring to the Church in order that by this most fruitful mother of the children of God they may be regenerated through the laver of baptism unto supernatural justice and finally be made living members of Christ, partakers of immortal life, and heirs of that eternal glory to which we all aspire from our inmost heart.*

*If a true Christian mother weigh well these things, she will indeed understand with a sense of deep consolation that of her the words of Our Saviour were spoken: "A woman . . . when she hath brought forth the child remembereth no more the anguish, for joy that a man is born into the world";<sup>18</sup> and, proving herself superior to all the pains and cares and solitudes of her maternal office with a more just and holy joy than that of the Roman matron, the mother of the Gracchi, she will rejoice in the Lord, crowned, as it were, with the glory of her offspring. Both husband and wife, however, receiving these children with joy and gratitude from the hand of God, will regard them as a talent committed to their charge by God, not only to be employed for their own advantage or for that of an earthly commonwealth, but also to be restored to God with interest on the day of reckoning.*

*The blessing of offspring, however, is not completed by the mere begetting of them, but something else must be added, namely, the proper education of the offspring. For the most wise God would have failed to make sufficient provision for children that had been born, and so for the whole human race, if He had not given to those to whom He had entrusted the power and the right to beget them the*

prolis ius et officium illorum in primis esse, qui opus naturae generando coeperunt, inchoatumque, imperfectum relinquentes, certae ruinae exponere omnino vetantur. Iamvero huic tam necessariae liberorum educationi optima qua fieri potuit ratione provisum est in matrimonio, in quo, cum parentes insolubili inter se vinculo connectantur, utriusque opera mutuumque auxilium semper praesto est.

Cum autem de christiana iuventutis educatione alias copiose egerimus,<sup>19</sup> haec omnia nunc iteratis Sancti Augustini verbis complectamur: "In prole [attenditur], ut amanter suscipiatur . . . religiose "educetur";<sup>20</sup> quod quidem ipsum in Codice iuris canonici quoque nervose edicitur: "Matrimonii finis primarius est procreatio atque "educatio prolis."<sup>21</sup>

Neque id denique silendum quod, cum tantae dignitatis tantique momenti sit utrumque hoc munus parentibus in bonum prolis commissum, facultatis a Deo ad novam vitam procreandam datae honestus quilibet usus, ipso Creatore ipsaque naturae lege iubentibus, solius matrimonii ius est ac privilegium et intra sacros connubii limites est omnino continendus.

Alterum matrimonii bonum, quod diximus ab Augustino commemoratum, est bonum FIDELI, quae est mutua coniugum in contractu coniugali implendo fidelitas, ut quod ex hoc contractu divina lege sancito alteri coniugi unice debetur, id neque ei denegetur neque cuivis permittatur; neque ipsi coniugi concedatur quod, utpote di-

*power and the right also to educate them. For no one can fail to see that children are incapable of providing wholly for themselves, even in matters pertaining to their natural life, and much less in those pertaining to the supernatural, but require for many years to be helped, instructed, and educated by others. Now it is certain that by the law both of nature and of God this right and duty of educating their offspring belongs in the first place to those who began the work of nature by giving them birth, and they are indeed forbidden to leave unfinished this work and so expose it to certain ruin. But in matrimony provision has been made in the best possible way for this education of children that is so necessary, for, since the parents are bound together by an indissoluble bond, the care and mutual help of each are always at hand.*

*Since, however, We have spoken fully elsewhere on the Christian education of youth,<sup>19</sup> let Us sum it all up by quoting once more the words of St. Augustine: "As regards the offspring [it is provided] that they "should be begotten lovingly . . . and educated religiously."<sup>20</sup>—and this is also expressed succinctly in the Code of Canon Law: "The primary "end of marriage is the procreation and the education of children."<sup>21</sup>*

*Nor must We omit to remark, in fine, that, since the duty entrusted to parents for the good of their children is of such high dignity and of such great importance, every use of the faculty given by God for the procreation of new life is the right and the privilege of the married state alone, by the law of God and of nature, and must be confined absolutely within the sacred limits of that state.*

*The second blessing of matrimony which We have said was men-*

vinis iuribus ac legibus contrarium et a fide coniugali maxime alienum, concedi nunquam potest.

Quapropter haec fides in primis postulat absolutam coniugii unitatem, quam in protoparentum matrimonio Creator ipse praestituit, cum illud noluerit esse nisi inter unum virum et mulierem unam. Et quamquam deinde hanc primaevam legem supremus Legislator Deus ad tempus aliquantum relaxavit, nullum tamen dubium est quin illam pristinam perfectamque unitatem ex integro restituerit omnemque dispensationem abrogaverit Evangelica Lex, ut Christi verba et constans Ecclesiae sive docendi sive agendi modus palam ostendunt. Iure igitur Sacra Tridentina Synodus sollemniter professa est: "Hoc autem vinculo duos tantummodo copulari et coniungi Christus Dominus apertius docuit, cum . . . dixit: *Itaque iam non sunt duo, sed una caro.*"<sup>22</sup>

Nec vero tantum damnatam voluit Christus Dominus quamlibet, sive successivam sive simultaneam, quae dicitur, polygamiae et polyandriae formam, externumve aliud quodvis inhonestum opus, sed, ut sacra connubii septa inviolata prorsus custodiantur, ipsas quoque de his omnibus cogitationes voluntarias atque desideria prohibuit: "Ego autem dico vobis quia omnis qui viderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo."<sup>23</sup> Quae Christi Domini verba ne alterutrius quidem coniugis consensu irrita fieri possunt; Dei enim et naturae exhibent legem, quam nulla unquam hominum voluntas infringere aut flectere valet.<sup>24</sup>

Quin et mutua inter ipsos coniuges familiaris consuetudo ut

tioned by St. Augustine is the blessing of CONJUGAL HONOR, which consists in the mutual fidelity of the spouses in fulfilling the marriage contract, so that what belongs to either of the parties, by reason of this contract sanctioned by divine law, may not be denied, or permitted to any third person; nor may there be conceded to one of the parties anything which, being contrary to the rights and laws of God and entirely opposed to matrimonial faith, can never be conceded.

Wherefore, conjugal fidelity demands in the first place the complete unity of matrimony which the Creator Himself laid down in the beginning when He wished it to be not otherwise than between one man and one woman. And although afterwards this primitive law was relaxed to some extent by God, the Supreme Legislator, there is no doubt that the law of the Gospel fully restored that original and perfect unity and abrogated all dispensations, as the words of Christ and the constant teaching and action of the Church plainly show. With reason, therefore, does the Sacred Council of Trent solemnly declare: "Christ Our Lord very clearly taught that in this bond two persons only are to be united and joined together when . . . He said: Therefore they are no longer two, but one flesh."<sup>22</sup>

Nor did Christ Our Lord wish only to condemn any form of polygamy or polyandry, as they are called, whether successive or simultaneous, and every other external dishonorable act, but, in order that the sacred bonds of marriage may be guarded absolutely inviolate, He forbade also even wilful thoughts and desires of such things: "But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery in regard to her in his heart."<sup>23</sup> Which words of Christ Our Lord cannot be annulled

bonum fidei debito splendeat nitore, nota castitatis insigniri debet, ita ut coniuges ad Dei naturaeque legis normam sese in omnibus gerant, et sapientissimi sanctissimique Creatoris voluntatem cum magna erga Dei opus reverentia semper sequi studeant.

Haec autem, quae a Sancto Augustino aptissime appellatur *castitatis fides*, et faciliior et multo etiam iucundior ac nobilior efflorescet ex altero capite praestantissimo: ex coniugali scilicet amore, qui omnia coniugalis vitae officia pervadit et quemdam tenet in christiano coniugio principatum nobilitatis. "Postulat praeterea matrimonii fides ut vir et uxor singulari quodam sanctoque ac puro amore coniuncti sint; neque ut adulteri inter se ament, sed ut Christus dilexit Ecclesiam; hanc enim regulam Apostolus praescripsit, cum ait: *Viri, diligite uxores vestras sicut et Christus dilexit Ecclesiam;*<sup>25</sup> quam certe immensa illa caritate, non sui commodi gratia, sed Sponsae tantum utilitatem sibi proponens, complexus est."<sup>26</sup> Caritatem igitur dicimus, non carnali tantum citiusque evanescente inclinatione innixam, neque in blandis solum verbis, sed etiam in intimo animi affectu positam atque,—siquidem probatio dilectionis exhibitio est operis,<sup>27</sup>—opere externo comprobata. Hoc autem opus in domestica societate non modo mutuam auxilium complectitur, verum etiam ad hoc extendatur oportet, immo hoc in primis intendat, ut coniuges inter se iuventur ad interiorem hominem plenius in dies conformandum perficiendumque; ita ut per mutuam vitae consortionem in virtutibus magis magisque in dies

even by the consent of one of the partners of marriage, for they express a law of God and of nature which no will of man can break or bend.<sup>24</sup>

Nay, that mutual, familiar intercourse between the spouses themselves, if the blessing of conjugal faith is to shine with becoming splendor, must be distinguished by chastity so that husband and wife bear themselves in all things with the law of God and of nature, and endeavor always to follow the will of their most wise and holy Creator with the greatest reverence towards the work of God.

This conjugal fidelity, however, which is most aptly called by St. Augustine the fidelity of chastity, blooms more freely, more beautifully and more nobly when it is rooted in that more excellent soil, the love of husband and wife which pervades all the duties of married life and holds pride of place in Christian marriage. For matrimonial fidelity demands that husband and wife be joined in an especially holy and pure love, not as adulterers love each other, but as Christ loved the Church. This precept the Apostle laid down when he said: *Husbands, love your wives as Christ also loved the Church,*<sup>25</sup> that Church which of a truth He embraced with a boundless love, not for the sake of His own advantage, but seeking only the good of His spouse.<sup>26</sup> The love, then, of which We are speaking, is not that based on the passing lust of the moment, nor does it consist in pleasing words only, but in the deep attachment of the heart which is expressed in action, since love is proved by deeds.<sup>27</sup> This outward expression of love in the home demands not only mutual help but must go further, must have as its primary purpose that man and wife help each other day by day in forming and perfecting them-

proficiant, et praecipue in vera erga Deum proximosque caritate crescant, in qua denique "universa Lex pendet et Prophetæ."<sup>28</sup> Scilicet absolutissimum totius sanctitatis exemplar hominibus a Deo propositum, quod est Christus Dominus, omnes cuiuscumque sunt condicionis et quamcumque honestam vitae rationem inierunt, possunt ac debent imitari atque, Deo adiuvante, ad summum quoque christianae perfectionis fastigium, ut complurium Sanctorum exemplis comprobatur, pervenire.

Haec mutua coniugum interior conformatio, hoc assiduum sese invicem perficiendi studium, verissima quadam ratione, ut docet Catechismus Romanus,<sup>29</sup> etiam primaria matrimonii causa et ratio dici potest, si tamen matrimonium non pressius ut institutum ad prolem rite procreandam educandamque, sed latius ut totius vitae communio, consuetudo, societas accipiatur.

Cum hac eadem caritate reliqua coniugii tam iura quam officia componantur necesse est; ita ut non solum iustitiae lex, sed etiam caritatis norma sit illud Apostoli: "Uxori vir debitum reddat; similiter autem et uxor viro."<sup>30</sup>

Firmata denique huius caritatis vinculo domestica societate, floreat in ea necesse est ille, qui ab Augustino vocatur *ordo amoris*. Qui quidem ordo et viri primatum in uxorem et liberos, et uxoris promptam nec invitam subiectionem obtemperationemque complectitur, quam commendat Apostolus his verbis: "Mulieres viris suis subditae sint sicut Domino; quoniam vir caput est mulieris, sicut Christus caput est Ecclesiae."<sup>31</sup>

*selves in the interior life, so that through their partnership in life they may advance ever more and more in virtue, and above all, that they may grow in true love towards God and their neighbor, on which indeed "dependeth the whole Law and the Prophets."<sup>28</sup> For all men of every condition, in whatever honorable walk of life they may be, can and ought to imitate that most perfect example of holiness placed before man by God, namely, Christ Our Lord, and by God's grace to arrive at the summit of perfection, as is proved by the example set us by many Saints.*

*This mutual and intimate harmony between married people, this earnest pursuit of helping one another to perfection, may in a very real sense be regarded, according to the Roman Catechism,<sup>29</sup> as the elemental cause and reason for matrimony, if it be taken not in the limited sense as instituted for bringing forth and educating children, but more broadly as a life-long communion, intercourse, and society.*

*By this same love it is necessary that all the other rights and duties of the marriage state be regulated, as the words of the Apostle: "Let the husband render what is due to the wife, and the wife also in like manner to the husband,"<sup>30</sup> express not only a law of justice but of charity.*

*Domestic society being confirmed, therefore, by this bond of love, there should flourish in it that order of love, as St. Augustine calls it. This order includes both the primacy of the husband with regard to the wife and children, and the ready subjection of the wife and her willing obedience, which the Apostle commends in these words: "Let women be compliant to their husbands as to the Lord, because the husband is head of the wife, as Christ is the head of the Church."<sup>31</sup>*

*This deference, however, does not deny or take away the liberty*

Haec autem obtemperatio non libertatem negat neque aufert, quae ad mulierem tam pro humanae personae praestantia quam pro nobilissimis uxoris, matris, sociae muneribus pleno iure pertinet; neque obsecundare eam iubet quibuslibet viri optatis, ipsi forte rationi vel uxoris dignitati minus congruentibus; nec denique uxorem aequiparandam docet personis, quae in iure minores dicuntur, quibus ob maturioris iudicii defectum vel rerum humanarum imperitiam liberum suorum iurium exercitium concedi non solet, sed vetat exaggeratam illam licentiam, quae familiae bonum non curat, vetat in hoc familiae corpore cor separari a capite, cum maximo totius corporis detrimento et proximo ruinae periculo. Si enim vir est caput, mulier est cor, et sicut ille principatum tenet regiminis, haec amoris principatum sibi ut proprium vindicare potest et debet.

Haec dein uxoris viro suo obtemperatio, ad gradum et modum quod attinet, varia esse potest pro variis personarum, locorum, temporum condicionibus; immo si vir officio suo defuerit, uxoris est vices eius in dirigenda familia supplere. At ipsam familiae structuram eiusque legem praecipuam, a Deo constitutam et firmatam, evertere aut tangere numquam et nusquam licet.

Persapienter de hoc uxorem inter et virum ordine servando feliciter decessor Noster Leo XIII in iis, quas commemoravimus, de christiano coniugio Encyclicis Litteris docet: "Vir est familiae princeps et caput mulieris; quae tamen, quia caro est de carne illius, et os de ossibus eius, subiciatur pareatque viro, in morem non ancillae, sed sociae; ut scilicet oboedientiae praestitae nec honestas

*which fully belongs to the woman both in view of her dignity as a human person, and in view of her most noble office as wife and mother and companion; nor does it bid her obey her husband's every request, if not in harmony with right reason or with the dignity due to the wife; nor, in fine, does it imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights on account of their lack of mature judgment or of their ignorance of human affairs. But it forbids that exaggerated liberty which cares not for the good of the family; it forbids that in this body which is the family the heart be separated from the head, to the great detriment of the whole body and the proximate danger of ruin. For if the man is the head, the woman is the heart; and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love.*

*Again, this deference of wife to husband in its degree and manner may vary according to the different conditions of persons, place, and time. In fact, if the husband neglect his duty, it falls to the wife to take his place in directing the family. But the structure of the family and its fundamental law, established and confirmed by God, must always and everywhere be maintained intact.*

*With great wisdom Our predecessor, Leo XIII of happy memory, in the encyclical on Christian marriage which We have already mentioned, speaking of this order to be maintained between man and wife, teaches: "The man is the ruler of the family, and the head of the woman "but, because she is flesh of his flesh and bone of his bone, let her be "subject and obedient to the man not as a servant but as a companion, "so that nothing be lacking, of honor or of dignity, in the obedience*

“nec dignitas absit. In eo autem qui praest, et in hac quae paret,  
“cum imaginem uterque referant alter Christi, altera Ecclesiae,  
“divina caritas esto perpetua moderatrix officii.”<sup>32</sup>

Haec sunt igitur, quae bono fidei comprehenduntur: unitas, castitas, caritas, honesta nobilisque oboedientia; quae, quot sunt nomina, tot sunt coniugum atque coniugii emolumenta, quibus pax, dignitas, felicitas matrimonii in tuto collocentur atque promoveantur. Quare mirum profecto non est, hanc fidem inter eximia et matrimonii propria bona semper fuisse numeratam atque habitam.

Attamen tantorum beneficiorum summa completur et quasi cumulatur illo christiani coniugii bono, quod Augustini verbo nuncupavimus SACRAMENTUM, quo denotatur et vinculi indissolubilitas et contractus in efficax gratiae signum per Christum facta elatio atque consecratio.

Et primo quidem, indissolubilem foederis nuptialis firmitatem ipse Christus urget dicendo: “Quod Deus coniunxit, homo non separet”;<sup>33</sup> et: “Omnis, qui dimittit uxorem suam, et alteram ducit, moechatur: et qui dimissam a viro ducit, moechatur.”<sup>34</sup>

In hac autem indissolubilitate Sanctus Augustinus hoc quod vocat bonum sacramenti ponit apertis his verbis: “In sacramento autem [attenditur], ut coniugium non separetur, et dimissus aut dimissa, nec causa prolis, alteri coniungatur.”<sup>35</sup>

Atque haec inviolabilis firmitas, quamquam non eadem perfe-

“which she pays. Let divine charity be the constant guide of their  
“mutual relations, both in him who rules and in her who obeys, since  
“each bears the image, the one of Christ, the other of the Church.”<sup>32</sup>

These, then, are the elements which compose the blessing of conjugal fidelity: unity, chastity, charity, honorable and noble obedience, which are at the same time an enumeration of the benefits which are bestowed on husband and wife in their married state, benefits by which the peace, the dignity, and the happiness of matrimony are securely preserved and fostered. Wherefore it is not surprising that this conjugal fidelity has always been counted among the most priceless and special blessings of matrimony.

But this accumulation of benefits is completed and, as it were, crowned by that blessing of Christian marriage which in the words of St. Augustine we have called the Sacrament, by which is denoted both the indissolubility of the bond and the raising and hallowing of the contract by Christ Himself whereby He made it an efficacious sign of grace.

In the first place, Christ Himself lays stress on the indissolubility and firmness of the marriage bond when He says: “What God hath joined together, let no man put asunder,”<sup>33</sup> and “Everyone that putteth away his wife and marrieth another committeth adultery, and he that marrieth her that is put away from her husband committeth adultery.”<sup>34</sup>

And St. Augustine clearly places what he calls the blessing of matrimony in this indissolubility when he says: “In the Sacrament [it is provided] that the marriage bond should not be broken, and that a husband or wife, if separated, should not be joined to another even for the sake of offspring.”<sup>35</sup>

etissimâque mensurâ ad singula, ad omnia tamen vera coniugia pertinet: nam illud Domini: *Quod Deus coniunxit, homo non separet*, cum de protoparentum connubio, cuiusvis futuri coniugii prototypo, dictum sit, ad omnia prorsus vera matrimonia spectare necesse est. Quamquam igitur ante Christum illa primaevae legis sublimitas et severitas adeo temperata est, ut Moyses ipsius populi Dei civibus ad duritiam cordis eorum libellum repudii certis de causis dare permiserit; Christus tamen pro sua supremi legislatoris potestate hanc maioris licentiae permissionem revocavit et primaevam in integrum restituit legem per illa verba nunquam oblivioni danda: *Quod Deus coniunxit, homo non separet*. Quare sapientissime fel. rec. Pius VI decessor Noster ad Agriensem Episcopum rescribens: “Quo  
“manifesto patet, inquit, matrimonium vel in ipso statu naturae, ac  
“sane ante multo quam ad proprie dicti Sacramenti dignitatem eve-  
“heretur, sic divinitus institutum esse, ut secum afferat perpetuum  
“indissolubilemque nexum, qui proinde nulla civili lege solvi queat.  
“Itaque licet Sacramenti ratio a matrimonio seiungi valeat, velut  
“inter infideles, adhuc tamen in tali matrimonio, siquidem verum  
“est matrimonium, perstare debet, omninoque perstat perpetuus ille  
“nexus, qui a prima origine divino iure matrimonio ita cohaeret, ut  
“nulli subsit civili potestati. Atque adeo quodcumque matrimo-  
“nium contrahi dicatur, vel ita contrahitur ut reapse sit verum ma-  
“trimonium, tumque adiunctum habebit perpetuum illum nexum  
“divino iure omni vero matrimonio cohaerentem; vel contrahi sup-  
“ponitur sine illo perpetuo nexu, tumque matrimonium non est, sed

*And this inviolable stability, although not in the same perfect measure in every case, belongs to every true marriage, for the word of the Lord: What God hath joined together, let no man put asunder, must of necessity include all true marriages without exception, since it was spoken of the marriage of our first parents, the prototype of every future marriage. Therefore, although before Christ the sublimity and the severity of the primitive law was so tempered that Moses permitted it to the chosen people of God, on account of the hardness of their hearts, that a bill of divorce might be given in certain circumstances, nevertheless Christ, by virtue of His supreme legislative power, recalled this concession of greater liberty and restored the primitive law in its integrity by those words which must never be forgotten: What God hath joined together, let no man put asunder. Wherefore, Our predecessor, Pius VI of happy memory, writing to the Bishop of Agria, most wisely said: “Hence it is clear that marriage, even in the “state of nature and certainly long before it was raised to the dignity “of a sacrament, was divinely instituted in such a way that it should “carry with it a perpetual and indissoluble bond which cannot therefore “be dissolved by any civil law. Therefore, although the sacramental ele- “ment may be absent from a marriage, as is the case among unbelievers, “still in such a marriage, inasmuch as it is a true marriage, there “must remain, and indeed there does remain, that perpetual bond which “by divine right is so bound up with matrimony from its first institution “that it is not subject to any civil power. And so, whatever marriage “is said to be contracted, either it is so contracted that it is really a “true marriage, in which case it carries with it that enduring bond “which by divine right is inherent in every true marriage; or it is thought*



“illicita coniunctio divinae legi ex obiecto repugnans; quae proinde  
“nec iniri potest nec retineri.”<sup>36</sup>

Quod si exceptioni, etsi rarissimae, haec firmitas obnoxia videatur, ut in quibusdam coniugiis naturalibus solum inter infideles initis vel, si inter christifideles, ratis illis quidem sed nondum consummatis, ea exceptio non ex hominum voluntate pendet, neque potestatis cuiuslibet mere humanae, sed ex iure divino, cuius una custos atque interpretis est Ecclesia Christi. Nulla tamen, neque ullam ob causam, facultas huiusmodi cadere unquam poterit in matrimonium christianum ratum atque consummatum. In eo enim, quemadmodum maritale foedus plene perficitur, ita maxima quoque ex Dei voluntate firmitas atque indissolubilitas, nulla hominum auctoritate relaxanda, elucet.

Huius autem divinae voluntatis intimam rationem si reverenter investigare velimus, Venerabiles Fratres, facile eam inveniemus in mystica christiani connubii significatione, quae in consummato inter fideles matrimonio plene perfecteque habetur. Teste enim Apostolo, in sua (quam ab initio innuimus) ad Ephesios epistola,<sup>37</sup> christianorum connubium perfectissimam illam refert coniunctionem, quae Christum inter et Ecclesiam intercedit: “Sacramentum hoc magnum est, ego autem dico, in Christo et in Ecclesia”: quae quidem coniunctio, quamdiu Christus vivet et Ecclesia per ipsum, nulla profecto separatione unquam dissolvi poterit. Quod etiam Sanctus Augustinus diserte docet his verbis: “Hoc enim custoditur in Christo et Ecclesia, ut vivens cum vivente in aeternum nullo

“to be contracted without that perpetual bond, and in that case there  
“is no marriage, but an illicit union opposed of its very nature to the  
“divine law, which therefore cannot be entered into or maintained.”<sup>36</sup>

And if this stability seems to be open to exception, however rare the exception may be, as in the case of certain natural marriages between unbelievers, or, among Christians, in the case of those marriages which, though valid, had not been consummated, that exception does not depend on the will of men nor on that of any merely human power, but on divine law, of which the only guardian and interpreter is the Church of Christ. However, not even this power can ever affect for any cause whatsoever a Christian marriage which is valid and has been consummated, for as it is plain that here the marriage contract has its full completion, so, by the will of God, there is also the greatest firmness and indissolubility which may not be destroyed by any human authority.

If we wish, with all reverence, to inquire into the intimate reason of this divine decree, Venerable Brethren, we shall easily see it in the mystical signification of Christian marriage which is fully and perfectly verified in consummated marriage between Christians. For, as the Apostle says in his Epistle to the Ephesians,<sup>37</sup> the marriage of Christians recalls that most perfect union which exists between Christ and the Church: “This is a great sacrament; but I speak in Christ and in the Church”; which union, as long as Christ shall live and the Church through Him, can never be dissolved by any separation. And this St. Augustine clearly declares in these words: “This is safeguarded in Christ and the Church, which, living with Christ who lives forever, may never be divorced from Him. The observance of this

“divortio separetur. Cuius Sacramenti tanta observatio est in civi-  
“tate Dei nostri, . . . hoc est in Ecclesia Christi . . . ut cum filio-  
“rum procreandorum causa, vel nubant feminae, vel ducantur uxo-  
“res, nec sterilem coniugem fas sit relinquere ut alia fecunda duca-  
“tur. Quod si quisquam fecerit, non lege huius saeculi (ubi, interve-  
“niente repudio, sine crimine conceditur cum aliis alia copulare  
“connubia; quod etiam sanctum Moysen Dominus propter duritiam  
“cordis illorum Israelitis permisisse testatur); sed lege Evangelii reus  
“est adulterii, sicut etiam illa si alteri nupserit.”<sup>38</sup>

Quot vero quantaque ex matrimonii indissolubilitate fluant bona, eum fugere non potest qui vel obiter cogitet sive de coniugum pro-  
lisque bono sive de humanae societatis salute. Et primum quidem  
coniuges in hac firmitate certum habent perennitatis signaculum,  
quod generosa propriae personae traditio et intima suorum animo-  
rum consociatio suapte natura tantopere exigit, cum vera caritas  
finem nesciat.<sup>39</sup> Firmum praeterea adstruitur fidae castitati propu-  
gnaculum contra infidelitatis incitamenta, si qua interius exteriusve  
obiciantur; anxio timori num adversitatis aut senectutis tempore  
alter coniux sit recessurus, quivis praecluditur aditus eiusque loco  
quieta statuitur certitudo. Servandae item utriusque coniugis digni-  
tati ac mutuo auxilio praestando quam aptissime providetur, cum  
per insolubile vinculum perpetuo perseverans coniuges continenter  
admoneantur se non caducarum rerum causa, nec cupiditati ut in-  
servirent, sed ut altiora et perpetua bona sibi mutuo procurarent,

“Sacrament is such in the City of God . . . that is, in the Church of  
“Christ . . . , that when, for the sake of begetting children, women marry  
“or are taken to wife, it is wrong to leave a wife that is sterile in  
“order to take another by whom children may be had. Anyone doing  
“this is guilty of adultery, just as if he married another, guilty not  
“by the secular law, according to which when one’s partner is put  
“away another may be taken, which the Lord tolerated in the law of  
“Moses because of the hardness of the hearts of the people of Israel,  
“but by the law of the Gospel.”<sup>38</sup>

Indeed, how many and how important are the benefits which flow  
from the indissolubility of matrimony cannot escape anyone who  
gives even a brief consideration, either to the good of the married  
parties and the offspring, or to the welfare of human society. First  
of all, both husband and wife possess a positive guarantee of the  
endurance of this stability which that generous yielding of their  
persons and the intimate fellowship of their hearts by their nature  
strongly require, since true love never falls away.<sup>39</sup> Besides, a strong  
bulwark is set up in defense of a loyal chastity against incitements  
to infidelity, should any be encountered either from within or from  
without; any anxious fear lest in adversity or old age the other  
spouse might prove unfaithful is precluded, and in its place there  
reigns a calm sense of security. Moreover, the dignity of both man  
and wife is maintained, and mutual aid is most satisfactorily assured,  
while through the indissoluble bond, always enduring, the spouses are  
warned continuously that not for the sake of perishable things nor  
that they may serve their passions, but that they may procure, one

nuptiale iniisse consortium, quod nisi morte solvi non queat. Liberos quoque tuitioni et educationi, quae ad multos annos produci debet, optime consulitur, cum gravia et diuturna huius officii onera unitis viribus facilius a parentibus ferantur. Neque minora toti humanae consortioni oriuntur bona. Usu enim cognitum habemus matrimoniorum inconcussam firmitatem uberrimum esse honestae vitae morumque integritatis fontem; hoc autem ordine servato, felicitas salusque reipublicae in tuto positae sunt: nam talis est civitas, quales sunt familiae et homines, ex quibus ea constat, ut corpus ex membris. Quapropter, cum de privato coniugum et prolis, tum de publico societatis humanae bono optime merentur, qui inviolabilem matrimonii firmitatem strenue defendunt.

Verum hoc sacramenti bono, praeter indissolubilem firmitatem, multo etiam celsiora emolumenta continentur, per ipsam *Sacramenti* vocem aptissime designata; christianis enim hoc non inane et vacuum est nomen, cum Christus Dominus "Sacramentorum institutor atque perfector,"<sup>40</sup> suorum fidelium matrimonium ad verum et proprium Novae Legis Sacramentum provehendo, illud re vera effecerit peculiaris illius interioris gratiae signum et fontem, qua eius "naturalem illum amorem perficeret, et indissolubilem unitatem confirmaret, coniugesque sanctificaret."<sup>41</sup>

Et quoniam Christus ipsum coniugalem inter fideles validum consensum signum gratiae constituit, ratio Sacramenti cum christiano

*for the other, high and lasting good, have they entered into the nuptial partnership, to be dissolved only by death. In the training and education of children, which must extend over a period of many years, it plays a great part, since the grave and long-enduring burdens of this office are best borne by the united efforts of the parents. Nor do lesser benefits accrue to human society as a whole. For experience has taught that unassailable stability in matrimony is a fruitful source of virtuous life and of habits of integrity. Where this order of things obtains, the happiness and well-being of the nation are safely guarded; what the families and individuals are, so also is the State, for a body is determined by its parts. Wherefore, both for the private good of husband, wife, and children, and for the public good of human society, they indeed deserve well who strenuously defend the inviolable stability of matrimony.*

*But considering the benefits of the Sacrament, besides the firmness and indissolubility, there are also much higher emoluments, as the word sacrament itself very aptly indicates; for to Christians this is not a meaningless and empty name. Christ the Lord, "the Institutor and Perfecter of the holy sacraments,"<sup>40</sup> by raising the matrimony of His faithful to the dignity of a true sacrament of the New Law, made it a sign and source of that peculiar internal grace by which "it perfects natural love, confirms an indissoluble union, "and sanctifies both man and wife."<sup>41</sup>*

*And since the valid matrimonial consent among the faithful was constituted by Christ as a sign of grace, the sacramental nature is so intimately bound up with Christian wedlock that there can be no*

coniugio tam intime coniungitur, ut nullum inter baptizatos verum matrimonium esse possit, "quin sit eo ipso Sacramentum."<sup>42</sup>

Cum igitur sincero animo fideles talem consensum praestant, aperiant sibi sacramentalis gratiae thesaurum, ex quo supernaturales vires hauriant ad officia et munera sua fideliter, sancte, perseveranter ad mortem usque adimplenda.

Hoc enim Sacramentum, in iis qui obicem, ut aiunt, non opponunt, non solum permanens vitae supernaturalis principium, gratiam scilicet sanctificantem, auget, sed etiam peculiaria addit dona, bonos animi motus, gratiae germina, naturae vires augendo ac perficiendo, ut coniuges non ratione tantum intelligere, sed intime sapere firmiterque tenere, efficaciter velle et opere perficere valeant quidquid ad statum coniugalem eiusque fines et officia pertinet; ius denique iis concedit ad actuale gratiae auxilium toties impetrandum, quotiescumque ad munera huius status adimplenda eo indigent.

Attamen, cum divinae providentiae in ordine supernaturali lex sit ut homines ex Sacramentis, quae post adeptum rationis usum recipiant, fructum plenum non colligant, nisi gratiae respondeant, gratia matrimonii magna ex parte talentum inutile, in agro reconditum, manebit, nisi coniuges supernaturales vires exerceant ac recepta gratiae semina colant atque evolvant. Si autem, faciendo quod in se est, ad gratiam se dociles praebeant, sui status onera ferre atque officia implere poterunt eruntque tanto Sacramento roborati et sanctificati et quasi consecrati. Nam, ut Sanctus Augustinus docet,

*true marriage between baptized persons "without it being by that very fact a sacrament."*<sup>42</sup>

*By the very fact, therefore, that the faithful with sincere mind give such consent, they open up for themselves a treasure of sacramental grace from which they draw supernatural power for the fulfilling of their rights and duties faithfully, holily, perseveringly even unto death.*

*Hence this sacrament not only increases sanctifying grace, the permanent principle of the supernatural life, in those who, as the expression is, place no obstacle in its way, but also adds particular gifts, good dispositions, seeds of grace, by elevating and perfecting the natural powers. By these gifts the parties are assisted not only in understanding, but in knowing intimately, in adhering to firmly, in willing effectively, and in successfully putting into practise, those things which pertain to the marriage state, its aims and duties; giving them, in fine, right to the actual assistance of grace, whensoever they need it for fulfilling the duties of their state.*

*Nevertheless, since it is a law of divine Providence in the supernatural order that men do not reap the full fruit of the Sacraments which they receive after acquiring the use of reason unless they cooperate with grace, the grace of matrimony will remain for the most part an unused talent hidden in the field unless the parties exercise these supernatural powers and cultivate and develop the seeds of grace they have received. If, however, doing all that lies within their power, they cooperate diligently, they will be able with ease to bear the burdens of their state and to fulfil their duties: by such a sacrament they will be strengthened, sanctified, and in a manner conse-*

sicut per Baptismum et Ordinem homo deputatur et iuvatur sive ad vitam christiano more degendam sive ad sacerdotale munus gerendum, eorumque sacramentali auxilio nunquam destituitur, eodem fere modo (quamquam non per characterem sacramentalem), fideles, qui semel matrimonii vinculo iuncti fuerint, eius sacramentali adiutorio ac ligamine privari nunquam possunt. Quin immo, ut addit idem Sanctus Doctor, vinculum illud sacrum, etiam adulteri facti, secum trahunt, quamquam non iam ad gratiae gloriam, sed ad noxam criminis, "sicut apostata anima, velut de coniugio Christi recedens, etiam fide perdit, Sacramentum fidei non amittit, quod lavacro regenerationis accepit."<sup>43</sup>

Iidem vero coniuges, aureo Sacramenti ligamine non constricti sed ornati, non impediti sed roborati, omnibus viribus ad hoc nitantur, ut suum connubium non solum per Sacramenti vim et significationem, sed etiam per ipsorum mentem ac mores sit semper et maneat viva imago fecundissimae illius unionis Christi cum Ecclesia, quae est venerandum profecto perfectissimae caritatis mysterium.

Quae omnia, Venerabiles Fratres, si attento animo et viva fide perpendantur, si eximia haec matrimonii bona, proles, fides, sacramentum, debita luce illustrentur, nemo potest divinam sapientiam et sanctitatem et benignitatem non admirari, quae cum dignitati ac felicitati coniugum, tum humani generis conservationi propagationique, in sola nuptialis foederis casta sacraque consortione procurandae, tam copiose providerit.

*crated. For, as St. Augustine teaches, just as by Baptism and Holy Orders a man is set aside and assisted either for the duties of Christian life or for the priestly office and is never deprived of their sacramental aid, almost in the same way (although not by a sacramental character) the faithful, once joined by marriage ties, can never be deprived of the help and the binding force of the Sacrament. Indeed, as the Holy Doctor adds, even those who become adulterers carry with them that sacred yoke, although in this case not as a title to the glory of grace but for the ignominy of their guilty action, "as the soul by apostasy, withdrawing, as it were, from marriage with Christ, even though it may have lost its faith, does not lose the Sacrament of Faith which it received at the laver of regeneration."<sup>43</sup>*

*These parties, let it be noted, not fettered but adorned by the golden bond of the Sacrament, not hampered but assisted, should strive with all their might to the end that their wedlock, not only through the power and symbolism of the Sacrament but also through their spirit and manner of life, may be and remain always the living image of that most fruitful union of Christ with the Church, which is to be venerated as the sacred token of most perfect love.*

*All of these things, Venerable Brethren, you must consider carefully and ponder over with a lively faith if you would see in their true light the extraordinary benefits of matrimony—offspring, conjugal fidelity, and the Sacrament. No one can fail to admire the divine Wisdom, Holiness, and Goodness which, while respecting the dignity and happiness of husband and wife, has provided so bountifully for the conservation and propagation of the human race by a single chaste and sacred fellowship of nuptial union.*

Quo libentius tantam casti connubii praestantiam perpendimus, Venerabiles Fratres, eo magis Nobis dolendum videtur, quod divinum hoc institutum, nostra potissimum aetate, spretum saepe ac passim abiectum conspicimus.

Non iam enim occulte neque in tenebris, sed palam, quovis pudoris sensu deposito, qua voce qua scriptis, scaenicis cuiusque generis ludis, fabulis romanensibus, amatoriiis ludicrisque narrationibus, cinematographicis quae dicuntur imaginibus, radiophonicis orationibus, omnibus denique recentioris scientiae inventis, matrimonii sanctitas vel conculcatur vel deridetur; divortia, adulteria, turpissima quaeque vitia aut laudibus extolluntur aut saltem iis depinguntur coloribus, ut ab omni culpa et infamia vindicari videantur. Nec desunt libri, quos scientificos praedicare non verentur, sed qui re vera non raro solum quodam scientiae fucio idcirco illiti sunt, quo faciliorem inveniant sese insinuandi viam. Quae autem in iis propugnantur doctrinae, eae venditantur tamquam recentioris ingenii portenta, illius nimirum ingenii, quod, veritatis unice studiosum, praeiudicatas quaslibet veterum opiniones abdicasse perhibetur, quodque inter has obsoletas opiniones etiam traditam de coniugio christianam doctrinam amandat atque relegat.

Et instillantur haec omne genus hominibus, divitibus et egenis, operariis et heris, doctis et indoctis, solutis et connubio ligatis, Dei

*When we consider the great excellence of chaste wedlock, Venerable Brethren, it appears all the more regrettable that, particularly in our day, we should witness this divine institution often scorned and on every side degraded.*

*For now, alas, not secretly nor under cover, but openly, with all sense of shame put aside, now by word, again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by motion-pictures portraying in vivid scene, in addresses broadcast by radio-telephony, in short, by all the inventions of modern science, the sanctity of marriage is trampled upon and derided; divorce, adultery, all the basest vices are either extolled or at least depicted in such colors as to appear to be free of all reproach and infamy. Books are not lacking which dare to pronounce themselves as scientific, but which in truth are merely coated with a veneer of science in order that they may the more easily insinuate their ideas. The doctrines defended in these are offered for sale as the productions of modern genius, of that genius, namely, which, anxious only for truth, is considered to have emancipated itself from all those old-fashioned and immature opinions of the ancients; and to the number of these antiquated opinions they relegate the traditional doctrine of Christian marriage.*

*These thoughts are instilled into men of every class, rich and poor, master and workman, lettered and unlettered, married and single, godly and godless, old and young, and for these last, as easiest prey, the worst snares are laid.*

cultoribus et osoribus, adultis et iuvenibus; his praesertim, utpote faciliori captu praedae, peiores struuntur insidiae.

Non omnes quidem novarum huiusmodi doctrinarum fautores ad extrema quaeque indomitae libidinis consecraria devehuntur; sunt qui, medio quasi itinere consistere enisi, in quibusdam tantum divinae naturalisque legis praeceptis aliquid nostris temporibus concedendum putent. Sed hi quoque, plus minusve conscii, emissarii sunt illius inimici nostri, qui semper conatur zizania superseminare in medio tritici.<sup>44</sup> Nos igitur, quos Paterfamilias agri sui custodes posuit, quosque sacrosanctum urget officium cavendi ne bonum semen herbis nocentibus opprimatur, Nobismet ipsis a Spiritu Sancto dicta existimamus gravissima, quibus Apostolus Paulus dilectum suum Timotheum hortabatur verba: "Tu vero vigila . . . Ministerium tuum imple . . . Praedica verbum, insta opportune, importune, argue, obsecra, increpa in omni patientia et doctrina."<sup>45</sup>

Et quoniam, ut inimici fraudes vitari possint, detegi eas ante necesse est, multumque iuvat eius fallacias incautis denuntiare, quamvis profecto mallems huiusmodi flagitia nec nominare "sicut decet Sanctos,"<sup>46</sup> propter animarum tamen bonum et salutem, ea penitus silere non possumus.

Ut igitur ab horum malorum fontibus incipiamus, praecipua eorum radix in eo est quod matrimonium non ab Auctore naturae institutum neque a Christo Domino in veri Sacramenti dignitatem evectum, sed ab hominibus inventum vocitent. In natura ipsa eiusque legibus alii se nihil matrimonii invenisse asseverant, sed deprehendisse tan-

*Not all the sponsors of these new doctrines are carried to the extremes of unbridled lust; there are those who, striving, as it were, to steer a middle course, believe nevertheless that something should be conceded in our times as regards certain precepts of the divine and natural law. But these likewise, more or less wittingly, are emissaries of the great enemy who is ever seeking to sow cockle among the wheat.<sup>44</sup> We, therefore, whom the Father has appointed over His field, We who are bound by Our most holy office to take care lest the good seed be choked by the weeds, believe it fitting to apply to Ourselves the most grave words of the Holy Ghost with which the Apostle Paul exhorted his beloved Timothy: "Be thou vigilant . . . Fulfil thy ministry . . . Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine."<sup>45</sup>*

*And since, to avoid the deceits of the enemy, it is necessary first of all that they be laid bare, since much is to be gained by denouncing these fallacies for the sake of the unwary, even though We prefer not to name these iniquities "as becometh saints,"<sup>46</sup> yet for the welfare of souls We cannot remain altogether silent.*

*To begin at the very source of these evils, their basic principle lies in this, that matrimony is repeatedly declared to be not instituted by the Author of nature nor raised by Christ the Lord to the dignity of a true sacrament, but invented by man. Some confidently assert that they have found no evidence for the existence of matrimony in nature or in her laws but regard it merely as the means of producing life and of gratifying in one way or another a vehement impulse; on the other hand, others recognize that certain be-*

tum procreandae vitae facultatem ad eamque quoquo pacto satiamdam impulsam vehementem; alii tamen initia quaedam ac veluti germina veri connubii in hominis natura inveniri agnoscunt, quatenus, nisi stabili quodam vinculo consocientur homines, dignitati coniugum et naturali prolis propagandae et educandae fini bene provisum non esset. Nihilominus hi quoque docent matrimonium ipsum, quippe quod illa germina excedat, variis concurrentibus causis, sola hominum mente inventum, sola hominum voluntate esse institutum.

Quanto opere autem hi omnes errent quamque turpiter ab honestate deflectant, iam ex his constat quae de origine ac natura coniugii, de finibus bonisque in eo insitis Nostris his Litteris exposuimus. Perniciosissima vero haec commenta esse, ex consecrariis etiam elucet, quae ipsi illorum defensores inde deducunt: leges, instituta ac mores quibus connubium regatur, cum sola hominum voluntate sint parta, ei soli subesse, ideoque pro humano lubitu et humanarum rerum vicissitudinibus condi, immutari, abrogari et posse et debere; generativam autem vim, quippe quae in ipsa natura nitatur, et sacratior esse et latius patere quam matrimonium: exerceri igitur posse tam extra quam intra connubii claustra, etiam neglectis matrimonii finibus, quasi scilicet impudicae mulieris licentia eisdem fere gaudeat iuribus, quibus legitimae uxoris casta maternitas.

Hisce principiis innixi, quidam eo devenerunt, ut nova effingerent coniunctionum genera, ad praesentes hominum ac temporum rationes, ut opinantur, accommodata, quae totidem novas matrimonii

*ginnings or, as it were, seeds of true wedlock are found in the nature of man since, unless men were bound together by some form of permanent tie, the dignity of husband and wife or the natural end of propagating and rearing the offspring would not receive satisfactory provision. At the same time they maintain that beyond this germinal idea matrimony, through various concurrent causes, is invented solely by the mind of man, established solely by his will.*

*How grievously all these err and how shamelessly they leave the ways of honesty is already evident from what We have set forth here regarding the origin and nature of wedlock, its purposes, and the good inherent in it. The evil of this teaching is plainly seen from the consequences which its advocates deduce from it, namely, that the laws, institutions, and customs by which wedlock is governed, since they take their origin solely from the will of man, are subject entirely to him, and hence can and must be founded, changed, and abrogated according to human caprice and the shifting circumstances of human affairs; that the generative power, which is grounded in nature itself, is more sacred and has wider range than matrimony—hence it may be exercised outside as well as within the confines of wedlock, even though the purpose of matrimony be set aside, as though to suggest that the license of a base, fornicating woman should enjoy the same rights as the chaste motherhood of a lawfully wedded wife.*

*Armed with these principles, some men go so far as to concoct new species of unions, suited, as they say, to the present temper of men and the times, which various new forms of matrimony they presume to label temporary, experimental, and companionate. These*



species esse volunt: aliud *ad tempus*, aliud *ad experimentum*, aliud *amicale* quod plenam matrimonii licentiam omniaque iura sibi vindicat, dempto tamen indissolubili vinculo et prole exclusa, nisi partes suam vitae communionem et consuetudinem in pleni iuris matrimonium deinde converterint.

Immo non desunt qui velint et instent ut etiam legibus huiusmodi portenta probentur aut saltem publicis populorum usibus institutisque excusentur; et ne suspicari quidem videntur talia nihil sane habere recentioris *culturæ* de qua tantopere gloriantur, sed nefandas esse corruptelas, quae ad barbaros quarumdam ferarum gentium usus etiam cultas nationes procul dubio redigerent.

Sed, ut ad singula iam, Venerabiles Fratres, tractanda accedamus, quae singulis matrimonii bonis opponuntur, primum de prole sit sermo, quam multi molestum connubii onus vocare audent, quamque a coniugibus, non per honestam continentiam (etiam in matrimonio, utroque consentiente coniuge, permissam) sed vitiando naturae actum, studiose arcendam praecipiunt. Quam quidem facinorosam licentiam alii sibi vindicant, quod prolis pertaesi solam sine onere voluptatem explere cupiunt, alii quod dicunt se neque continentiam servare, neque ob suas vel matris vel rei familiaris difficultates prolem admittere posse.

At nulla profecto ratio, ne gravissima quidem, efficere potest, ut quod intrinsece est contra naturam, id cum natura congruens et honestum fiat. Cum autem actus coniugii suapte natura proli gene-

*offer all the indulgence of matrimony and its rights without, however, the indissoluble bond, and without offspring, unless later the parties alter their cohabitation into a matrimony in the full sense of the law.*

*Indeed, there are some who desire and insist that these practises be legitimized by the law or, at least, excused by their general acceptance among the people. They do not seem even to suspect that these proposals partake of nothing of the modern culture in which they glory so much, but are simply hateful abominations which beyond all question reduce our truly cultured nations to the barbarous standards of savage peoples.*

*And now, Venerable Brethren, We shall explain in detail the evils opposed to each of the benefits of matrimony. First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony, and which they say is to be carefully avoided by married people, not through virtuous continence (which Christian law permits in matrimony when both parties consent) but by frustrating the marriage act. Some justify this criminal abuse on the ground that they are weary of children and wish to gratify their desires without their consequent burden. Others say that they cannot, on the one hand, remain continent nor, on the other, can they have children because of the difficulties whether on the part of the mother or because of family circumstances.*

*But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined pri-*

randae sit destinatus, qui, in eo exercendo, naturali hac cum vi atque virtute de industria destituunt, contra naturam agunt et turpe quid atque intrinsece inhonestum operantur.

Quare mirum non est, ipsas quoque Sacras Litteras testari Divinam Maiestatem summo prosequi odio hoc nefandum facinus illudque interdum morte puniisse, ut memorat Sanctus Augustinus: "Illicite namque et turpiter etiam cum legitima uxore concumbitur, ubi prolis conceptio devitatur. Quod faciebat Onan, filius Iudae, et occidit illum propter hoc Deus."<sup>47</sup>

Cum igitur quidam, a christiana doctrina iam inde ab initio tradita neque umquam intermissa manifesto recedentes, aliam nuper de hoc agendi modo doctrinam sollemniter praedicandam censuerint, Ecclesia Catholica, cui ipse Deus morum integritatem honestatemque docendam et defendendam commisit, in media hac morum ruina posita, ut nuptialis foederis castimoniam a turpi hac labe immunem servet, in signum legationis suae divinae, altam per os Nostrum extollit vocem atque denuo promulgat: quemlibet matrimonii usum, in quo exercendo, actus, de industria hominum, naturali sua vitae procreandae vi destituatur, Dei et naturae legem infringere, et eos qui tale quid commiserint gravis noxae labe commaculati.

Sacerdotes igitur, qui confessionibus audiendis dant operam, aliosque qui curam animarum habent, pro suprema Nostra auctoritate et omnium animarum salutis cura, admonemus, ne circa gravissimam hanc Dei legem fideles sibi commissos errare sinant, et multo magis, ut ipsi se ab huiusmodi falsis opinionibus immunes custo-

*marily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural effect and purpose, sin against nature and commit a deed which is shameful and intrinsically vicious.*

*Small wonder, therefore, if Holy Writ bears witness that the divine Majesty regards with greatest detestation this horrible crime and at times has punished it with death. As St. Augustine notes: "Intercourse even with one's legitimate wife is unlawful and wicked when the conception of the offspring is prevented. Onan, the son of Juda, did this and the Lord killed him for it."<sup>47</sup>*

*Since, therefore, openly departing from the uninterrupted Christian tradition, some recently have judged it possible solemnly to declare another doctrine regarding this question, the Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in 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.*

*We admonish, therefore, priests who hear confessions and others who have the care of souls, in virtue of Our supreme authority and in Our solicitude for the salvation of souls, not to allow the faithful entrusted to them to err regarding this most grave law of God; much*

diant, neve in iis ullo modo conniveant. Si quis vero Confessarius aut animarum Pastor, quod Deus avertat, fideles sibi creditos aut in hos errores ipsemet induxerit, aut saltem sive approbando sive dolose tacendo in iis confirmarit, sciat se Supremo Iudici Deo de muneris prodicione severam redditurum esse rationem, sibi que dicta existimet Christi verba: "Caeci sunt, et duces caecorum: caecus autem, si caeco ducatum praestet, ambo in foveam cadunt."<sup>48</sup>

Causae vero, ob quas matrimonii malus usus defenditur, non raro—ut de iis quae turpes sunt taceamus—fictae aut exaggeratae proferuntur. Nihilominus pia Mater Ecclesia optime intelligit atque persentit quae de matris sanitate, vitâ periclitantis, dicuntur. Ecquis nisi miserenti animo haec perpendere possit? Quis non summa afficiatur admiratione, si quando matrem cernat vix non certae sese morti, heroica fortitudine, offerentem, ut proli semel conceptae vitam conservet? Quod ipsa fuerit perpessa ut naturae officium plene impleret, id unus Deus ditissimus et miserrimus retribuere poterit, dabitque profecto mensuram non tantum conferatam sed supereffluentem.<sup>49</sup>

Optime etiam novit Sancta Ecclesia, non raro alterum ex coniugibus pati potius quam patrare peccatum, cum ob gravem omnino causam perversionem recti ordinis permittit, quam ipse non vult, eumque ideo sine culpa esse, modo etiam tunc caritatis legem meminert et alterum a peccando arcere et remove ne negligat. Neque contra naturae ordinem agere ii dicendi sunt coniuges, qui iure suo recta et naturali ratione utuntur, etsi ob naturales sive temporis sive

*more, that they keep themselves immune from such false opinions, in no way conniving at them. If any confessor or pastor of souls, which may God forbid, lead the faithful entrusted to him into these errors or should at least confirm them by approval or by guilty silence, let him be mindful of the fact that he must render a strict account to God, the Supreme Judge, for the betrayal of his sacred trust, and let him take to himself the words of Christ: "They are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit."<sup>48</sup>*

*As regards the evil use of matrimony, to pass over the arguments which are shameful, not infrequently others that are false and exaggerated are put forward. Holy Mother Church very well understands and clearly appreciates all that is said regarding the health of the mother and the danger to her life. And who would not grieve to think of these things? Who is not filled with the greatest admiration when he sees a mother risking her life with heroic fortitude, that she may preserve the life of the offspring which she has conceived? God alone, all bountiful and all merciful as He is, can reward her for the fulfilment of the office allotted to her by nature, and will assuredly repay her in a measure full to overflowing.<sup>49</sup>*

*Holy Church knows well that not infrequently one of the parties is sinned against rather than sinning when for a grave cause perversion of the right order is reluctantly tolerated. In such a case, there is no sin, provided that, mindful of the law of charity, there is no neglect to seek to dissuade and to deter the partner from sin. Nor are those considered as acting against nature who in the married state use their right in the proper manner although on account of*

quorundam defectuum causas nova inde vita oriri non possit. Habentur enim tam in ipso matrimonio quam in coniugalis iuris usu etiam secundarii fines, ut sunt mutuam adiutorium mutuusque fovendus amor et concupiscentiae sedatio, quos intendere coniuges minime vetantur, dummodo salva semper sit intrinseca illius actus natura ideoque eius ad primum finem debita ordinatio.

Vehementer item Nos percellunt illorum coniugum gemitus, qui, dura egestate oppressi, gravissimam in alendis liberis difficultatem patiuntur.

At cavendum omnino est ne funestae externarum rerum conditiones multo funestiori errori occasionem praebeant. Nullae enim exurgere possunt difficultates quae mandatorum Dei, actus, ex interiore natura sua malos, vetantium, obligationi derogare queant; in omnibus vero rerum adiunctis semper possunt coniuges, gratia Dei roborati, suo munere fideliter fungi et castitatem a turpi hac macula illibatam in coniugio conservare; nam stat fidei christianae veritas, Synodi Tridentinae magisterio expressa: "Nemo temeraria illa et a Patribus sub anathemate prohibita voce uti [debet], Dei praecepta homini iustificato ad observandum esse impossibilia. Nam Deus impossibilia non iubet, sed iubendo monet et facere quod possis, et petere quod non possis, et adiuvat ut possis."<sup>50</sup> Eademque doctrina iterum sollemniterque praecepta est ab Ecclesia et confirmata in damnatione haeresis iansenianae, quae contra Dei bonitatem haec blasphemare erat ausa: "Aliqua Dei praecepta hominibus iustis volentibus et conantibus, secundum praesentes, quas habent, vires,

*natural reasons, either of time or of certain defects, new life cannot be brought forth. For in matrimony as well as in the use of the matrimonial rights there are also secondary ends, such as mutual aid, the cultivating of mutual love, and the quieting of concupiscence, which husband and wife are not forbidden to consider, so long as they are subordinated to the primary end, and so long as the intrinsic nature of the act is preserved.*

*We are deeply touched by the sufferings of those parents who, in extreme want, experience great difficulty in rearing their children.*

*However, they should take care lest the calamitous state of their external affairs should be the occasion for a much more calamitous error. No difficulty can arise that justifies the putting aside of the law of God which forbids all acts intrinsically evil; there is no possible circumstance in which husband and wife cannot, strengthened by the grace of God, fulfil faithfully their duties and preserve in wedlock their chastity unspotted. This truth of Christian faith is expressed by the teaching of the Council of Trent: "Let no one be so rash as to assert that which the Fathers of the Council have placed under anathema, namely, that there are precepts of God impossible for the just to observe. God does not ask the impossible, but by His commands, instructs you to do what you are able, to pray for what you are not able that He may help you."<sup>50</sup> This same doctrine was again solemnly repeated and confirmed by the Church in the condemnation of the Jansenist heresy which dared to utter this blasphemy against the goodness of God: "Some precepts of God are, when one considers the powers which man possesses, impossible of fulfil-*

"sunt impossibilia: deest quoque illis gratia, qua possibilia fiant."<sup>51</sup>

Sed aliud, etiam, Venerabiles Fratres, gravissimum commemorandum est facinus, quo vita prolis, in sinu materno reconditae, attentatur. Id autem permissum volunt alii et matris patrisve beneplacito relictum; alii tamen illicitum dicunt, nisi pergraves accedant causae, quas medicae, socialis, eugenicae *indicationis* nomine appellant. Hi omnes quod ad poenales reipublicae leges attinet, quibus genitae necdum natae prolis peremptio prohibetur, exigunt, ut quam singuli, alii aliam, defendunt *indicationem*, eandem etiam leges publicae agnoscant et ab omni poena liberam declarent. Immo nec desunt qui postulent, ut ad has letiferas sectiones magistratus publici praebent auxiliatrices manus; id quod (proh dolor!) alicubi quam frequentissime fieri omnibus notum est.

Quod vero attinet ad "*indicationem medicam et therapeuticam*"—ut eorum verbis utamur—iam diximus, Venerabiles Fratres, quantum Nos misereat matris, cui ex naturae officio gravia imminet sanitatis, immo ipsius vitae pericula: at quae possit umquam causa valere ad ullo modo excusandam directam innocentis necem? De hac enim hoc loco agitur. Sive ea matri infertur sive proli, contra Dei praeceptum est vocemque naturae: "Non occides!"<sup>52</sup> Res enim aequae sacrae utriusque vita, cuius opprimendae nulla esse unquam poterit ne publicae quidem auctoritati facultas. Ineptissime autem haec contra innocentes repetitur e iure gladii, quod in solos reos valet; neque ullum viget hic cruentae defensionis ius contra iniustum aggressorem (nam quis innocentem parvulum iniustum aggres-

*ment even to the just who wish to keep the law and strive to do so; "grace is lacking whereby these laws could be fulfilled."*<sup>51</sup>

*But another very grave crime is to be noted, Venerable Brethren, which regards the taking of the life of the offspring hidden in the mother's womb. Some wish it to be allowed and left to the will of the father or the mother; others say it is unlawful unless there are weighty reasons which they call by the name of medical, social, or eugenic indications. Because this matter falls under the penal laws of the State, by which the destruction of the offspring begotten but unborn is forbidden, these people demand that the indications, which in one form or another they defend, be recognized as such by the public law and in no way penalized. There are those, moreover, who ask that the public authorities provide aid for these death-dealing operations; a thing which, sad to say, everyone knows is of very frequent occurrence in some places.*

*As to the "medical and therapeutic indications" to which, using their own words, We have made reference, Venerable Brethren, however much we may pity the mother whose health and even life is gravely imperiled in the performance of the duty allotted to her by nature, nevertheless what could ever be a sufficient reason for excusing in any way the direct murder of the innocent? This is precisely what We are dealing with here. Whether inflicted upon the mother or upon the child, it is against the precept of God and the law of nature: "Thou shalt not kill."<sup>52</sup> The life of each is equally sacred, and no one has the power, not even the public authority, to destroy it. It is of no use to appeal to the right of taking away life, for here it is a question of the innocent, whereas that right has regard only*

sorem vocet?); neque ullum adest "extremae necessitatis ius" quod vocant, quodque usque ad innocentis directam occisionem pervenire possit. In utraque igitur et matris et prolis vita tuenda ac servanda probi expertique medici cum laude enituntur; contra, nobili medicorum nomine et laude indignissimos se ii probarent, quotquot alterutri, per speciem medicandi, vel falsa misericordia moti, ad mortem insidiarentur.

Quae quidem plane severis consonant verbis quibus Episcopus Hipponensis in coniuges depravatos invehitur, qui proli quidem praecavere student, at, si nullo exitu, nefarie eam interimere non verentur: "Aliquando eo usque, inquit, pervenit haec libidinosa crudelitas vel libido crudelis, ut etiam sterilitatis venena procuret, et "si nihil valuerit, conceptos fetus aliquo modo intra viscera extinguat ac fundat, volendo suam prolem prius interire quam vivere, "aut si in utero iam vivebat, occidi antequam nasci. Prorsus, si ambo "tales sunt, coniuges non sunt: et si ab initio tales fuerunt, non sibi "per connubium sed per stuprum potius convenerunt; si autem non "ambo sunt tales, audeo dicere: aut illa est quodammodo meretrix "mariti, aut ille adulter uxoris."<sup>53</sup>

Quae autem afferuntur pro sociali et eugenica *indicatione*, licitis honestisque modis et intra debitos limites, earum quidem rerum ratio haberi potest et debet; at necessitatibus, quibus eae innituntur, per occisionem innocentium providere velle absonum est praecceptoque divino contrarium, apostolicis etiam verbis promulgato: Non esse facienda mala ut eveniant bona.<sup>54</sup>

*to the guilty; nor is there here question of defense by bloodshed against an unjust aggressor (for who would call an innocent child an unjust aggressor?); again, there is no question here of what is called the "law of extreme necessity," which could even extend to the direct killing of the innocent. Upright and skilful doctors strive most praiseworthy to guard and preserve the lives of both mother and child; on the contrary, those show themselves most unworthy of the noble medical profession who encompass the death of one or the other, through a pretense at practising medicine or through motives of misguided pity.*

*All of which agrees with the stern words of the Bishop of Hippo in denouncing those wicked parents who seek to remain childless, and, failing in this, are not ashamed to put their offspring to death. "Sometimes this lustful cruelty or cruel lust goes so far as to seek to procure "a baneful sterility, and if this fails, the fetus conceived in the womb "is in one way or another smothered or evacuated, in the desire to "destroy the offspring before it has life, or, if it already lives in the "womb, to kill it before it is born. If both man and woman are party "to such practises they are not spouses at all; and if from the first they "have carried on thus they have come together, not for honest wedlock, "but for impure gratification; if both are not party to these deeds, I "make bold to say that either the one makes herself a mistress of the "husband, or the other simply the paramour of his wife."<sup>53</sup>*

*What is asserted in favor of the social and eugenic indications may and must be accepted, provided lawful and upright methods are employed within the proper limits; but to wish to put forward reasons based upon them for the killing of the innocent is unthinkable and*

Iis denique, qui apud nationes principatum tenent feruntve leges, oblivioni dare non licet auctoritatis publicae esse, congruis legibus poenisque, innocentium vitam defendere, idque eo magis, quo minus ii, quorum vita periclitatur et impugnatur, se ipsi defendere valent, inter quos primum sane locum tenent infantes in visceribus maternis abditii. Quod si publici magistratus parvulos illos non solum non tueantur, sed, legibus suisque ordinationibus, permittant atque adeo tradant medicorum aliorumve manibus occidendos, meminerint Deum iudicem esse et vindicem sanguinis innocentis, qui de terra clamat ad caelum.<sup>55</sup>

Reprobetur denique oportet perniciosus ille usus, qui proxime quidem naturale hominis ius ad matrimonium ineundum spectat, sed ad prolis quoque bonum vera quadam ratione pertinet. Sunt enim qui, de finibus *eugenicis* nimium solliciti, non solum salubria quaedam dent consilia ad futurae prolis valetudinem ac robur tutius procurandum—quod rectae rationi utique contrarium non est—sed cuilibet alii etiam altioris ordinis fini *eugenicum* anteponant, et coniugio auctoritate publica prohiberi velint eos omnes ex quibus, secundum disciplinae suae normas et coniecturas, propter hereditariam transmissionem, mancarn vitiosamque prolem generatum iri censent, etiamsi iidem sint ad matrimonium ineundum per se apti. Quin immo naturali illa facultate, ex lege, eos, vel invitos, medicorum opera privari volunt; neque id ad cruentam sceleris commissi poenam publica auctoritate repetendam, vel ad futura reorum crimina praecavenda, sed contra omne ius et fas ea magistratibus

*contrary to the divine precept promulgated by St. Paul the Apostle: "Evil is not to be done that good may come of it."*<sup>54</sup>

*Those who hold the reins of government should not forget that it is the duty of public authority by appropriate laws and sanctions to defend the lives of the innocent, and this all the more so since those whose lives are endangered and assailed cannot defend themselves. Among these we must mention in the first place infants hidden in the mother's womb. And if the public magistrates not only do not defend them, but by their laws and ordinances betray them to death at the hands of doctors or of others, let them remember that God is the Judge and Avenger of innocent blood, which cries from earth to heaven.*<sup>55</sup>

*Finally, that pernicious practise must be condemned which closely touches upon the natural right of man to enter matrimony, but affects also in a real way the welfare of the offspring. For there are some who, over-sollicitous for the cause of eugenics, not only give salutary counsel for more certainly procuring the strength and health of the future child—which, indeed, is not contrary to right reason—but put eugenics before aims of a higher order, and by public authority wish to prevent from marrying all those who, even though naturally fit for marriage, they consider, according to the norms and conjectures of their investigations, would, through hereditary transmission, bring forth defective offspring. And more, they wish to legislate to deprive these by medical action of that natural faculty despite their unwillingness; and this they do not propose as an infliction of grave punishment under the authority of the State for a crime committed, nor to prevent future crimes by guilty persons, but against every right*

civilibus arrogata facultate, quam numquam habuerunt nec legitime habere possunt.

Quicumque ita agunt, perperam dant oblivioni sanctiorem esse familiam Statu, hominesque in primis non terrae et tempori, sed caelo et aeternitati generari. Et fas profecto non est homines, matrimonii ceteroqui capaces, quos, adhibita etiam omni cura et diligentia, nonnisi mancarn genituros esse prolem conicitur, ob eam causam gravi culpa onerare si coniugium contrahant, quamquam saepe matrimonium iis dissuadendum est.

Publici vero magistratus in subditorum membra directam potestatem habent nullam; ipsam igitur corporis integritatem, ubi nulla intercesserit culpa nullaque adsit cruentae poenae causa, directo laedere et attingere nec *eugenicis* nec ullis aliis de causis possunt unquam. Idem docet Sanctus Thomas Aquinas, cum, inquirens num humani iudices ad futura mala praecavenda hominem possint malo quodam plectere, id quidem concedit quod ad quaedam alia mala, sed iure meritoque negat quod ad corporis laesionem: "Numquam secundum humanum iudicium aliquis debet puniri, sine culpa, poena flagelli, ut occidatur, vel mutiletur vel verberetur."<sup>56</sup>

Ceterum, quod ipsi privati homines in sui corporis membra dominatum alium non habeant quam qui ad eorum naturales fines pertineat, nec possint ea destruere aut mutilare aut alia via ad naturales functiones se ineptos reddere, nisi quando bono totius corporis aliter provideri nequeat, id christiana doctrina statuit atque ex ipso humanae rationis lumine omnino constat.

and good they wish the civil authority to arrogate to itself a power which it never had and can never legitimately possess.

Those who act in this way are at fault in losing sight of the fact that the family is more sacred than the State, and that men are begotten not for the earth and for time, but for heaven and eternity. Although often these individuals are to be dissuaded from entering into matrimony, certainly it is wrong to brand men with the stigma of crime because they contract marriage, on the ground that, despite the fact that they are in every respect capable of matrimony, they will give birth only to defective children, even though they use all care and diligence.

Public magistrates have no direct power over the bodies of their subjects; therefore, where no crime has taken place and there is no cause present for grave punishment, they can never directly harm or tamper with the integrity of the body, either for reasons of eugenics or for any other reason. St. Thomas teaches this when, inquiring whether human judges for the sake of preventing future evils can inflict punishment, he admits that the power indeed exists as regards certain other forms of evil, but justly and properly denies it as regards the maiming of the body: "No one who is guiltless may be punished by a human tribunal either by flogging to death, or mutilation, or by beating."<sup>56</sup>

Furthermore, Christian teaching establishes, and the light of human reason makes it most clear, that private individuals have no other power over the members of their bodies than that which pertains to their natural ends; and they are not free to destroy or mutilate their members, or in any other way render themselves unfit for their natural



Iam ut ad alterum caput errorum, quod fidem coniugii respicit, veniamus, quicumque in prolem peccatur, consequens est in fidem quoque coniugii peccari quodammodo, cum alterum alteri sit connexum matrimonii bonum. At totidem praeterea contra coniugii fidem singillatim enumeranda sunt errorum et corruptelarum capita, quot eadem fides complectitur domesticas virtutes: castam scilicet utriusque coniugis fidelitatem, uxoris honestam viro obtemperacionem, firmam denique germanamque inter utrumque caritatem.

Fidelitatem igitur primo corrumpunt, qui huius temporis opinionibus ac moribus de falsa quadam nec innocua amicitia cum extraneis indulgendum putant, et maiorem quandam in mutuis hisce rationibus sentiendi atque agendi licentiam coniugibus concedendam esse asserunt, idque eo magis quod (ut autumant) non pauci habeant congenitam indolem sexualem, cui intra angustos connubii monogamici limites satisfacere non possint. Quapropter honestorum coniugum rigidum illum animi habitum, qui omnem cum extraneis libidinosum affectum et actum damnat et recusat, obsoletam quandam esse censent mentis animique debilitatem, aut abiectam et vilem obtreccionem seu zelotypiam; et ideo, quaecumque de fide coniugali retinenda latae fuerint poenales reipublicae leges, eas irritas esse volunt, aut certe irritandas.

Nobilis quidem castorum coniugum animus commenta haec, vel sola natura duce, ut vana et turpia respuit profecto atque contemnit; et hanc naturae vocem approbat sane atque confirmat cum Dei

*functions, except when no other provision can be made for the good of the whole body.*

*We may now consider another class of errors concerning conjugal fidelity. For every sin committed as regards the offspring becomes in some way a sin against conjugal fidelity, since both these blessings are essentially connected. However, We must mention briefly the sources of error and vice corresponding to those virtues which are demanded by conjugal fidelity, namely, the chaste honor existing between man and wife, the due deference of wife to husband, and the true love which binds both parties together.*

*It follows, therefore, that they are destroying mutual fidelity who think that the ideas and morality of our present time concerning a certain harmful and false friendship with a third party can be countenanced, and who teach that a greater freedom of feeling and action in such external relations should be allowed to man and wife, particularly as many (so they consider) are possessed of an inborn sexual tendency which cannot be satisfied within the narrow limits of monogamous marriage. That rigid attitude which condemns all sensual affections and actions with a third party they imagine to be a narrowing of mind and heart, something obsolete, or an abject form of jealousy, and as a result they look upon whatever penal laws are passed by the State for the preserving of conjugal fidelity as void or to be abolished.*

*Such unworthy and idle opinions are condemned by that noble instinct of every chaste husband and wife, and even by the voice of nature, sanctioned and confirmed by the command of God: "Thou shalt*

mandatum "Non moechaberis,"<sup>57</sup> tum illud Christi: "Omnis, qui viderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo."<sup>58</sup> Nullae autem humanae consuetudines vel exempla prava, nullaque progressae humanitatis species poterunt unquam huius divini praecepti vim infirmare. Nam quemadmodum unus idemque "Jesus Christus heri et hodie ipse et in saecula,"<sup>59</sup> ita una eademque Christi doctrina permanet, ex qua ne unus quidem apex praeteribit, donec omnia fiant.<sup>60</sup>

Quicumque vero nuptialis fidei et castimoniae nitorem scribendo dicendoque obscurant, iidem errorum magistri fidam honestamque mulieris viro obtemperacionem facile labefactant. Audacius etiam complures ex iis indignam illam esse alterius coniugis erga alterum servitutem effutiunt; aequalia inter coniuges omnia esse iura; quaecum unius servitute violentur, quandam mulieris *emancipationem* superbissime praedicant peractam esse vel peragendam. Hanc autem triplicem, sive in domestica societate regenda, sive in re familiari administranda, sive in prolis vita arcenda vel perimenda, statuunt, et *socialem, oeconomicam, physiologicam* vocant: physiologicam quidem, quatenus mulieres ab oneribus uxoris, sive conjugilibus, sive maternis, pro sua libera voluntate solutas aut solvendas volunt (hanc autem non emancipationem, sed nequam facinus esse iam satis diximus); oeconomicam vero, qua volunt mulierem, etiam inscio et repugnante viro, libere posse sua sibi negotia habere, gerere, administrare, liberis, marito familiaeque tota posthabitis; socialem denique, quatenus ab uxore curas domesticas

"not commit adultery,"<sup>57</sup> and the words of Christ: "Whosoever shall look on a woman to lust after her hath already committed adultery in her regard in his heart."<sup>58</sup> The force of this divine precept can never be weakened by any merely human custom, bad example, or pretext of human progress, for just as it is the one and the same "Jesus Christ, yesterday and today and the same forever,"<sup>59</sup> so it is the one and the same doctrine of Christ that abides and of which not one jot or tittle shall pass away till all is fulfilled.<sup>60</sup>

The same false teachers who try to dim the luster of conjugal fidelity and purity do not scruple to do away with the honorable and trusting deference of the woman to the man. Many of them boldly protest that the submission of one to the other is wrong; that the rights of husband and wife are equal; wherefore, since submission is a violation of right, they proudly proclaim the emancipation of women has been or ought to be effected. This emancipation, in their idea, must be threefold: in the ruling of the domestic society, in the administration of family affairs, and in the rearing of the children. It must be social, economic, physiological—*physiological, that is to say the woman is to be freed at her own good pleasure from the burdensome duties properly belonging to a wife as companion and mother (We have already said that this is not an emancipation but a crime); economic, whereby the woman, even without the knowledge and against the wish of her husband, may be at liberty to conduct and administer her own affairs, to the neglect of children, husband, and family; finally, social, inasmuch as the wife, being freed from the cares of children and family, should, to the neglect of these, be able to follow her own bent and devote herself to business and even to public affairs.*

sive liberorum sive familiae removent, ut, iis neglectis, suo ingenio indulgere valeat, et negotiis officiisque etiam publicis addicatur.

At ne haec quidem est vera mulieris emancipatio neque illa rationi congruens et dignissima libertas, quae christianae nobilisque mulieris et uxoris muneri debetur; potius est muliebris ingenii et maternae dignitatis corruptio et totius familiae perversio, qua maritus privatur uxore, proles matre, domus familiaque tota vigili semper custode. Quin immo in ipsius mulieris perniciem vertitur haec falsa libertas et non naturalis cum viro aequalitas; nam si mulier ab regia illa descendit sede, ad quam per Evangelium intra domesticos parietes evecta est, brevi in veterem servitutem (sin minus specie, re tamen vera) redigetur, fietque, ut apud ethnicos erat, merum viri instrumentum.

Aequalitas autem illa iurium, quae tantopere exaggeratur et praetenditur, in iis quidem agnosci debet, quae propria sunt personae ac dignitatis humanae, quaeque nuptialem pactionem consequuntur et coniugio sunt insita; in iisque profecto uterque coniux eodem omnino iure gaudet eodemque debito tenetur; in ceteris, inaequalitas quaedam et temperatio adesse debet, quam familiae bonum ac debita domesticae societatis et ordinis unitas firmitasque postulant.

Sicubi tamen sociales et oeconomicae condiciones mulieris nuptiae, ob mutatos conversationum humanarum modos et usus, aliquo pacto mutari debent, auctoritatis publicae est, civilia uxoris iura ad huius temporis necessitates et indigentias aptare, habita

*This, however, is not the true emancipation of woman, nor that rational and exalted liberty which belongs to the noble office of a Christian woman and wife; it is rather the debasing of the womanly character and the dignity of motherhood, and indeed of the whole family, as a result of which the husband suffers the loss of his wife, the children of their mother, and the home and the whole family of an ever-watchful guardian. What is more, this false liberty and unnatural equality with the husband is to the detriment of the woman herself, for if the woman descends from her truly regal throne, to which she has been raised within the walls of the home by means of the Gospel, she will soon be reduced to the old state of slavery (if not in appearance, certainly in reality) and become, as among the pagans, the mere instrument of man.*

*This equality of rights, which is so much exaggerated and distorted, must indeed be recognized in those rights which belong to the dignity of the human soul and which are proper to the marriage contract and inseparably bound up with wedlock; in such things undoubtedly both parties enjoy the same rights and are bound by the same obligations; in other things there must be a certain inequality and due accommodation, which is demanded by the good of the family and the right ordering, unity, and stability of home life.*

*As, however, the social and economic conditions of the married woman must in some way be altered on account of the changes in social intercourse, it is the duty of the public authority to adapt the civil rights of the wife to modern needs and requirements, keeping in view what the natural disposition and temperament of the female sex, good morality, and the welfare of the family demand,*

quidem ratione eorum, quae exigunt diversa sexus feminei indoles naturalis, morum honestas, commune familiae bonum, modo etiam essentialis ordo societatis domesticae incolumis maneat, qui altiore quam humana, id est, divina auctoritate atque sapientia conditus est, et nec legibus publicis nec privatis beneplacitis mutari potest.

Sed ulterius etiam progrediuntur recentiores coniugii osores, eo quod germano solidoque amori, coniugalis felicitatis et intimae dulcedinis fundamento, caecam quandam sufficiunt indolis convenientiam consensionemque ingenii, quam sympathiam vocant; qua cessante, relaxari vinculum docent quo solo uniuntur animi, ac plene dissolvi. Quid hoc erit aliud nisi domum super arenam aedificare? Quam, cum primum obiecta fuerit adversitatum fluctibus, ait Christus Dominus labefactandam esse continuo et collapsuram: "Et flaverunt venti et irruerunt in domum illam, et cecidit et fuit ruina illius magna."<sup>61</sup> At contra, quae supra petram constituta fuerit domus, mutua nempe inter coniuges caritate, et deliberata ac constanti animorum coniunctione solidata, nulla concutietur adversitate, nedum evertatur.

Praestantissima quidem hactenus duo priora christiani coniugii bona vindicavimus, Venerabiles Fratres, quibus hodierni societatis eversores insidiantur. Sed sicut haec bona tertium, quod *sacramenti* est, longe antecellit, ita nil mirum quod hanc imprimis excellentiam multo acrius videmus ab iisdem oppugnari. Et primum

*and provided always that the essential order of domestic society remains intact, founded as it is on something higher than human authority and wisdom, namely, on the authority and wisdom of God, and so not changeable by public laws or at the pleasure of private individuals.*

*These enemies of marriage go further, however, when they substitute for that true and solid love, which is the basis of conjugal happiness, a certain vague compatibility of temperament. This they call sympathy, and assert that since it is the only bond by which husband and wife are linked together, when it ceases the marriage is completely dissolved. What else is this than to build a house upon sand? A house that, in the words of Christ, would forthwith be shaken and collapse as soon as it was exposed to the waves of adversity: "and the winds blew and they beat upon that house. And it fell: and great was the fall thereof."<sup>61</sup> On the other hand, the house built upon a rock, that is to say, on mutual, conjugal chastity, and strengthened by a deliberate and constant union of spirit, will not only never fall away but will never be shaken by adversity.*

*We have so far, Venerable Brethren, shown the excellence of the first two blessings of Christian wedlock which the modern disturbers of society are attacking. And now, considering that the third blessing, which is that of the sacrament, far surpasses the other two, we should not be surprised to find that this, because of its outstanding excellence, is much more sharply attacked by the same people. They put forward, in the first place, that matrimony belongs entirely to*

quidem tradunt, matrimonium rem esse omnino profanam mereque civilem, nec ullo modo religiosae societati, Ecclesiae Christi, sed uni societati civili committendam; tum vero addunt a quovis indissolubili vinculo nuptiale foedus esse liberandum, coniugum secessionibus seu divitiis non modo toleratis, sed lege sancitis; ex quo denique fiet ut, omni spoliatum sanctitate, coniugium in rerum profanarum ac civilium numero iaceat.

Primum illud in eo statuunt, quod actus ipse civilis sit pro vero contractu nuptiali habendus (*matrimonium civile* id vocitant); actus religiosus autem sit additum quiddam, vel ad summum, plebi supersticiosiori permittendum. Deinde, sine ulla reprehensione volunt ut liceat connubia a catholicis hominibus cum acatholicis misceri, nulla religionis habita ratione neque quaesito religiosae auctoritatis consensu. Alterum, quod sequitur, in perfectis divitiis excusandis ponitur, et in legibus iis civilibus laudandis ac provehendis, quae ipsius vinculi solutioni favent.

Quod ad religiosam cuiusvis coniugii et multo magis christiani matrimonii et sacramenti indolem attinet, cum quae de hac re notanda sunt, Leonis XIII Litteris Encyclicis, quas saepe commemoravimus quasque Nostras quoque diserte iam fecimus, fusius tractentur gravibusque fulciantur argumentis, ad eas hinc remittimus nec nisi perpauca nunc Nobis repetenda ducimus.

Vel solo rationis lumine, maxime si vetusta historiae monumenta investigentur, si constans populorum conscientia interrogetur, si omnium gentium instituta et mores consulantur, satis con-

*the profane and purely civil sphere, that it is not to be committed to the religious society, the Church of Christ, but to civil society alone. They then add that the marriage contract is to be freed from any indissoluble bond, and that separation and divorce are not only to be tolerated but sanctioned by the law; from which it follows, finally, that, robbed of all its holiness, matrimony should be enumerated among the secular and civil institutions.*

*The first point is contained in their contention that the civil act itself should stand for the marriage contract (civil matrimony, as it is called), while the religious act is to be considered a mere addition, or at most a concession to a too superstitious people. Moreover, they want it to be no cause for reproach that marriages be contracted by Catholics with non-Catholics without any reference to religion or recourse to the ecclesiastical authorities. The second point, which is but a consequence of the first, is to be found in their excuse for complete divorce and in their praise and encouragement of those civil laws which favor the loosing of the bond itself.*

*As the salient features of the religious character of all marriage, and particularly of the sacramental marriage of Christians, have been treated at length and supported by weighty arguments in the encyclical letters of Leo XIII, letters which We have frequently recalled to mind and expressly made Our own, We refer you to them, repeating here only a few points.*

*Even by the light of reason alone, and particularly if the ancient records of history are investigated, if the unwavering popular conscience is interrogated, and the manners and institutions of all races examined, it is sufficiently obvious that there is a certain sacredness*

comprehensis, qui haec decernit: "Severissime Ecclesia ubique prohibet, ne matrimonium ineatur inter duas personas baptizatas quarum altera sit catholica, altera vero sectae haereticae seu schismaticae adscripta; quod si adsit perversionis periculum coniugis catholici et prolis, coniugium ipsa etiam lege divina vetatur."<sup>64</sup> Quod si Ecclesia interdum, pro temporum, rerum, personarum rationibus, a superioribus his praescriptis (salvo iure divino, et per opportunas cautiones remoto, quantum fieri potest, perversionis periculo) dispensationem non recusat, difficulter tamen fieri potest ut coniux catholicus nonnihil detrimenti ex istis nuptiis non capiat.

Unde in prognatos haud raro derivatur lugenda a religione defectio vel saltem praeceps decursus in religiosam illam negligentiam seu, quam vocant, indifferentiam, infidelitati impietatique proximam. Illud etiam accedit quod in mixtis nuptiis multo difficilior reddatur viva illa animorum conformatio, mysterium, quod diximus, arcanam nimirum Ecclesiae cum Christo coniunctionem, imitatura.

Facile enim deficiet arctior animorum communio, quae sicuti est Ecclesiae Christi signum et nota, ita christiani coniugii signum sit oportet, decus et ornamentum. Nam distrahi solet aut saltem relaxari animorum vinculum, ubi in rebus ultimis et summis, quas homo veneratur, idest in religionis veritatibus et sensibus, dissimilitudo mentium habetur et voluntatum intercedit diversitas. Ex quo periculum est, ne langueat inter coniuges caritas, itemque labe-

*documents, all of which are summed up in the Code in the canon: "Everywhere and with the greatest strictness the Church forbids marriages between baptized persons, one of whom is a Catholic and the other a member of a schismatical or heretical sect; and if there is, added to this, the danger of the falling away of the Catholic party and the perversion of the children, such a marriage is forbidden also by the divine law."<sup>64</sup> If the Church occasionally on account of circumstances does not refuse to grant a dispensation from these strict laws (provided that the divine law remains intact and the dangers mentioned above are provided against by suitable safeguards), it is difficult for the Catholic party to avoid suffering some detriment from such a marriage.*

*Whence it comes about not infrequently, as experience shows, that deplorable defections from religion occur among the offspring, or at least a rapid decline into that religious indifference which is closely allied to impiety. There is this also to be considered, that in these mixed marriages it becomes much more difficult to imitate by a lively conformity of spirit the mystery of which We have spoken, namely, that close union between Christ and His Church.*

*Assuredly, also, will there be wanting that close union of spirit which, as it is the sign and mark of the Church of Christ, so also should be the sign of Christian wedlock, its glory, and adornment. For, where there exists diversity of mind, truth, and feeling, the bond of union of mind and heart is wont to be broken, or at least weakened. From this comes the danger lest the love of man and wife grow cold and the peace and happiness of family life, resting as it does on the union of hearts, be destroyed. Many centuries ago, indeed, the*

factetur domesticae societatis pax et felicitas, quae ex cordium potissimum unitate proficiscitur. Nam, ut iam ante tot saecula antiquum Ius Romanum definierat: "Nuptiae sunt coniunctio maris et feminae et consortium omnis vitae, divini et humani iuris communicatio."<sup>65</sup>

At maxime, ut iam monuimus, Venerabiles Fratres, restitutionem istam perfectionemque matrimonii a Christo Redemptore statutam augescens in dies divortiorum facilitas impedit. Quin immo neo-paganismi fautores, tristi rerum usu nihil edocti, in sacram coniugii indissolubilitatem, legesque eam iuvantes, acrius in dies invehunt, ac licere divortia decernendum esse contendunt, ut alia scilicet, eaque humanior, lex obsoletis legibus sufficiatur.

Divortiorum autem causas ii quidem multas in medium profertur et varias; e personarum vitio seu culpa alias profectas, alias in rebus positas (subiectivas illas, has obiectivas appellant); quaecumque denique individuum vitae societatem asperiores efficiunt atque ingratis. Has porro causas ac leges multiplices ex capite probari volunt: ex utriusque bono coniugis in primis, sive alter innocens est atque a reo propterea secedendi suo iure gaudens, sive sceleribus obnoxius, eaque de causa ab ingratis et coacta coniunctione seiungendus; deinde e bono prolis, quae recta institutione destituitur vel eiusdem fructus amittit, cum nimis facile, e parentum discordiis aliisque male factis offensionem passa, a virtutis via abstrahatur; denique ex communi bono societatis, quod postulet, primo ut ea matrimonia exstinguantur penitus, quae iam nihil valeant ad

old Roman law had proclaimed: "marriages are the union of male and female, a sharing of life and the communication of divine and human rights."<sup>65</sup>

*As We have pointed out, Venerable Brethren, the daily increasing facility of divorce is a special obstacle to the restoration of marriage to that state of perfection which the divine Redeemer willed it should possess. The advocates of the neo-paganism of today have learned nothing from the sad state of affairs, but instead, day by day, more and more vehemently, they continue by legislation to attack the indissolubility of the marriage bond, proclaiming that the lawfulness of divorce must be recognized, and that the antiquated laws should give place to a new and more humane legislation.*

*Many and varied are the grounds put forward for divorce, some arising from the wickedness and guilt of the persons concerned, others arising from the circumstances of the case (the former they describe as subjective, the latter as objective); in a word, whatever might make married life hard or unpleasant. They strive to prove by various arguments their contentions regarding these grounds for the divorce legislation they would bring about. Thus, in the first place, they maintain that it is for the good of either party that the one who is innocent should have the right to separate from the guilty, or that the guilty should be withdrawn from a union which is displeasing to him and against his will. In the second place, they argue, the good of the child demands this, for it will be deprived of either a proper education or the natural fruits of it, and will too easily be affected by the discords and shortcomings of the parents, and drawn from the path of virtue. And, thirdly, the common good of society requires that those marriages*

id assequendum quod natura spectat; dein ut coniugibus discedendi potestas fiat lege, cum ut avertantur crimina quae ex eorumdem coniugum convictu vel consociatione facile essent pertimescenda, tum ne magis in dies ludibrio habeatur iudiciale forum et legum auctoritas, eo quod coniuges, ad exoptatam divortii sententiam impetrandam, aut crimina, ob quae iudex ad normam legis solvere valeat vinculum, consulto committant, aut eadem se commisisse, coram iudice, licet rerum condicionem clare ipse perspiciat, insolenter mentiantur atque peiurent. Quamobrem blateratur, leges omnibus his necessitatibus, mutatisque temporum conditionibus, hominum opinionibus, civitatum institutis ac moribus esse omnino conformandas: quae vel singula, maxime vero omnia in unum collecta, facultatem divortiorum certis de causis concedendam prorsus esse luculentissime testentur.

Alii, ulterius mira procacitate progressi, matrimonium utpote contractum mere privatum, consensui item arbitrioque privato utriusque contrahentis, ut fit in ceteris privatis contractibus, prorsus esse relinquendum opinantur, quavis propterea de causa dissolvendum.

Verum, contra has quoque insaniās omnes stat, Venerabiles Fratres, una lex Dei certissima, a Christo amplissime confirmata, nullis hominum decretis vel scitis populorum, nulla legumlatorum voluntate debilitanda: "Quod Deus coniunxit, homo non separet."<sup>66</sup> Quod quidem si iniuriā homo separaverit, irritum id prorsus fuerit; iure propterea, ut plus semel vidimus, Christus ipse asseveravit:

*should be completely dissolved which are now incapable of producing their natural results, and that legal separations should be allowed when crimes are to be feared as the result of the common habitation and intercourse of the parties. This last, they say, must be admitted to avoid crimes being committed purposely, with a view to obtaining the desired sentence of divorce for which the judge can legally loose the marriage bond, as also to prevent people from coming before the courts when it is obvious from the state of the case that they are lying and perjuring themselves—all of which brings the court and the lawful authority into contempt. Hence, the civil laws, in their opinion, have to be reformed to meet these new requirements, to suit the changes of the times and the changes in men's opinions, civil institutions, and customs. Each of these reasons is considered by them as conclusive, so that all taken together offer a clear proof of the necessity of granting divorce in certain cases.*

*Others, taking a step further, simply state that marriage, being a private contract, is, like other private contracts, to be left to the consent and good pleasure of both parties, and so can be dissolved for any reason whatsoever.*

*Opposed to all these reckless opinions, Venerable Brethren, stands the unalterable law of God, fully confirmed by Christ, a law that can never be deprived of its force by the decrees of men, the ideas of a people, or the will of any legislator: "What God hath joined together, let no man put asunder."<sup>66</sup> And if any man, acting contrary to this law, shall have put asunder, his action is null and void, and the consequence remains, as Christ Himself has explicitly affirmed: "Every-one that putteth away his wife and marrieth another, committeth*



“Omnis qui dimittit uxorem suam et alteram ducit, moechatur; et  
“qui dimissam a viro ducit, moechatur.”<sup>67</sup> Et haec Christi verba  
quodcumque respiciunt matrimonium, etiam naturale tantum et  
legitimum; omni enim vero matrimonio convenit illa indissolubi-  
litas, qua illud partium beneplacito et omni saeculari potestati, ad  
vinculi solutionem quod pertinet, est omnino subtractum.

Memoria item renovanda est sollempnis iudicii, quo Concilium  
Tridentinum sub poena anathematis haec reprobavit: “Si quis di-  
“xerit propter haeresim aut molestam cohabitationem aut affecta-  
“tam absentiam a coniuge dissolvi posse matrimonii vinculum:  
“anathema sit”;<sup>68</sup> et: “Si quis dixerit, Ecclesiam errare, cum do-  
“cuit et docet, iuxta evangelicam et apostolicam doctrinam propter  
“adulterium alterius coniugum matrimonii vinculum non posse dis-  
“solvi, et utrumque, vel etiam innocentem, qui causam adulterio  
“non dedit, non posse, altero coniuge vivente, aliud matrimonium  
“contrahere, moecharique eum, qui, dimissa adultera, aliam duxe-  
“rit, et eam, quae, dimisso adultero, alii nupserit: anathema sit.”<sup>69</sup>

Quod si non erravit neque errat Ecclesia, cum haec docuit et  
docet, ideoque certum omnino est matrimonii vinculum ne ob adul-  
terium quidem dissolvi posse, in comperto est reliquas tanto de-  
biliiores, quae afferri solent, divortiorum causas multo minus valere  
nihilique prorsus esse faciendas.

Ceterum quae supra contra vinculi firmitatem e triplici illo ca-  
pite obiiciunt, ea facile dissolvuntur. Incommoda enim illa omnia  
arcentur ac pericula propulsantur, si quando, in extremis illis ad-

“adultery; and he that marrieth her that is put away from her  
“husband committeth adultery.”<sup>67</sup> Moreover, these words refer to  
every kind of marriage, even that which is natural and legitimate  
only; for, as has already been observed, that indissolubility, by which  
the loosing of the bond is once and for all removed from the whim of the  
parties and from every secular power, is a property of every true mar-  
riage.

Let that solemn pronouncement of the Council of Trent be recalled  
to mind in which, under the stigma of anathema, it condemned these  
errors: “If anyone should say that on account of heresy or the hard-  
“ships of cohabitation or a deliberate abuse of one party by the other  
“the marriage tie may be loosed, let him be anathema”;<sup>68</sup> and again:  
“If anyone should say that the Church errs in having taught or in  
“teaching that, according to the teaching of the Gospel and the Apostles,  
“the bond of marriage cannot be loosed because of the sin of adultery  
“of either party; or that neither party, even though he be innocent,  
“having given no cause for the sin of adultery, can contract another  
“marriage during the lifetime of the other; and that he commits adul-  
“tery who marries another after putting away his adulterous wife, and  
“likewise that she commits adultery who puts away her husband and  
“marries another: let him be anathema.”<sup>69</sup>

If, therefore, the Church has not erred and does not err in teaching  
this, and consequently it is certain that the bond of marriage cannot  
be loosed even on account of the sin of adultery, it is evident that all  
the other weaker excuses that can be and usually are brought forward  
are of no value whatsoever.

And the objections brought against the firmness of the marriage

iunctis, discessio permittatur coniugum imperfecta, id est incolumi atque integro vinculo, quam lex ipsa Ecclesiae concedit claris canonum verbis, quae de separatione tori et mensae et habitationis decernunt.<sup>70</sup> Iam secessionis huiusmodi causas, conditiones, modum simul et cautelas, quibus et liberorum institutioni et familiae incolumitati fiat satis, atque incommoda item omnia, sive ea coniugi, sive proli, sive ipsi civili communitati impendent, quoad poterit, praecaveantur, legum erit sacrarum statuere, et ex parte saltem, etiam civilium legum, pro civilibus scilicet rationibus atque effectibus.

Quaecumque autem ad firmitatem coniugii indissolubilem asserendam afferri solent et supra attigimus, constat eadem eodemque iure valere sive ad necessitatem facultatemque divortiorum excludendam, sive ad potestatem ea concedendi cuilibet magistratui negandam; quot item pro priore illa stant praeclara emolumenta, totidem contra apparent in altera parte detrimenta, cum singulis tum universae hominum societati perniciosissima.

Atque, ut iterum sententiam decessoris Nostri afferamus, quantum materiam bonorum in se coniugii indissolubilis firmitas contineat, tantam malorum segetem divortia complecti, vix attinet dicere. Hinc videlicet, incolumi vinculo, tuta ac segura matrimonia conspicimus, illinc, coniugum secessionibus propositis vel ipsis divortiorum periculis obiectis, ipsa foedera nuptialia mutabilia aut certe anxiiis obnoxia fieri suspicionibus. Hinc mutua benevolentia consociatioque bonorum confirmata mirifice; illinc, ex ipsa secessionis facta potestate, extenuata miserrime. Hinc coniugum castae

*bond are easily answered. For in certain circumstances imperfect separation of the parties is allowed, the bond not being severed. This separation, which the Church herself permits and expressly mentions in her Canon Law in those canons which deal with the separation of the parties as to marital relationship and cohabitation, removes all the alleged inconveniences and dangers.<sup>70</sup> It will be for the sacred law and, to some extent, also for the civil law, in so far as civil matters are affected, to lay down the grounds, the conditions, the method, and the precautions to be taken in a case of this kind in order to safeguard the education of the children and the well-being of the family, and to remove all those evils which threaten the married persons, the children, and the State.*

*Now all those arguments that are brought forward to prove the indissolubility of the marriage tie, arguments which have already been touched upon, can be applied equally to excluding not only the necessity of divorce, but even the power to grant it; while for all the advantages that can be put forward for the former there can be adduced as many disadvantages and evils which are a formidable menace to the whole of human society.*

*To revert again to the expressions of Our predecessor, it is hardly necessary to point out what an amount of good is involved in the absolute indissolubility of wedlock and what a train of evils follows upon divorce. Whenever the marriage bond remains intact, then we find marriages contracted with a sense of safety and security; while, when separations are considered and the dangers of divorce are present, the marriage contract itself becomes insecure, or at least gives ground for anxiety and surprises. On the one hand we see a wonderful*

fidei addita peropportuna praesidia; illinc infidelitati pernicioso incitamenta suppeditata. Hinc liberorum susceptio, tuitio, educatio provecta efficaciter; illinc gravioribus usque detrimentis affecta. Hinc inter familias cognatosque discordiis multiplex praeclusus aditus; illinc discordiarum occasio oblata frequentius. Hinc facilius oppressa, illinc iacta copiosius multoque latius semina simultatum. Hinc potissimum dignitas officiumque mulierum, in societate sive domestica sive civili, redintegrata feliciter ac restituta; illinc indigne depressa, siquidem in periculum coniciuntur uxores "ne cum libidini virorum inservierint, pro derelictis habeantur."<sup>71</sup>

Et quoniam ad perdendas familias, ut iam Leonis XIII gravissimis verbis concludamus, "frangendasque regnorum opes nihil tam valet, quam corruptela morum; facile perspicitur, prosperitati familiarum ac civitatum maxime inimica esse divortia, quae a depravatis populorum moribus nascuntur, ac, teste rerum usu, ad vitiosiores vitae privatae et publicae consuetudines aditum ianuamque patefaciunt. Multoque esse graviora haec mala constabit, si consideretur, frenos nullos futuros tantos qui concessam semel divortiorum facultatem valeant intra certos, aut ante provisos, limites coercere. Magna prorsus est vis exemplorum, maior cupiditatum: hisce incitamentis fieri debet, ut divortiorum libido latius quotidie serpens, plurimorum animos invadat, quasi morbus contagione vulgatus, aut agmen aquarum, superatis aggeribus, exundans."<sup>72</sup>

Ideoque, ut in iisdem Litteris legitur, "nisi consilia mutantur, perpetuo sibi metuere familiae et societas humana debebunt, ne

*strengthening of good will and cooperation in the daily life of husband and wife, while on the other both of these are miserably weakened by the presence of a facility for divorce. Here we have at a very opportune moment a source of help by which both parties are enabled to preserve their purity and loyalty; there we find harmful inducements to unfaithfulness. On this side we find the birth of children and their tuition and upbringing effectively promoted, many avenues of discord closed among families and relations, and the beginnings of rivalry and jealousy easily suppressed; on that, very great obstacles to the birth and rearing of children and their education, many occasions of quarrels, and seeds of jealousy sown everywhere. Finally, but especially, the dignity and position of women in civil and domestic society are reinstated by the former, while by the latter they are shamefully lowered and the danger is incurred "of their being considered outcasts, "slaves of the lust of men."<sup>71</sup>*

*To conclude with the important words of Leo XIII, since the destruction of family life "and the loss of national wealth is brought about more by the corruption of morals than by anything else, it is easily seen that divorce, which is born of the perverted morals of a people, and leads, as experience shows, to vicious habits in public and private life, is particularly opposed to the well-being of the family and of the State. The serious nature of these evils will be the more clearly recognized, when we remember that once divorce has been allowed there will be no sufficient means of keeping it in check within any definite bounds. Great is the force of example, greater still that of lust; and with such incitements it cannot but happen that divorce and its consequent setting loose of the passions*

"miserrime coniciantur in . . . rerum omnium certamen atque di-  
"scrimen."<sup>73</sup> Quae quidem omnia quam vere ante quinquaginta  
annos praenuntiata fuerint, abunde confirmat crescens in dies mo-  
rum corruptio et inaudita familiae depravatio in iis regionibus, ubi  
Communismus plene dominatur.

*"should spread daily and attack the souls of many like a contagious  
"disease or a river bursting its banks and flooding the land."*<sup>72</sup>

*Thus, as we read in the same letter, "unless things change, the  
"human family and State have every reason to fear lest they should  
"suffer absolute ruin."<sup>73</sup> All this was written fifty years ago, yet it  
is confirmed by the daily-increasing corruption of morals and the  
unheard-of degradation of the family in those lands where Com-  
munism reigns unchecked.*

Quid sapientissimus nostri generis Creator ac Redemptor de humano coniugio statuerit, Venerabiles Fratres, huc usque venerabundi admirati sumus, simulque doluimus tam pium divinae Bonitatis consilium ab humanis cupiditatibus, erroribus, vitiis frustrari conculcarique nunc passim. Consentaneum igitur est ut animum Nostrum paterna quadam cum sollicitudine ad opportuna invenienda remedia convertamus, quibus perniciosissimi quos recensuimus abusus tollantur et debita matrimonio reverentia ubique restituatur.

Ad quod in primis iuvat certissimum illud in memoriam revocare, quod in sana philosophia atque adeo in sacra theologia sollemne est: quaecumque nimirum a recto ordine declinarunt, non posse ea in pristinum ac suae naturae congruentem statum alia via reduci, quam ad divinam rationem, quae (ut docet Angelicus)<sup>74</sup> omnis rectitudinis exemplar est, revertendo. Quae quidem feliciter decessor Noster Leo XIII contra Naturalistas gravissimis hisce verbis iure urgebat: "Lex est provisa divinitus, ut quae a Deo et a natura auctoribus instituta sunt, ea tanto plus utilia ac salutaria experiamur, quanto magis statu nativo manent, integra atque incommutabilia, quandoquidem procreator rerum omnium Deus probe novit quid singularum institutioni et conservationi expediret, cunctasque voluntate et mente sua sic ordinavit, ut suum unaquaeque exitum convenienter habitura sit. At si rerum ordi-

*Thus far, Venerable Brethren, We have admired, with due reverence, what the all-wise Creator and Redeemer of the human race has ordained with regard to human marriage; at the same time We have expressed Our grief that such a pious ordinance of the divine goodness should today, and on every side, be frustrated and trampled upon by the passions, errors, and vices of men. It is, then, fitting that, with all fatherly solicitude, We should turn Our mind to seek out suitable remedies whereby those most detestable abuses which We have mentioned may be removed, and everywhere marriage may again be restored.*

*To this end, it behooves Us above all else to call to mind that firmly-established principle esteemed alike in sound philosophy and sacred theology, namely, that whatever things have deviated from their right order cannot be brought back to that original state which is in harmony with their nature except by a return to the divine plan which (as the Angelic Doctor teaches)<sup>74</sup> is the exemplar of all right order. Wherefore Our predecessor of happy memory, Leo XIII, attacked the doctrine of the Naturalists in these words: "It is a divinely-appointed law that whatsoever things are constituted by God, the Author of nature, these we find the more useful and salutary, the more they remain in their natural state, unimpaired and unchanged; inasmuch as God the Creator of all things intimately knows what is suited to the constitution and the preservation of each, and by His will and mind has so ordained all things that each may duly achieve its purpose. But if the boldness and wicked-*

“nem providentissime constitutum immutare et perturbare homi-  
“num temeritas aut improbitas velit, tum vero etiam sapientissime  
“atque utilissime instituta aut obesse incipiunt, aut prodesse de-  
“sinunt, vel quod vim iuvandi mutatione amiserint vel quod tales  
“Deus ipse poenas malit de mortalium superbia atque audacia  
“sumere.”<sup>75</sup>

Oportet igitur ad rectum ordinem in re coniugali restituendum,  
ut omnes divinam de matrimonio rationem contemplantur ad eam-  
que se conformare studeant.

Verum, cum huic studio indomitae praesertim concupiscentiae  
vis obsistat, quae sane potissima est causa cur contra sanctas ma-  
trimonii leges peccetur, cumque homo cupiditates suas sibi subdi-  
tas habere non possit, nisi prius se subiciat Deo, hoc primum cu-  
randum erit secundum ordinem divinitus statutum. Nam firma lex  
est, ut quicumque se Deo subiecerit, gaudeat ille subici sibi, divina  
gratia opitulante, concupiscentiam animique sui motus; qui vero  
rebellis Deo fuerit, illatum sibi a violentis cupiditatibus intestinum  
bellum experiatur ac doleat. Quod quam sapienter decretum sit,  
ita exponit S. Augustinus: “Hoc enim expedit: inferius subici supe-  
“riori; ut et ille qui sibi subici vult quod est inferius se, subiciatur  
“superiori se. Agnosce ordinem, quaere pacem! *Tu Deo; tibi caro.*  
“Quid iustius? quid pulchrius? Tu maiori, minor tibi: servi tu ei,  
“qui fecit te, ut tibi serviat quod factum est propter te. Non enim  
“hunc ordinem novimus, neque hunc ordinem commendamus: *Tibi*  
“*caro, et tu Deo! sed: Tu Deo, et tibi caro!* Si autem contemnis, *Tu*

“ness of men change and disturb this order of things, so providen-  
“tially disposed, then indeed things so wonderfully ordained will  
“begin to be injurious or will cease to be beneficial, either because  
“in the change they have lost their power to benefit, or because God  
“Himself is thus pleased to draw down chastisement on the pride  
“and presumption of men.”<sup>75</sup>

*In order, therefore, to restore due order in this matter of marriage,  
it is necessary that all should bear in mind what is the divine plan  
and strive to conform to it.*

*Wherefore, since the chief obstacle to this study is the power of  
unbridled lust, which indeed is the most potent cause of sinning  
against the sacred laws of matrimony, and since man cannot hold  
in check his passions unless he first subject himself to God, this must  
be his primary endeavor, in accordance with the plan divinely or-  
dained. For it is a sacred ordinance that whoever shall have first  
subjected himself to God will, by the aid of divine grace, be glad to  
subject to himself his own passions and concupiscence, while he who  
is a rebel against God will, to his sorrow, experience within himself  
the violent rebellion of his worst passions. And how wisely this has  
been decreed, St. Augustine thus shows: “This indeed is fitting, that  
“the lower be subject to the higher, so that he who would have sub-  
“ject to himself whatever is below him should himself submit to what-  
“ever is above him. Acknowledge order, seek peace! Be thou subject to  
“God, and thy flesh subject to thee. What more fitting? What more  
“fair? Thou art subject to the higher, and the lower is subject to thee.  
“Do thou serve Him who made thee, so that that which was made  
“for thee may serve thee. For we do not commend this order, namely,*

“Deo, numquam efficies, ut *Tibi caro*. Qui non obtemperas Domino, “torqueris a servo.”<sup>76</sup>

Quem divinae Sapientiae ordinem ipse beatissimus Doctor Gentium, afflante Spiritu Sancto, testatur; cum enim veterum sapientum meminisset, qui cognitum a se et exploratum omnium rerum Conditorum adorare et revereri renuissent: “Propterea, inquit, tradidit illos Deus in desideria cordis eorum, in immunditiam, ut contumeliis afficiant corpora sua in semetipsis”; et iterum: “propterea tradidit illos Deus in passiones ignominiae.”<sup>77</sup> “Deus (enim) superbis resistit, humilibus autem dat gratiam,”<sup>78</sup> sine qua, quemadmodum idem Doctor Gentium monet, homo nequit rebellem coercere concupiscentiam.<sup>79</sup>

Quoniam igitur huius indomiti impetus nequaquam, ut requiritur, temperari poterunt, nisi prius animus ipse demissum pietatis et reverentiae obsequium Conditori suo praestiterit, prae ceteris id est necessarium, ut eos, qui se sacro coniugii vinculo nectunt, intima et germana pervadat totos erga Deum pietas, quae universam eorum vitam informet, mentem et voluntatem summa erga Dei Maiestatem impleat reverentia.

Rectissime igitur et ad absolutissimam christiani sensus normam faciunt illi animarum Pastores qui coniuges, ne in matrimonio a Dei lege desciscant, in primis ad pietatis et religionis exercitia hortantur, ut Deo se totos tradant, eius auxilium assidue implorent, Sacramenta frequentent, piam semper et in omnibus devotam erga Deum voluntatem foveant atque servent.

“The flesh to thee, and thou to God, *but* Thou to God, and the flesh to thee. *If, however, thou despisest the* Thou to God *thou wilt never bring under* The flesh to thyself. *If thou dost not obey thy Lord, thou shalt be tormented by thy slave.”*<sup>76</sup>

*This right ordering on the part of God's wisdom is mentioned by the holy Doctor of the Gentiles, inspired by the Holy Ghost, for in speaking of those ancient philosophers who refused to adore and reverence Him whom they knew to be the Creator of the universe, he says: “Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonor their own bodies among themselves”; and again: “For this cause God delivered them up to shameful affections.”*<sup>77</sup> *And St. James: “God resisteth the proud and giveth grace to the humble,”*<sup>78</sup> *without which grace, as the Doctor of the Gentiles also reminds us, man cannot subdue the rebellion of his flesh.*<sup>79</sup>

*Consequently, as the onslaughts of these uncontrolled passions cannot in any way be lessened unless the spirit first shows a humble compliance of duty and reverence towards its Maker, it is above all and before all needful that those who are joined in the bond of sacred wedlock should be wholly imbued with a profound and genuine sense of duty towards God which will shape their whole lives and fill their minds and wills with a very deep reverence for the majesty of God.*

*Quite fittingly, therefore, and quite in accordance with the defined norm of Christian sentiment do those pastors of souls act who, to prevent married people from failing in the observance of God's law, urge them to perform their duty and exercise their religion so that they should give themselves to God, continually ask for His divine*

Falluntur vero vehementer qui, posthabitis aut neglectis his, quae naturam excedunt, rationibus, naturalium scientiarum usu et inventis (biologiae scilicet, scientiae transmissionis hereditariae, aliarumque id genus) homines inducere posse putant, ut carnis desideriis frenos iniciant. Quae non ita dicta volumus, perinde ac si res naturales, quae inhonestae non sint, parvi sint faciendae; unus est enim auctor et naturae et gratiae, Deus, qui utriusque ordinis bona in usum et utilitatem hominum contulit. Iuvari igitur possunt et debent fideles naturalibus quoque artibus; sed errant qui has sufficere opinentur ad foederis nuptialis castitatem stabiliendam, aut iis maiorem vim inesse putent, quam gratiae supernaturalis auxilio.

Haec autem coniugii et morum ad divinas de matrimonio leges conformatio, sine qua eius instauratio efficax esse non potest, postulat ut ab omnibus expedite, firma certitudine et nullo admixto errore quaenam sint eiusmodi leges dignosci possit. At nemo non videt, quot fallaciis aditus aperiretur et quanti errores admiscerentur veritati, si res singulis relinqueretur solo rationis lumine exploranda, aut si privata veritatis revelatae interpretatione investigaretur. Quod quidem si in multis aliis ordinis moralis veritatibus locum habet, id tamen potissimum in his, quae ad coniugium pertinent, attendi debet, ubi voluptatis libido irrupere in fragilem humani generis naturam eamque decipere et corrumpere facile possit; idque eo magis, quod ad legis divinae observationem, ardua interdum, eademque diu coniugibus experiunda sunt, quibus, ut re-

*assistance, frequent the sacraments, and always nourish and preserve a loyal and thoroughly sincere devotion to God.*

*They are greatly deceived who, having underestimated or neglected these means which rise above nature, think that they can induce men by the use and discovery of the natural sciences, such as those of biology, the science of heredity, and the like, to curb their carnal desires. We do not say this in order to belittle those natural means which are not dishonest; for God is the Author of nature as well as of grace, and He has disposed the good things of both orders for the beneficial use of men. The faithful, therefore, can and ought to be assisted also by natural means. But they are mistaken who think that these means are able to establish chastity in the nuptial union, or that they are more effective than supernatural grace.*

*This conformity of wedlock and moral conduct with the divine laws respecting marriage, without which its effective restoration cannot be brought about, supposes, however, that all can discern readily with real certainty, and without any accompanying error, what those laws are. But everyone can see to how many fallacies an avenue would be opened up and how many errors would become mixed with the truth if it were left solely to the light of reason of each to find it out, or if it were to be discovered by the private interpretation of the truth which is revealed. And if this is applicable to many other truths of the moral order, we must all the more pay attention to those things which appertain to marriage, where the inordinate desire for pleasure can attack frail human nature and easily deceive it and lead it astray; this is all the more true of the observance of the divine law, which demands sometimes hard and re-*



rum usu docemur, debilis homo quasi totidem utitur argumentis, ut a lege divina servanda sese eximat.

Quapropter ut legis divinae non fictio aliqua aut corruptio, sed vera germanaque cognitio humanas mentes collustret hominumque mores dirigat, pietati erga Deum eique obsequendi studio sincera atque humilis erga Ecclesiam oboedientia adiungatur oportet. Ecclesiam enim constituit ipse Christus Dominus magistram veritatis, in his etiam quae ad mores pertinent regendos ordinandosque, etsi in his multa humanae rationi per se impervia non sunt. Deus enim, quemadmodum ad naturales religionis et morum veritates quod pertinet, rationis lumini revelationem addidit ut, quae recta et vera sunt, "in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint,"<sup>80</sup> ita Ecclesiam in eundem finem constituit totius de religione et moribus veritatis custodem et magistram; cui propterea fideles, ut a mentis errore et a morum corruptione immunes serventur, oboediant, et mentem animumque subiciant. Et ne auxilio a Deo tam liberali benignitate collato se ipsi privent, necessario hanc oboedientiam praestare debent non solum sollemnioribus Ecclesiae definitionibus, verum etiam, servato modo, ceteris Constitutionibus et Decretis, quibus opiniones aliquae ut periculosae aut pravae proscribuntur et condemnantur.<sup>81</sup>

Quocirca christifideles caveant in his etiam, quae hodie de matrimonio circumferuntur, quaestionibus, ne suo se iudicio nimis committant neve falsa rationis humanae libertate, seu "autonomia"

*peated sacrifices, for which, as experience points out, a weak man can find so many excuses for avoiding the fulfilment of the divine law.*

*On this account, in order that no falsification or corruption of the divine law but a true genuine knowledge of it may enlighten the minds of men and guide their conduct, it is necessary that a filial and humble obedience towards the Church should be combined with devotedness to God and the desire of submitting to Him. For Christ Himself made the Church the teacher of truth, in those things also which concern the right regulation of moral conduct, even though some knowledge of the same is not beyond human reason. For just as God, in the case of the natural truths of religion and morals, added revelation to the light of reason so that what is right and true "in the present state also of the human race may be known readily "with real certainty without any admixture of error,"<sup>80</sup> so for the same purpose He has constituted the Church the guardian and the teacher of the whole of the truth concerning religion and moral conduct; to her therefore should the faithful show obedience and subject their minds and hearts so as to be kept unharmed and free from error and moral corruption. Moreover, that they may not deprive themselves of that assistance given by God with such liberal bounty, they ought to show this due obedience not only when the Church defines something with solemn judgment, but also, in proper proportion, when by the constitutions and decrees of the Holy See opinions are proscribed and condemned as dangerous or distorted.<sup>81</sup>*

*Wherefore, let the faithful also be on their guard against the over-rated independence of private judgment and that false "autonomy" of human reason. For it is quite foreign to everyone bearing the name*

quam vocant, allici se sinant. Alienissimum enim est ab omni veri nominis christiano, suo ingenio ita superbe fidere, ut iis solum, quae ipse ex interioribus rerum visceribus cognoverit, assentiri velit, et Ecclesiam, ad omnes gentes docendas regendasque a Deo missam, rerum et adiunctorum recentium minus gnaram existimare, vel etiam iis tantum, quae per sollemniores quas diximus definitiones ea iusserit, assensum et oboedientiam praestare, perinde ac si opinari prudenter liceat cetera eius decreta aut falso laborare aut veritatis honestatisque causâ niti non satis. Est proprium, contra, veri omnis christifidelis, sive doctus hic est sive indoctus, in omnibus quae ad fidem et mores pertinent se regi et duci sinere a Sancta Dei Ecclesia, per eius Supremum Pastorem Romanum Pontificem, qui regitur ipse a Iesu Christo Domino Nostro.

Cum ergo omnia ad Dei legem et mentem reducenda sint, ut in universum et perpetuo matrimonii instauratio peragatur, summi sane momenti est, fideles bene de matrimonio edoceri: verbo et scripto, non semel nec leviter, sed saepe et solide, claris gravibusque argumentis, ut eiusmodi veritates intellectum percillant animumque permoveant. Sciant iidem assidueque recogitent quantam Deus sapientiam, sanctitatem, bonitatem erga humanum genus ostenderit, matrimonium instituendo, sacris legibus illud fulciendo, multoque tum magis cum ad Sacramenti dignitatem mirifice evexit, per quam tam copiosus gratiarum fons christianis coniugibus patet, ut nobilissimis connubii finibus caste fideliterque inservire queant

*of Christian to trust his own mental powers with such pride as to agree only with those things which he can examine from their inner nature and to imagine that the Church, sent by God to teach and guide all nations, is not conversant with present affairs and circumstances; or even that they must obey only in those matters which she has decreed by solemn definition, as though her other decisions might be presumed to be false or putting forward insufficient motive for truth and honesty. Quite to the contrary, a characteristic of all true followers of Christ, lettered or unlettered, is to suffer themselves to be guided and led in all things that touch upon faith or morals by the Holy Church of God through its Supreme Pastor, the Roman Pontiff, who is himself guided by Jesus Christ Our Lord.*

*Consequently, since everything must be referred to the law and mind of God, in order to bring about the universal and permanent restoration of marriage, it is indeed of the utmost importance that the faithful should be well instructed concerning matrimony, both by word of mouth and by the written word, not cursorily but often and fully, by means of plain and weighty arguments, so that these truths will strike the intellect and will be deeply-engraved on their hearts. Let them realize and diligently reflect upon the great wisdom, kindness, and bounty God has shown towards the human race, not only by the institution of marriage, but also, and quite as much, by upholding it with sacred laws; still more, in wonderfully raising it to the dignity of a sacrament, by which such an abundant fountain of graces has been opened to those joined in Christian wedlock that these may be able to serve its noble purposes for their own welfare and for that of their*

in sui et liberorum, totiusque societatis civilis atque humanae consortionis bonum et salutem.

Profecto, si hodierni matrimonii eversores toti in eo sunt, ut sermonibus, scriptis, libris et libellis, aliisque innumeris modis mentes pervertant, animos corrumpant, coniugalem castimoniam ludibrio dent, turpissima quaeque vitia laudibus efferant, multo magis Vos, Venerabiles Fratres, quos "Spiritus Sanctus posuit episcopus regere "Ecclesiam Dei, quam acquisivit sanguine suo"<sup>82</sup> toti in eo esse debetis, ut per vos ipsi et per sacerdotes vobis commissos, atque adeo per apte electos laicos *Actionis Catholicae* a Nobis tantopere exoptatae et commendatae, in apostolatus hierarchici auxilium vocatos, omni qua par est via errori opponatis veritatem, turpi vitio splendorem castitatis, cupiditatum servituti libertatem filiorum Dei,<sup>83</sup> iniquae divortiorum facilitati perennitatem genuinae in matrimonio caritatis et ad mortem usque inviolatum datae fidei sacramentum.

Unde fiet, ut christifideles toto animo gratias Deo referant, quod eius mandato ligentur et suavi quadam vi cogantur ut quam longissime fugiant a quavis carnis idololatria et ab ignobili libidinis servitute; itemque ut magnopere absterreantur omnique studio sese avertant a nefariis illis commentis, quae, in dedecus sane dignitatis humanae, voce et scripto, sub nomine "perfecti matrimonii" nunc ipsum circumferuntur, quaeque scilicet perfectum istud matrimonium idem tandem esse faciunt ac "matrimonium depravatum," prouti etiam, iure meritoque, dictum est.

Haec salubris de matrimonio christiano instructio ac religiosa

children, for that of the community, and also for that of human relationship.

Certainly, if the latter-day subverters of marriage are entirely devoted to misleading the minds of men and corrupting their hearts, to making a mockery of matrimonial purity and extolling the filthiest of vices by means of books and pamphlets and other innumerable methods, much more ought you, Venerable Brethren, whom "the Holy Ghost has placed as bishops, to rule the Church of God, which He hath purchased with His own blood,"<sup>82</sup> to give yourselves wholly to this, that through yourselves and through the priests subject to you, and moreover through the laity welded together by Catholic Action, so much desired and recommended by Us, into a power of hierarchical apostolate, you may by every fitting means oppose error by truth, vice by the excellent dignity of chastity, the slavery of covetousness by the liberty of the sons of God,<sup>83</sup> and that disastrous ease in obtaining divorce by an enduring love in the bond of marriage and by the inviolate pledge of fidelity given even to death.

Thus will it come to pass that the faithful will whole-heartedly thank God that they are bound together by His command and led by gentle compulsion to flee as far as possible from every kind of idolatry of the flesh and from the base slavery of the passions. They will in a great measure turn and be turned away from these abominable opinions which, to the dishonor of man's dignity, are now spread about in speech and in writing and collected under the title of "perfect marriage," and which indeed would make that perfect marriage nothing better than "depraved marriage," as it has been rightly and truly called.

disciplina ab exaggerata illa institutione physiologica longe distabit, qua, his nostris temporibus, nonnulli, qui se coniugalis vitae emendatores iactant, servire coniugibus contendunt, plurima verba de physiologicis his rebus faciendo, quibus tamen ars potius discitur callide peccandi quam virtus caste vivendi.

Itaque, Venerabiles Fratres, Nostra toto animo facimus verba quibus decessor Noster fel. rec. Leo XIII in suis de matrimonio christiano Litteris Encyclicis universi orbis Episcopos est allocutus: "Quantum contentione assequi, quantum auctoritate potestis, "date operam, ut apud gentes fidei Vestrae commendatas integra "atque incorrupta doctrina retineatur quam Christus Dominus et "coelestis voluntatis interpretes Apostoli tradiderunt, quamque "Ecclesia Catholica religiose ipsa servavit, et a Christifidelibus ser- "vari per omnes aetates iussit."<sup>84</sup>

Verum, vel optima per Ecclesiam institutio sola non sufficit, ut matrimonii ad legem Dei conformatio rursus habeatur; quamvis enim coniuges de christiano matrimonio doctrinam calleant, accedat tamen oportet ex parte eorum firmissima voluntas sanctas Dei et naturae de matrimonio leges servandi. Quidquid tandem verbo et scripto asseri et propagari velit, firmiter constanterque coniugibus sanctum ac sollemne esto: in omnibus quae ad matrimonium pertinent, sine ulla haesitatione Dei mandatis stare se velle: mutuo caritatis auxilio semper praestando, castitatis fide servanda, vinculi firmitate numquam violanda, iuribus per coniugium acquisitis non

*Such wholesome instruction and religious training in regard to Christian marriage will be quite different from that exaggerated physiological education by means of which in these times of ours some reformers of married life make pretense of helping those joined in wedlock, laying much stress on these physiological matters, in which is learned rather the art of sinning in a subtle way than the virtue of living chastely.*

*So, Venerable Brethren, We make entirely Our own the words which Our predecessor of happy memory, Leo XIII, in his encyclical letter on Christian marriage addressed to the bishops of the whole world: "Take care not to spare your efforts and authority in bringing about "that among the people committed to your guidance that doctrine may "be preserved whole and unadulterated which Christ the Lord and the "Apostles, the interpreters of the divine will, have handed down, and "which the Catholic Church herself has religiously preserved, and com- "manded to be observed by the faithful of every age."<sup>84</sup>*

*Even the very best instruction given by the Church, however, will not alone suffice to bring about once more conformity of marriage to the law of God; something more is needed in addition to the education of the mind, namely, a steadfast determination of the will, on the part of husband and wife, to observe the sacred laws of God and of nature in regard to marriage. In fine, in spite of what others may wish to assert and spread abroad by word of mouth or in writing, let husband and wife resolve: to stand fast to the commandments of God in all things that matrimony demands; always to render to each other the assistance of mutual love; to preserve the honor of chastity; not*

nisi christiane semper et moderate adhibendis, primo praesertim coniugii tempore, ut, si quando postea rerum adiuncta continentiam postularint, uterque iam assuetus continere, faciliore negotio, se queat.

Magnopere autem ipsos, ut hanc firmam voluntatem concipiant, retineant atque executioni mandent, iuvabit frequens sui status consideratio atque operosa recepti Sacramenti memoria. Meminerint assidue, se ad sui status officia et dignitatem peculiari veluti consecratos et roboratos esse Sacramento, cuius efficax virtus, quamquam characterem non imprimat, perpetuo tamen perseverat. Meditentur idcirco haec Sancti Cardinalis Roberti Bellarmino verba, solidi profecto solatii plena, qui cum aliis magnae notae theologis ita pie sentit et scribit: "Coniugii Sacramentum duobus modis considerari potest: uno modo, dum fit; altero modo, dum permanet postquam factum est. Est enim Sacramentum simile Eucharistiae, quae non solum dum fit, sed etiam dum permanet, Sacramentum est; dum enim coniuges vivunt, semper eorum societas Sacramentum est Christi et Ecclesiae."<sup>85</sup>

Verum ut huius Sacramenti gratia vim suam totam exserat, coniugum opera, prout iam monuimus, accedere debet, eaque in hoc esse, ut, quantum contentione possunt, in officiis implendis suis studiose elaborent. Quemadmodum enim in naturae ordine, ut vires a Deo datae plenam suam edant efficacitatem, eae ab hominibus proprio labore atque industria adhibendae sunt, quod si negligatur, nihil inde emolumenti colligitur; ita etiam vires gratiae, quae ex

to lay profane hands on the stable nature of the bond; to use the rights given them by marriage in a way that will be always Christian and sacred, more especially in the first years of wedlock, so that should there be need of continency later on, custom will have made its observance easier for each.

*In order that they may make this firm resolution, keep it, and put it into practise, an oft-repeated consideration of their state of life and a diligent reflection on the sacrament they have received will be of great assistance to them. Let them constantly keep in mind that they have been sanctified and strengthened for the duties and for the dignity of their state by a special sacrament, the efficacious power of which, although it does not impress a character, is undying. To this purpose we may ponder over the words, full of real comfort, of St. Robert Cardinal Bellarmine, who, with other well-known theologians, with devout conviction thus expresses himself: "The Sacrament of matrimony can be regarded in two ways: first, in the making, and then in its permanent state. For it is a sacrament like to that of the Eucharist, which not only when it is being conferred, but also whilst it remains, is a sacrament; for as long as the married parties are alive, so long is their union a sacrament of Christ and the Church."<sup>85</sup>*

*Yet in order that the grace of this sacrament may produce its full fruit, there is need, as we have already pointed out, of the cooperation of the married parties, which consists in their striving to fulfil their duties to the best of their ability and with unwearied effort. For just as in the natural order men must apply the powers given them by God with their own toil and diligence that these may exercise their full vigor, failing which no profit is gained, so also men must dili-*

Sacramento in animum profluxere ibique manent, ab hominibus proprio studio et labore exercendae sunt. Nolint ergo coniuges Sacramento gratiam negligere, quae in ipsis est;<sup>86</sup> sed sedulam officiorum suorum observationem quamvis laboriosam aggressi, ipsam illius gratiae vim efficaciorum in dies experientur. Et si quando conditionis suae vitaeque laboribus gravius se premi sentiant, ne animos despondeant, sed sibi quodammodo dictum existiment id quod Timotheo discipulo carissimo, laboribus et contumeliis vix non deiecto, S. Paulus Apostolus de Ordinis Sacramento scribebat: "Admoneo te ut resuscites gratiam Dei quae est in te per impositionem manuum mearum. Non enim dedit nobis Deus spiritum timoris sed virtutis et dilectionis et sobrietatis."<sup>87</sup>

Sed haec omnia, Venerabiles Fratres, magnam partem a debita coniugum pendent tam remota quam proxima ad matrimonium praeparatione. Illud enim negari non potest, felicitis coniugii firmum fundamentum, et infelicitis ruinam, iam pueritiae et iuventutis tempore in puerorum puellarumque animis instrui ac poni. Nam qui ante coniugium in omnibus seipsos et sua quaesierunt, qui suis cupiditatibus indulgebant, timendum est, ne iidem in matrimonio tales futuri sint quales ante matrimonium fuerint; item id tandem merere debeant quod seminaverint<sup>88</sup>—intra domesticos nimirum parietes tristitiam, luctum, despectum mutuum, rixas, animi similitates, vitae communis taedium—neve, quod maximum est, seipsos cum suis indomitis cupiditatibus inveniant.

*gently and unceasingly use the powers given them by the grace which is laid up in the soul by this sacrament. Let not, then, those who are joined in matrimony neglect the grace of the sacrament which is in them;<sup>86</sup> for, in applying themselves to the careful observance, however laborious, of their duties they will find the power of that grace becoming more effectual as time goes on. And if ever they should feel themselves to be overburdened by the hardships of their condition of life, let them not lose courage, but rather let them regard in some measure as addressed to them that which St. Paul the Apostle wrote to his beloved disciple Timothy regarding the sacrament of Holy Orders when the disciple was dejected through hardship and insults: "I admonish thee that thou stir up the grace which is in thee by the imposition of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of sobriety."<sup>87</sup>*

*All these things, however, Venerable Brethren, depend in large measure on the due preparation, remote and proximate, of the parties for marriage. For it cannot be denied that the basis of a happy wedlock, and the ruin of an unhappy one, is prepared and set in the souls of boys and girls during the period of childhood and adolescence. There is danger that those who before marriage sought in all things themselves and their own, who indulged even their impure desires, will be in the married state what they were before, that they will reap that which they have sown;<sup>88</sup> indeed, within the home there will be sadness, lamentation, mutual contempt, strifes, estrangements, weariness of common life, and, worst of all, such parties will find themselves left alone with their own unconquered passions.*

Bene igitur animati paratique, sponsi ad statum coniugii ineundum accedant, ut possint ea qua par est ope se mutuo iuvare in adversis vitae vicibus subeundis, multoque magis in aeterna salute procuranda et in interiore homine ad plenitudinem aetatis Christi<sup>89</sup> conformando. Id etiam eo conferet, ut ipsi dilectae suboli tales revera sese praebeant quales Deus voluit parentes praestare se proli: ita videlicet ut pater vere pater sit, mater vere sit mater; per quorum pium amorem assiduasque curas, domestica sedes, etiam in magna rerum inopia mediaque in hac lacrimarum valle, evadat liberis quoddam illius iucundi paradisi vestigium, in quo primos homines Creator generis humani collocavit. Hinc etiam sequetur ut filios facilius efficiant perfectos homines perfectosque christianos, eos genuino Ecclesiae Catholicae sensu imbuant, iisdemque nobilem illam erga patriam caritatem iniiciant, ad quam pietatis gratique animi causâ tenemur.

Itaque, tam illi, qui iam de sancto hoc connubio aliquando ineundo cogitant, quam qui iuventutis christianae educandae curam habent, haec tanti faciant, ut bona praeparent, mala praecaveant, memoriamque renovent eorum quae in Nostris de educatione Litteris Encyclicis monuimus: "A pueritia igitur voluntatis inclinationes, si pravae, cohibendae, sin autem bonae, promovendae sunt, ac praesertim puerorum mens imbuatur doctrinis a Deo profectis et animus divinae gratiae auxiliis roboretur oportet, quae si defuerint, nec suis quisque moderari cupiditatibus poterit neque ad absolutionem perfectionemque disciplina atque informa-

*Let, then, those who are about to enter on married life approach that state well-disposed and well-prepared, so that they will be able as far as they can to help each other in sustaining the vicissitudes of life, and yet more in attending to their eternal salvation and in forming the inner man unto the fulness of the age of Christ.<sup>89</sup> It will also help them if they behave towards their cherished offspring as God wills: that is, that the father be truly a father, and the mother truly a mother; through their devout love and unwearying care, the home, though it suffer the want and hardship of this valley of tears, may become for the children in its own way a foretaste of that paradise of delight in which the Creator placed the first beings of the human race. Thus they will be able to bring up their children as perfect men and perfect Christians, they will instill into them a sound understanding of the Catholic Church, and will give them such a disposition and love for their fatherland as duty and gratitude demand.*

*Consequently, those who are now thinking of entering upon this sacred married state, as well as those who have the charge of educating Christian youth, should, with due regard to the future, prepare that which is good, obviate that which is bad, and recall those points about which We have already spoken in Our encyclical letter concerning education: "The inclinations of the will, if they are bad, must be repressed from childhood, but such as are good must be fostered, and the mind, particularly of children, should be imbued with doctrines which begin with God, while the heart should be strengthened with the aids of divine grace, in the absence of which no one can curb evil desires, nor can his instruction and formation be brought to fulfil-*

“tio ab Ecclesia adduci, quam ideo Christus caelestibus doctrinis  
“ac divinis Sacramentis instruxit, ut efficax omnium hominum es-  
“set magistra.”<sup>90</sup>

Ad proximam vero boni matrimonii praeparationem maximo-  
pere pertinet eligendi coniugis studium; nam plurimum inde pen-  
det utrum matrimonium felix futurum sit necne, cum alter coniux  
alteri aut magno adiutorio ad vitam christiano modo in coniugio  
ducendam, aut magno periculo atque impedimento esse queat. Ne  
ergo inconsultae electionis poenas per totam vitam luere debeant,  
maturam sponsi deliberationem instituunt antequam personam se-  
ligant, quacum deinde perpetuo sibi degendum erit; in hac vero de-  
liberatione in primis rationem habeant Dei veraeque Christi reli-  
gionis, deinde sui ipsius, alterius sponsi, futurae proles bono con-  
sulant itemque societatis humanae et civilis, quae ex connubio  
tamquam ex suo fonte oritur. Petant sedulo divinum auxilium, ut  
eligant secundum christianam prudentiam, minime vero caeco et  
indomito cupiditatis impetu neque solo lucri desiderio aliove mi-  
nus nobili impulsu ducti, sed vero rectoque amore et sincero erga  
futurum coniugem affectu; praeterea eos fines in matrimonio quae-  
rant propter quos illud est a Deo constitutum. Neque omittant de-  
nique, de eligendo altero coniuge prudens parentum consilium ex-  
quirere, illudque haud parvi faciant, ut, eorum maturiore humana-  
rum rerum cognitione et usu, perniciosum hac in re errorem prae-  
caveant et divinam quarti mandati benedictionem, matrimonium  
inituri, copiosius assequantur: “Honora patrem tuum et matrem

“ment and perfection by the Church. For Christ has provided her with  
“heavenly doctrines and divine sacraments, that He might make her  
“an effectual teacher of men.”<sup>90</sup>

To the proximate preparation of a good married life belongs very  
specially the care in choosing a partner; on that depends a great  
deal whether the forthcoming marriage will be happy or not, since  
one may be to the other either a great help in leading a Christian  
life or a great danger and hindrance. And so that they may not  
deplore for the rest of their lives the sorrows arising from an indis-  
creet marriage, those about to enter into wedlock should carefully  
deliberate in choosing the person with whom henceforward they must  
live continually; they should in so deliberating keep before their  
minds the thought first of God and of the true religion of Christ,  
then of themselves, of their partner, of the children to come, as also  
of human and civil society, for which wedlock is a fountain-head.  
Let them diligently pray for divine help, so that they may make their  
choice in accordance with Christian prudence, not indeed led by the  
blind and unrestrained impulse of lust nor by any desire of riches  
or other base influence, but by a true and noble love and by a sincere  
affection for the future partner; and then let them strive in their  
married life for those ends for which the state was constituted by  
God. Lastly, let them not omit to ask the prudent advice of their  
parents with regard to the partner, and let them regard this advice  
in no light manner in order that by their maturer knowledge and  
experience of human affairs they may guard against a disastrous  
choice, and on the threshold of matrimony may receive more abun-  
dantly the divine blessing of the Fourth Commandment: “Honor thy



"tuam, (quod est mandatum primum in promissione), ut bene sit  
"tibi, et sis longaevus super terram."<sup>91</sup>

Et quoniam non raro perfecta mandatorum Dei observatio et  
coniugii honestas graves inde patiuntur difficultates, quod coniuges  
rei familiaris angustiis et magna bonorum temporalium penuria  
premantur, eorum necessitatibus, meliore qua fieri potest ratione,  
subveniendum profecto est.

Atque in primis est illud omni contentione enitendum ut, id  
quod iam sapientissime decessor Noster Leo XIII decreverat,<sup>92</sup> in  
Societate civili rationes oeconomicae et sociales ita constituentur,  
ut omnes patresfamilias sibi, uxori, filiis pro dignitate et loco alen-  
dis necessaria mereri ac lucrari possint: "dignus est enim operarius  
"mercede sua."<sup>93</sup> Hanc negare aut aequo minorem facere gravis in-  
iustitia est et a Sacris Litteris inter maxima ponitur peccata;<sup>94</sup> ne-  
que fas est mercedes statui tam tenues, quae, pro rerum condici-  
onibus, alendae familiae sint impares.

Curandum tamen est, ut vel ipsi coniuges, idque iam diu ante  
quam matrimonium ineant, futurae incommoda necessitatesque  
vitae praevertere aut saltem minuere studeant, et quomodo id  
efficaci simul et honesto modo facere possint, a peritis edoceantur.  
Providendum etiam ut, si sibi ipsi unis non sufficiunt, coniuncta  
similium opera conditisque privatis aut publicis sodaliciis, vitae  
necessitatibus succurrant.<sup>95</sup>

Quando vero haec, quae diximus, familiae, praesertim si grandior  
sit aut minus valeat, sumptus aequare non possunt, amor proximi

*"father and thy mother (which is the first commandment with a  
"promise), that it may be well with thee, and thou mayest be long  
"lived upon the earth."<sup>91</sup>*

*Now, since it is no rare thing to find that the perfect observance  
of God's commands and conjugal integrity encounter difficulties, by  
reason of the fact that the man and wife are in straitened circum-  
stances, their necessities must be relieved as far as possible.*

*And so, in the first place, every effort must be made to bring about  
that which Our predecessor, Leo XIII of happy memory, has already  
adopted, namely, that in the State such economic and social methods  
should be insisted upon<sup>92</sup> as will enable every head of a family to  
earn as much as according to his station in life is necessary for him-  
self, his wife, and for the rearing of his children, for "the laborer is  
"worthy of his hire."<sup>93</sup> To deny this or to make light of what is  
equitable is a grave injustice and is placed among the greatest sins  
by Holy Writ;<sup>94</sup> nor is it lawful to fix such a scanty wage as will  
be insufficient for the upkeep of the family in the circumstances in  
which it is placed.*

*Care, however, must be taken that the parties themselves for a  
considerable time before entering upon married life should strive to  
dispose of, or at least to diminish, the material obstacles in their  
way. The manner in which this may be done effectively and hon-  
estly must be pointed out by those who are experienced. Provision  
must be made also in the case of those who are not self-supporting,  
for joint aid by private or public gilds.<sup>95</sup>*

*When these means which We have pointed out do not fulfil the  
needs, particularly of a larger or poorer family, Christian charity*

christianus requirit omnino, ut ea quae desunt indigentibus christiana compenset caritas, ut divites praecipue tenuioribus opitulentur, neve qui superflua habent bona in vanos sumptus impendant aut prorsus dissipent, sed in sospitandam vitam et valetudinem eorum convertant, qui etiam necessariis carent. Qui Christo in pauperibus de suo dederint, ii a Domino, cum venerit iudicare saeculum, uberrimam recipient mercedem; qui contra fecerint, suas poenas luent.<sup>96</sup> Non enim frustra monet Apostolus: "Qui habuerit substantiam huius mundi, et viderit fratrem suum necessitatem habere, et cluserit viscera sua ab eo: quomodo caritas Dei manet in eo?"<sup>97</sup>

Quod si privata subsidia satis non sunt, auctoritatis publicae est supplere impares privatorum vires in re praesertim tanti momenti ad bonum commune, quanti est familiarum et coniugum condicio hominibus digna. Si enim familiis, iis in primis quibus est copiosa proles, apta desunt domicilia; si laboris victusque acquirendi occasionem vir nancisci nequit; si ad quotidianos usus nisi exaggeratis pretiis res emi non possunt; si etiam materfamilias, haud exiguo domesticae rei nocumento, necessitate et onere premitur pecuniae proprio labore lucrandae; si eadem in ordinariis vel etiam extraordinariis maternitatis laboribus, convenienti victu, medicamentis, ope periti medici aliisque id genus caret: nemo non videt, si quidem coniuges animo deficient, quam difficilis eis reddatur convictus domesticus et mandatorum Dei observatio, praetereaquantum discriminis securitati publicae et saluti vitaeque ipsius civilis

towards our neighbor absolutely demands that those things which are lacking to the needy should be provided; hence it is incumbent on the rich to help the poor, so that, having an abundance of this world's goods, they may not expend them fruitlessly or completely squander them, but employ them for the support and well-being of those who lack the necessities of life. They who give of their substance to Christ in the person of His poor will receive from the Lord a most bountiful reward when He shall come to judge the world; they who act to the contrary will pay the penalty.<sup>96</sup> Not in vain does the Apostle warn us: "He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?"<sup>97</sup>

If, however, for this purpose, private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort, particularly in a matter which is of such importance to the common weal, touching as it does the maintenance of the family and married people. If families, particularly those in which there are many children, have not suitable dwellings; if the husband cannot find employment and means of livelihood; if the necessities of life cannot be purchased except at exorbitant prices; if even the mother of the family, to the great harm of the home, is compelled to go forth and seek a living by her own labor; if she, too, in the ordinary or even extraordinary labors of childbirth is deprived of proper food, medicine, and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commands are rendered difficult for them. Indeed, it is obvious how great a peril can

societatis inde obvenire queat, si tales homines eo desperationis redigantur, ut, cum iam nihil habeant quod sibi timeant auferendum, multa se fortasse assecuturos sperare audeant ex reipublicae rerumque omnium perturbatione.

Quapropter qui curam reipublicae et boni communis habent, tales coniugum familiarumque necessitates negligere non possunt, quin grave civitati et bono communi nocumentum afferant; in legibus igitur ferendis et in publicis expensis statuendis huic egenarum familiarum inopiae sublevandae sic prospiciant, ut eiusmodi curam inter praecipuas suae potestatis partes habeant.

Quo in genere non sine maerore animadvertimus, id nunc haud raro evenire, ut, recto ordine inverso, matri prolique illegitimae (cui equidem, etiam ad praecavenda maiora mala, succurrendum est) facile admodum suppeditetur praesens copiosumque subsidium, quod legitimae aut denegetur aut parce sic concedatur ut quasi ab invitis videatur extortum.

Sed non solum, Venerabiles Fratres, auctoritatis publicae plurimum interest, in his quae temporalia bona sunt, matrimonium familiamque bene constitui, sed in iis etiam, quae bona animarum propria sunt dicenda: leges videlicet ferri iustas et servari fideliter, quae ad castitatis fidem et mutuam coniugum auxilium pertineant, propterea quod, historia teste, salus reipublicae et temporalis civium felicitas tuta esse et salva manere non potest, ubi fundamentum, quo ipsa innititur, rectus scilicet morum ordo, labefactetur et, vitio

*arise to the public security and to the welfare and very life of civil society itself when such men are reduced to that condition of desperation that, having nothing which they fear to lose, they are emboldened to hope for chance advantage from the upheaval of the State and of established order.*

*Wherefore, those who have the care of the State and of the public good cannot neglect the needs of married people and their families without bringing great harm upon the State and on the common welfare. Hence, in making the laws and in disposing of public funds, they must do their utmost to relieve the needs of the poor, considering such a task as one of the most important of their administrative duties.*

*We are sorry to note that not infrequently nowadays it happens that through a certain inversion of the true order of things, ready and bountiful assistance is provided for the unmarried mother and her illegitimate offspring (who, of course, must be helped in order to avoid a greater evil) which is denied to legitimate mothers or given sparingly or almost grudgingly.*

*But not only in regard to temporal goods, Venerable Brethren, is it the concern of the public authority to make proper provision for matrimony and the family, but also in other things which concern the good of souls. Just laws must be made and faithfully kept for promoting chaste fidelity, for mutual conjugal aid, and for similar purposes, because, as history testifies, the prosperity of the State and the temporal happiness of its citizens cannot remain safe and sound where the foundation on which they are established, which is the*

civium, obstruatur fons, ex quo civitas gignitur, matrimonium nimirum et familia.

Ordini autem morali servando, neque externae civitatis vires et poenae sufficiunt nec virtutis pulchritudo et necessitas hominibus proposita, sed accedat oportet auctoritas religiosa quae mentem veritate illustret, voluntatem dirigat et humanam fragilitatem divinae gratiae auxiliis confirmet, quaeque sola est Ecclesia a Christo Domino instituta. Quapropter ad concordiam et amicitiam cum hac Christi Ecclesia ineundam firmandamque omnes, qui supremam civilem potestatem habent, vehementer in Domino hortamur, ut consociata utriusque potestatis opera et diligentia, immania propulsentur damna, quae, ex irruentibus in matrimonium et familiam procacibus libertatibus, tam Ecclesiae quam ipsi civili societati impendent.

Summopere enim gravissimo huic Ecclesiae officio leges civiles favere possunt, si in praeceptis dandis rationem habeant eorum, quae lege divina et ecclesiastica statuta sunt, et poenis animadvertant in eos qui peccaverint. Nam non desunt qui, quod leges civitatis permittunt aut certe poenis non prosequuntur, id quoque aut sibi secundum moralem legem licere putent, aut, vel conscientia renitente, id opere exsequantur, quia nec Deum timeant nec ab hominum legibus quidquam sibi metuendum cernant; unde haud raro sibi ipsi et aliis bene multis pariunt ruinam.

Nec vero civitatis iuribus et integritati, ex hac cum Ecclesia consociatione, quidquam aut periculi aut deminutionis accidet; inanis

*moral order, is weakened and where the very fountain-head from which the State draws its life, namely, wedlock and the family, is obstructed by the vices of its citizens.*

*For the preservation of the moral order neither the laws and sanctions of the temporal power are sufficient, nor is the beauty of virtue and the expounding of its necessity. Religious authority must enter in to enlighten the mind, to direct the will, and to strengthen human frailty by the assistance of divine grace. Such an authority is found nowhere save in the Church instituted by Christ the Lord. Hence, We earnestly exhort in the Lord all those who hold the reins of power that they establish and maintain firmly harmony and friendship with this Church of Christ so that through the united activity and energy of both powers the tremendous evils, fruits of those wanton liberties which assail both marriage and the family and are a menace to both Church and State, may be effectively frustrated.*

*Governments can assist the Church greatly in the execution of its important office if, in laying down their ordinances, they take account of what is prescribed by divine and ecclesiastical law, and if penalties are fixed for offenders. For, as it is, there are those who think that whatever is permitted by the laws of the State, or at least is not punished by them, is allowed also in the moral order, and because they neither fear God nor see any reason to fear the laws of man, they act even against their consciences; thus often they bring ruin upon themselves and upon many others.*

*There will be no peril to or lessening of the rights and integrity of the State from its association with the Church; such suspicion and fear is empty and groundless, as Leo XIII has already so clearly set*

est enim et vana omnis eiusmodi suspicio et timor: quod iam Leo XIII luculenter ostenderit: "Nemo autem dubitat, inquit, quin Ecclesiae conditor Iesus Christus potestatem sacram voluerit esse a civili distinctam, et ad suas utramque res agendas liberam atque expeditam; hoc tamen adiuncto, quod utrique expedit, et quod interest omnium hominum, ut coniunctio inter eas et concordia intercederet. . . . Si cum sacra Ecclesiae potestate civilis auctoritas amice congruat, magna utrique necesse est fiat utilitatis accessio. Alterius enim amplificatur dignitas, et religione praeunte, numquam erit non iustum imperium: alteri vero adiumenta tutelae et defensionis in publicum fidelium bonum suppeditantur."<sup>98</sup>

Atque ita, ut recens clarumque exemplum afferamus, secundum rectum ordinem et secundum Christi legem id prorsus evenit, quod, in sollemni Conventione inter Sanctam Sedem et Italiae Regnum feliciter inita, etiam quod ad matrimonia attineret, pacifica quaedam compositio et amica actio statuta est, ut gloriosam decebat Italicae gentis historiam ac vetustas eius sacrasque memorias. Et sane, haec in Lateranensibus Pactionibus decreta leguntur: "Civitas Italica, matrimonii instituto, quod est familiae fundamentum, eam dignitatem restituere volens, quae populi sui traditionibus congruat, Sacramento matrimonii, quod iure canonico regitur, effectus civiles agnoscit";<sup>99</sup> cui normae ac fundamento ulteriora dein societatis conventionis capita adiecta sunt.

Ea res omnibus exemplo esse potest et argumento, hac etiam nostra aetate (qua, pro dolor, civilis auctoritatis plenissima ab Ec-

*"forth: It is generally agreed," he says, "that the Founder of the Church, Jesus Christ, wished the spiritual power to be distinct from the civil, and each to be free and unhampered in doing its own work, not forgetting, however, that it is expedient to both, and in the interest of everybody, that there be a harmonious relationship. . . . If the civil power combines in a friendly manner with the spiritual power of the Church, it necessarily follows that both parties will greatly benefit. The dignity of the State will be enhanced and, with religion as its guide, there will never be a rule that is not just; while for the Church there will be at hand a safeguard and defense which will operate to the public good of the faithful."<sup>98</sup>*

*To bring forward a recent and clear example of what is meant, it has happened, quite in consonance with right order and entirely according to the law of Christ, that, in the solemn Concordat happily entered into between the Holy See and the Kingdom of Italy, in matrimonial affairs also a peaceful settlement and friendly cooperation have been obtained, such as befits the glorious history of the Italian people and its ancient and sacred traditions. These decrees are to be found in the Lateran Pact: "The Italian State, desirous of restoring to the institution of matrimony, which is the basis of the family, that dignity conformable to the traditions of its people, assigns as civil effects of the Sacrament of matrimony all that is attributed to it in Canon Law";<sup>99</sup> to which fundamental norm are added further clauses in the common pact.*

*This may well serve as an example and a proof to all of how even in this our own day (in which, sad to say, the absolute separation of the civil power from the Church, and indeed from every religion, is so*

clesia, immo vero ab omni religione separatio tam saepe praedicatur), posse alteram supremam potestatem cum altera sine ullo alterutrius iurium summaeque potestatis detrimento, mutua concordia et amico foedere, ad commune societatis utriusque bonum, coniungi et sociari, curamque de matrimonio ab utraque potestate haberi posse communem, qua pernicioso pericula, immo vero ruina iam imminens a coniugiis christianis procul arceantur.

Quae omnia, Venerabiles Fratres, vobiscum, pastoralis sollicitudine permoti, attente perpendimus, ea inter universos dilectos filios vestris curis proxime commissos, quotquot sunt e magna Christi familia, secundum christianae prudentiae normam, large evulgentur atque illustrentur velimus, ut sanam de matrimonio doctrinam omnes plene noscant itemque pericula ab errorum praeconibus parata sedulo caveant, et maxime "ut, abnegantes impietatem et "saecularia desideria, sobrie et iuste et pie vivant in hoc saeculo, "expectantes beatam spem et adventum gloriae magni Dei et Salvatoris nostri Iesu Christi."<sup>100</sup>

Faxit ergo omnipotens Pater, "ex quo omnis paternitas in caelis "et in terra nominatur,"<sup>101</sup> qui debiles corroborat et infirmis timidisque animum adicit; faxit Christus Dominus ac Redemptor, "venerabilium Sacramentorum institutor atque perfector,"<sup>102</sup> qui matrimonium mysticam esse voluit effecitque imaginem suae ineffabilis cum Ecclesia coniunctionis; faxit Sanctus Spiritus, Deus Caritas,

*often taught), the one supreme authority can be united and associated with the other without detriment to the rights and supreme power of either, in mutual harmony and friendly agreement for the common good of each society, and how each power could take such communal care of marriage as would ward off the pernicious dangers, nay, even the ruin, which threatens Christian wedlock.*

*All these things which, Venerable Brethren, prompted by Our past solicitude, We put before you, We wish according to the norm of Christian prudence to be promulgated widely among all Our beloved children committed to your care as members of the great family of Christ, that all may be thoroughly acquainted with sound teaching concerning marriage, so that they may be ever on their guard against the dangers advocated by the teachers of error and, most of all, that, "denying ungodliness and worldly desires, they may live soberly and justly, "and godly in this world, looking for the blessed hope and coming of "the glory of the great God and Our Saviour Jesus Christ."<sup>100</sup>*

*May the Father, "of whom all paternity in heaven and earth is "named,"<sup>101</sup> Who strengthens the weak and gives courage to the pusillanimous and faint-hearted; and Christ Our Lord and Redeemer, "the "Institutor and Perfecter of the holy sacraments,"<sup>102</sup> Who desired marriage to be, and made it the mystical image of His own ineffable union with the Church; and the Holy Ghost, Love of God, the Light of hearts, and the Strength of the mind, grant that all will perceive, will admit with a ready will, and by the grace of God will put into practise, what We by this letter have expounded concerning the holy Sacra-*

lumen cordium et robur mentis, ut, quae hisce Nos litteris de sancto matrimonii Sacramento, de mira Dei circa illud lege et voluntate, de erroribus et periculis quae imminet, de remediis quibus possit illis occurri, exposuimus, mente omnes percipiant, prompta voluntate assumant, Deique gratia iuvante in usum traducant, ut inde rursus florescat et vigeat in matrimoniis christianis Deo dicata fecunditas, fides illibata, inconcussa firmitas, sacramenti sanctitas et gratiarum plenitudo.

Quod ut Deus, auctor omnium gratiarum, a quo est omne *velle et perficere*,<sup>103</sup> secundum suam benignitatem et omnipotentiam efficiat et largiri dignetur, dum enixas ad eius gratiae Thronum preces demisso animo admovemus, eiusdem Omnipotentis Dei copiosae benedictionis pignus, vobis, Venerabiles Fratres, et clero populoque assiduis vigilantiae vestrae curis commisso Apostolicam Benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum, die xxxi mensis Decembris anno mdcccxxx, Pontificatus Nostri nono.

PIUS PP. XI

*Concordat cum originali, 9 Februarii, 1931*

PATRICIUS CARDINALIS HAYES

ARCHIEPISCOPUS NEO-EBORACENSIS

*ment of Matrimony, the wonderful law and will of God respecting it, the errors and impending dangers, and the remedies with which they can be counteracted, so that there may flourish vigorously in Christian marriages a fruitfulness consecrate to God, a fidelity undefiled, an insuperable firmness, a sacramental holiness, and a fulness of grace.*

*We most humbly pour forth Our earnest prayer at the Throne of His grace that God, the Author of all graces, from whom it comes to wish and to accomplish all things,<sup>103</sup> may bring this about, and deign to give it bountifully according to the greatness of His liberality and omnipotence; and as a token of the abundant blessing of the same omnipotent God, We most lovingly grant to you, Venerable Brethren, and to the clergy and people committed to your watchful care, the Apostolic Benediction.*

*Given at Rome, in Saint Peter's, this thirty-first day of December, of the year 1930, the ninth of Our Pontificate.*

PIUS PP. XI

NOTES



## ANNOTATIONES

- <sup>1</sup> *Ephes.*, V, 32.  
<sup>2</sup> Litt. Encycl. *Arcanum divinae sapientiae*, 10 Febr. 1880.  
<sup>3</sup> *Gen.*, I, 27-28; II, 22-23; *MATTH.*, XIX, 3 sqq.; *Ephes.*, V, 23 sqq.  
<sup>4</sup> *Conc. Trident.*, sess. XXIV.  
<sup>5</sup> Cfr. *Cod. iur. can.*, c. 1081 § 2.  
<sup>6</sup> Cfr. *Cod. iur. can.*, c. 1081 § 1.  
<sup>7</sup> S. THOM. AQUIN., *Summa theolog.*, p. III, Supplement., q. XLIX, art. 3.  
<sup>8</sup> Litt. Encycl. *Rerum Novarum*, 15 Maii 1891.  
<sup>9</sup> *Gen.*, I, 28.  
<sup>10</sup> Litt. Encycl. *Ad salutem*, 20 Apr. 1930.  
<sup>11</sup> S. AUGUST., *De bono coniug.*, cap. 24, n. 32.  
<sup>12</sup> S. AUGUST., *De Gen. ad litt.*, lib. IX, cap. 7, n. 12.  
<sup>13</sup> *Gen.*, I, 28.  
<sup>14</sup> *I Tim.*, V, 14.  
<sup>15</sup> S. AUGUST., *De bono coniug.*, cap. 24, n. 32.  
<sup>16</sup> Cfr. *I Cor.*, II, 9.  
<sup>17</sup> Cfr. *Ephes.*, II, 19.  
<sup>18</sup> *Io.*, XVI, 21.  
<sup>19</sup> Litt. Encycl. *Divini illius Magistri*, 31 Dec. 1929.  
<sup>20</sup> S. AUGUST., *De Gen. ad litt.*, lib. IX, cap. 7, n. 12.  
<sup>21</sup> *Cod. iur. can.*, c. 1013, § 1.  
<sup>22</sup> *Conc. Trident.*, sess. XXIV.  
<sup>23</sup> *MATTH.*, V, 28.  
<sup>24</sup> Cfr. Decr. S. Officii, 2 Mart. 1679, propos. 50.  
<sup>25</sup> *Ephes.*, V, 25; cfr. *Col.*, III, 19.  
<sup>26</sup> *Catech. Rom.*, II, cap. VIII, q. 24.  
<sup>27</sup> Cfr. S. GREG. M., *Homil. XXX in Evang.* (*Io.*, XIV, 23-31), n. 1.  
<sup>28</sup> *MATTH.*, XXII, 40.  
<sup>29</sup> Cfr. *Catech. Rom.*, p. II, cap. VIII, q. 13.  
<sup>30</sup> *I Cor.*, VII, 3.  
<sup>31</sup> *Ephes.*, V, 22-23.  
<sup>32</sup> Litt. Encycl. *Arcanum*, 10 Febr. 1880.  
<sup>33</sup> *MATTH.*, XIX, 6.  
<sup>34</sup> *LUC.*, XVI, 18.  
<sup>35</sup> S. AUGUST., *De Gen. ad litt.*, lib. IX, c. 7, n. 12.  
<sup>36</sup> PIUS VI, *Rescript. ad Episc. Agriens.*, 11 Iul. 1789.  
<sup>37</sup> *Ephes.*, V, 32.  
<sup>38</sup> S. AUGUST., *De nupt. et concup.*, lib. I, cap. 10.  
<sup>39</sup> *I Cor.*, XIII, 8.  
<sup>40</sup> *Conc. Trident.*, sess. XXIV.  
<sup>41</sup> *Conc. Trident.*, sess. XXIV.  
<sup>42</sup> *Cod. iur. can.*, c. 1012.  
<sup>43</sup> S. AUGUST., *De nupt. et concup.*, lib. I, cap. 10.  
<sup>44</sup> Cfr. *MATTH.*, XIII, 25.  
<sup>45</sup> *II Tim.*, IV, 2-5.  
<sup>46</sup> *Ephes.*, V, 3.  
<sup>47</sup> S. AUGUST., *De coniug. adult.*, lib. II, n. 12; cfr. *Gen.*, XXXVIII, 8-10; S. Poenitent., 3 April., 3 Iun. 1916.  
<sup>48</sup> *MATTH.*, XV, 14; S. Offic., 22 Nov. 1922.  
<sup>49</sup> *LUC.*, VI, 38.  
<sup>50</sup> *Concil. Trident.*, sess. VI, cap. 11.  
<sup>51</sup> Const. Apost. *Cum occasione*, 31 Maii 1653, prop. 1.

## NOTES

- <sup>1</sup> *Eph.*, v, 32.  
<sup>2</sup> Encyclical Letter, *Arcanum divinae sapientiae*, 10 Feb., 1880.  
<sup>3</sup> *Gen.*, i, 27-28; ii, 22-23; *MATTH.*, xix, 3 sqq.; *Eph.*, v, 23 sqq.  
<sup>4</sup> *Council of Trent*, session XXIV.  
<sup>5</sup> See *Code of Canon Law*, can. 1081, § 2.  
<sup>6</sup> See *Code of Canon Law*, can. 1081, § 1.  
<sup>7</sup> ST. THOMAS AQUINAS, *Summa theologica*, III, Supplement, Q. xlix, art. 3.  
<sup>8</sup> Encyclical Letter, *Rerum Novarum*, 15 May, 1891.  
<sup>9</sup> *Gen.*, i, 28.  
<sup>10</sup> Encyclical Letter, *Ad salutem*, 20 Apr., 1930.  
<sup>11</sup> ST. AUGUSTINE OF HIPPO, *De bono coniugali*, xxiv, n. 32.  
<sup>12</sup> ST. AUGUSTINE OF HIPPO, *De Genesi ad litteram*, bk. IX, vii, n. 12.  
<sup>13</sup> *Gen.*, i, 28.  
<sup>14</sup> *I Tim.*, v, 14.  
<sup>15</sup> ST. AUGUSTINE OF HIPPO, *De bono coniugali*, xxiv, n. 32.  
<sup>16</sup> See *I Cor.*, ii, 9.  
<sup>17</sup> See *Eph.*, ii, 19.  
<sup>18</sup> *JOHN*, xvi, 21.  
<sup>19</sup> Encyclical Letter, *Divini illius Magistri*, 31 Dec., 1929.  
<sup>20</sup> ST. AUGUSTINE OF HIPPO, *De Genesi ad litteram*, bk. IX, vii, n. 12.  
<sup>21</sup> *Code of Canon Law*, can. 1013, § 1.  
<sup>22</sup> *Council of Trent*, session XXIV.  
<sup>23</sup> *MATTH.*, v, 28.  
<sup>24</sup> See *Decree of the Holy Office*, 2 Mar., 1679, proposition 50.  
<sup>25</sup> *Eph.*, v, 25; see *Col.*, iii, 19.  
<sup>26</sup> *Roman Catechism*, p. II, viii, q. 24.  
<sup>27</sup> See ST. GREGORY I, *Homilies on the Gospels*, XXX (*JOHN*, xiv, 23-31), n. 1.  
<sup>28</sup> *MATTH.*, xxii, 40.  
<sup>29</sup> See *Roman Catechism*, p. II, viii, q. 13.  
<sup>30</sup> *I Cor.*, vii, 3.  
<sup>31</sup> *Eph.*, v, 22-23.  
<sup>32</sup> Encyclical Letter, *Arcanum*, 10 Feb., 1880.  
<sup>33</sup> *MATTH.*, xix, 6.  
<sup>34</sup> *LUKE*, xvi, 18.  
<sup>35</sup> ST. AUGUSTINE OF HIPPO, *De Genesi ad litteram*, bk. IX, vii, n. 12.  
<sup>36</sup> PIUS VI, *Rescript to the Bishop of Agria*, 11 July, 1789.  
<sup>37</sup> *Eph.*, v, 32.  
<sup>38</sup> ST. AUGUSTINE OF HIPPO, *De nuptiis et concupiscentiâ*, bk. I, x.  
<sup>39</sup> *I Cor.*, xiii, 8.  
<sup>40</sup> *Council of Trent*, session XXIV.  
<sup>41</sup> *Ibid.*  
<sup>42</sup> *Code of Canon Law*, can. 1012.  
<sup>43</sup> ST. AUGUSTINE OF HIPPO, *De nuptiis et concupiscentiâ*, bk. I, x.  
<sup>44</sup> See *MATTH.*, xiii, 25.  
<sup>45</sup> *II Tim.*, iv, 2-5.  
<sup>46</sup> *Eph.*, v, 3.  
<sup>47</sup> ST. AUGUSTINE OF HIPPO, *De coniugiis adulterinis*, bk. II, n. 12; see *Gen.*, xxxviii, 8-10; *Sacred Penitentiaria*, 3 Apr., 3 June, 1916.

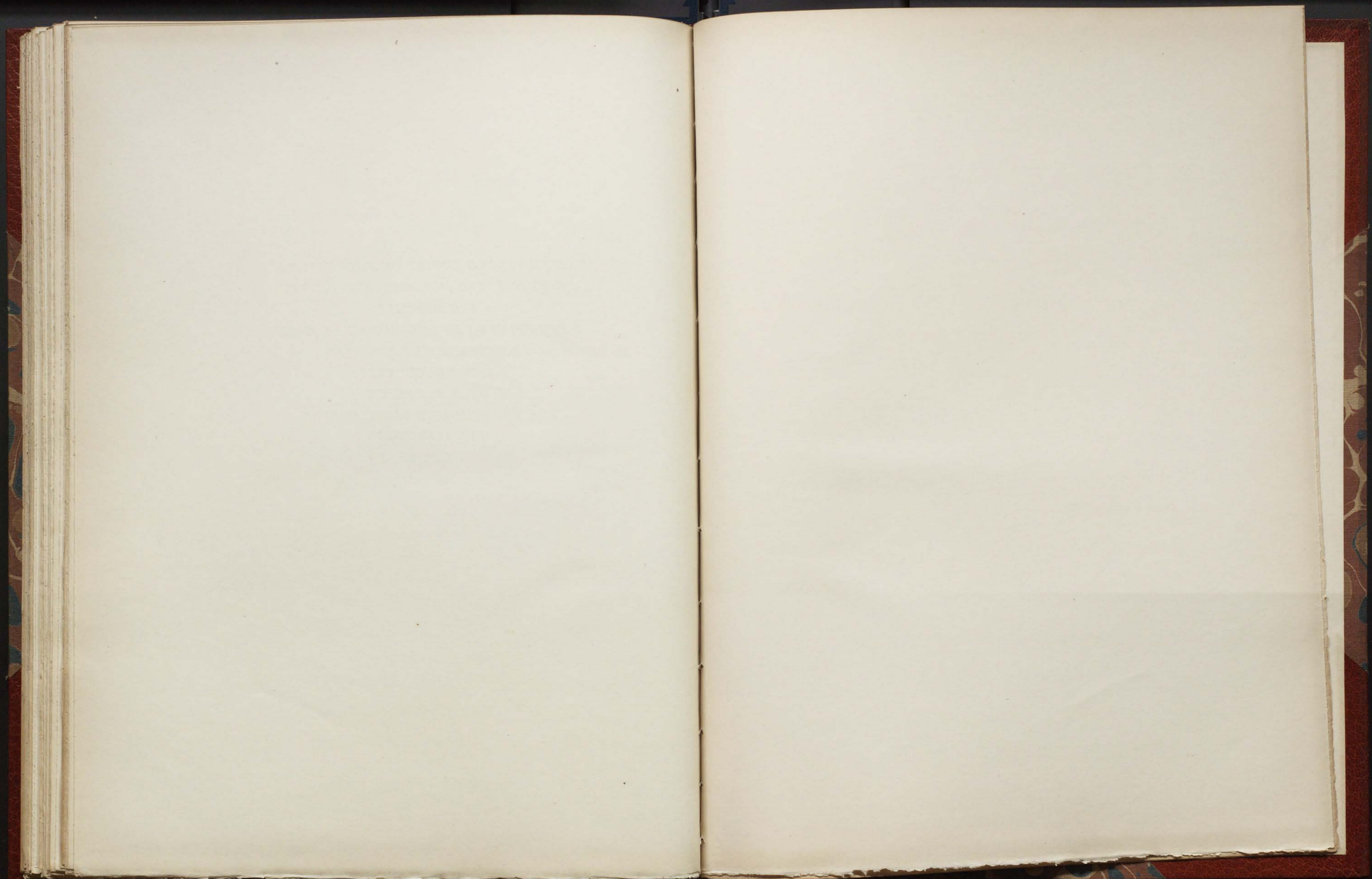
- <sup>52</sup> *Exod.*, XX, 13; cfr. Decr. S. Offic. 4 Maii 1898, 24 Iulii 1895, 31 Maii 1884.
- <sup>53</sup> S. AUGUST., *De nupt. et concupisc.*, cap. XV.
- <sup>54</sup> Cfr. *Rom.*, III, 8.
- <sup>55</sup> Cfr. *Gen.*, IV, 10.
- <sup>56</sup> *Summ. theolog.*, 2<sup>a</sup> 2<sup>ae</sup>, q. 108 a. 4 ad 2<sup>m</sup>.
- <sup>57</sup> *Exod.*, XX, 14.
- <sup>58</sup> *MATTH.*, V, 28.
- <sup>59</sup> *Hebr.*, XIII, 8.
- <sup>60</sup> Cfr. *MATTH.*, V, 18.
- <sup>61</sup> *MATTH.*, VII, 27.
- <sup>62</sup> LEO XIII, Litt. Encycl. *Arcanum*, 10 Febr. 1880.
- <sup>63</sup> Cfr. *Ephes.*, V, 32; *Hebr.*, XIII, 4.
- <sup>64</sup> *Cod. iur. can.*, c. 1060.
- <sup>65</sup> MODESTINUS (in Dig., lib. XXIII, II: *De ritu nuptiarum*), lib. I, Regularum.
- <sup>66</sup> *MATTH.*, XIX, 6.
- <sup>67</sup> *LUC.*, XVI, 18.
- <sup>68</sup> *Concil. Trid.*, sess. XXIV, c. 5.
- <sup>69</sup> *Concil. Trid.*, sess. XXIV, c. 7.
- <sup>70</sup> *Cod. iur. can.*, cc. 1128 sqq.
- <sup>71</sup> LEO XIII, Litt. Encycl. *Arcanum*, 10 Febr. 1880.
- <sup>72</sup> Litt. Encycl. *Arcanum*, 10 Febr. 1880.
- <sup>73</sup> Litt. Encycl. *Arcanum*, 10 Febr. 1880.
- <sup>74</sup> S. THOM. AQUIN., *Summ. theolog.*, 1<sup>a</sup>-2<sup>ae</sup>, q. 91, a. 1-2.
- <sup>75</sup> Litt. Encycl. *Arcanum*, 10 Febr. 1880.
- <sup>76</sup> S. AUGUST., *Enarrat. in Ps.*, 143.
- <sup>77</sup> *Rom.*, I, 24, 26.

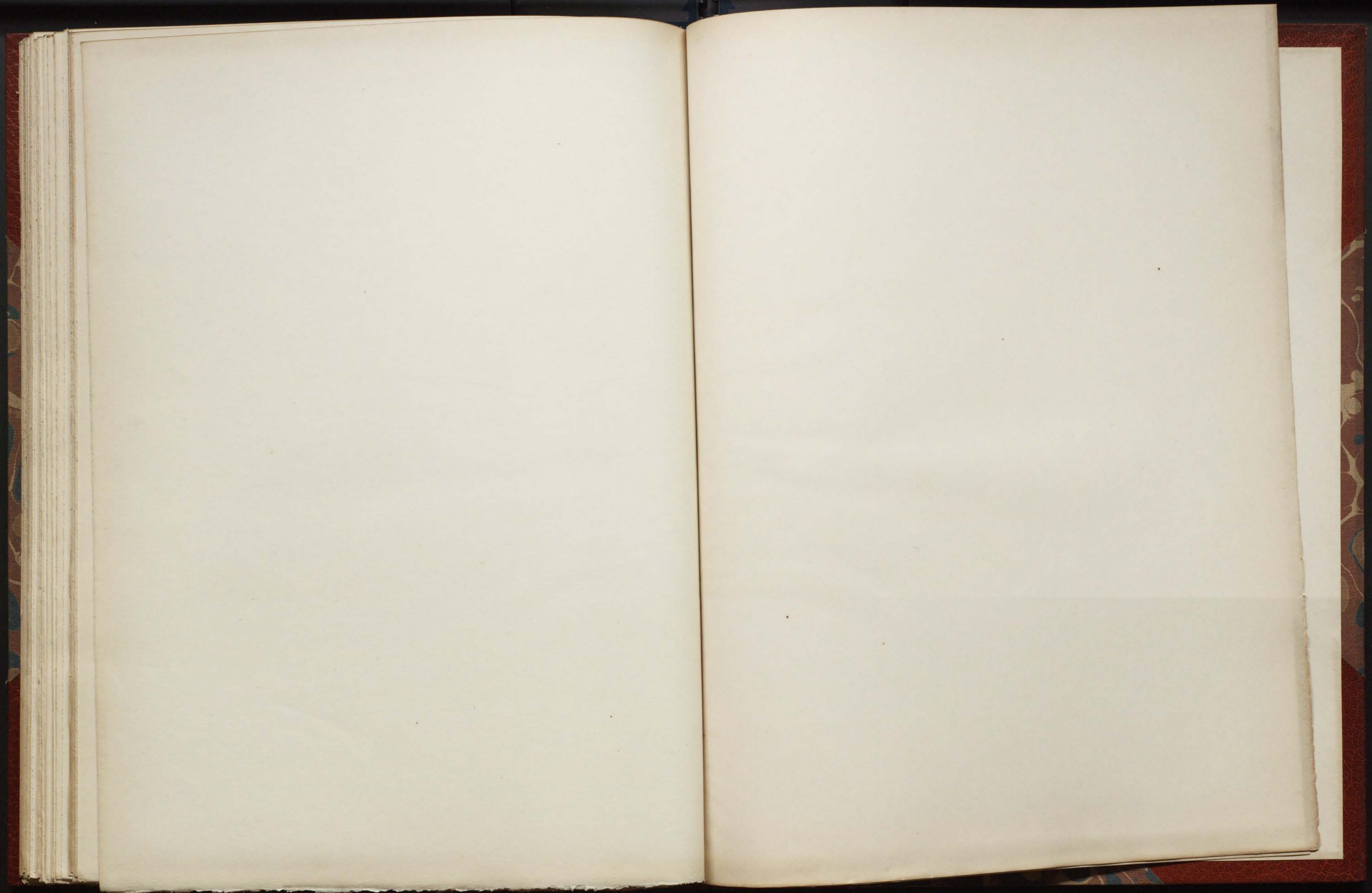
- <sup>78</sup> *Iac.*, IV, 6.
- <sup>79</sup> Cfr. *Rom.*, VII, VIII.
- <sup>80</sup> *Conc. Vat.*, sess. III, cap. 2.
- <sup>81</sup> Cfr. *Conc. Vat.*, sess. III, cap. 4; *Cod. iur. can.*, c. 1324.
- <sup>82</sup> *Act.*, XX, 28.
- <sup>83</sup> Cfr. *Io.*, VIII, 32 sqq.; *Gal.*, V, 13.
- <sup>84</sup> Litt. Encycl. *Arcanum*, 10 Febr. 1880.
- <sup>85</sup> S. ROB. BELLARMIN., *De controversiis*, tom. III, *De Matr.*, controvers. II, cap. 6.
- <sup>86</sup> Cfr. *I Tim.*, IV, 14.
- <sup>87</sup> *II Tim.*, I, 6-7.
- <sup>88</sup> Cfr. *Gal.*, VI, 9.
- <sup>89</sup> Cfr. *Eph.*, IV, 13.
- <sup>90</sup> Litt. Encycl. *Divini illius Magistri*, 31 Dec. 1929.
- <sup>91</sup> *Ephes.*, VI, 2-3; cfr. *Exod.*, XX, 12.
- <sup>92</sup> Litt. Encycl. *Rerum novarum*, 15 Maii 1891.
- <sup>93</sup> *LUC.*, X, 7.
- <sup>94</sup> Cfr. *Deut.*, XXIV, 14, 15.
- <sup>95</sup> Cfr. LEO XIII, Litt. Encycl. *Rerum novarum*, 15 Maii 1891.
- <sup>96</sup> *MATTH.*, XXV, 34 sqq.
- <sup>97</sup> *I Io.*, III, 17.
- <sup>98</sup> Litt. Encycl. *Arcanum*, 10 Febr. 1880.
- <sup>99</sup> Concord., art. 34: *Acta Apost. Sed.*, XXI (1929), pag. 290.
- <sup>100</sup> *Tit.*, II, 12-13.
- <sup>101</sup> *Eph.*, III, 15.
- <sup>102</sup> *Conc. Trident.*, sess. XXIV.
- <sup>103</sup> *Phil.*, II, 13.

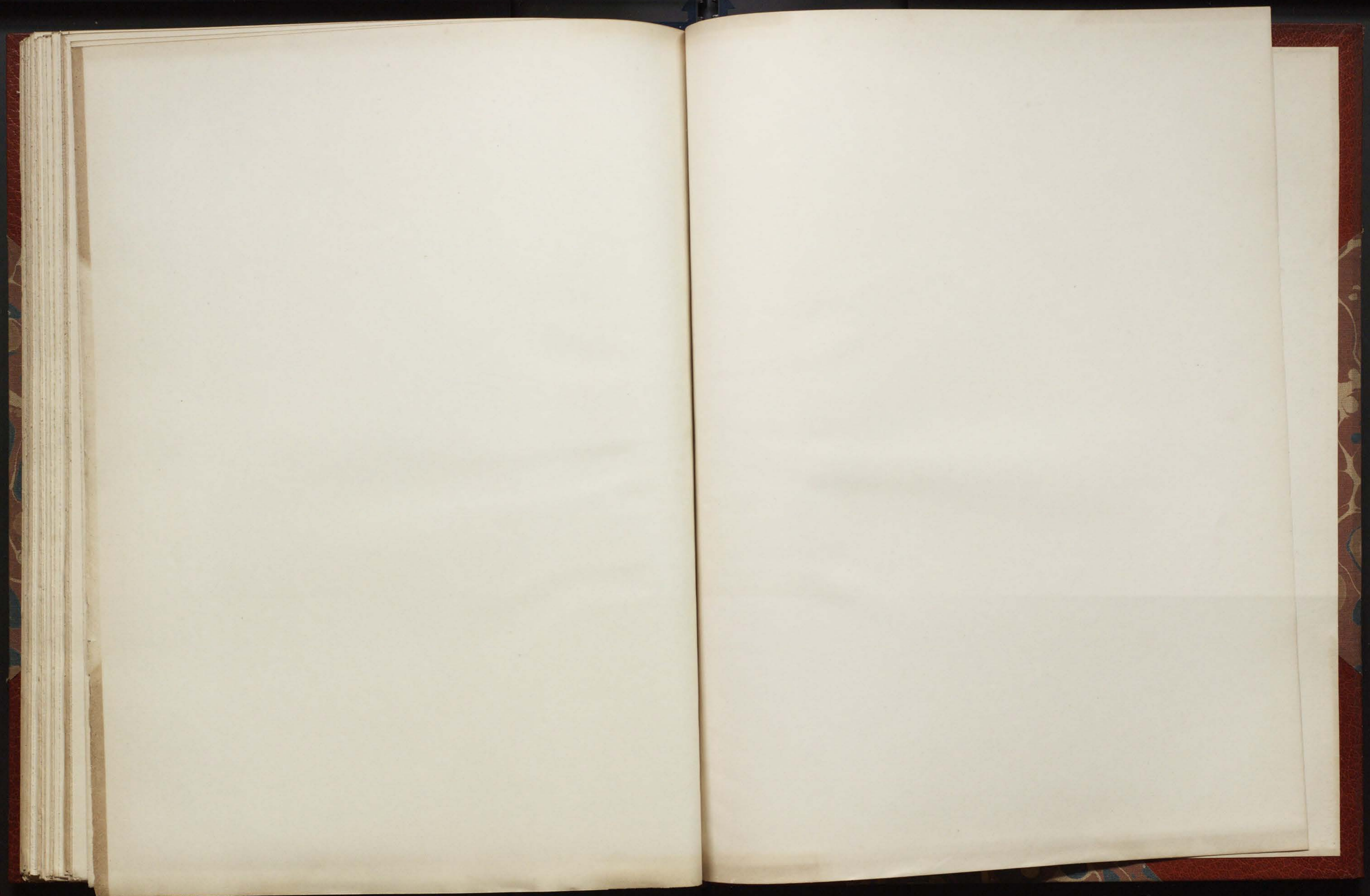
- <sup>48</sup> *MATTH.*, XV, 14; *Decree of the Holy Office*, 22 Nov., 1922.
- <sup>49</sup> *LUKE*, VI, 38.
- <sup>50</sup> *Council of Trent*, session VI, xi.
- <sup>51</sup> Apostolic Constitution, *Cum occasione*, 31 May, 1653, proposition 1.
- <sup>52</sup> *Ex.*, XX, 13; see *Decree of the Holy Office*: 4 May, 1898; 24 July, 1895; 31 May, 1884.
- <sup>53</sup> ST. AUGUSTINE OF HIPPO, *De nuptiis et concupiscentiâ*, XV.
- <sup>54</sup> See *Rom.*, III, 8.
- <sup>55</sup> See *Gen.*, IV, 10.
- <sup>56</sup> ST. THOMAS AQUINAS, *Summa theologica*, II-II, Q. cviii, a. 4, ad 2<sup>am</sup>.
- <sup>57</sup> *Ex.*, XX, 14.
- <sup>58</sup> *MATTH.*, V, 28.
- <sup>59</sup> *Heb.*, XIII, 8.
- <sup>60</sup> See *MATTH.*, V, 18.
- <sup>61</sup> *MATTH.*, VII, 27.
- <sup>62</sup> LEO XIII, Encyclical Letter, *Arcanum*, 10 Febr., 1880.
- <sup>63</sup> See *Eph.*, V, 32; *Heb.*, XIII, 4.
- <sup>64</sup> *Code of Canon Law*, can. 1060.
- <sup>65</sup> MODESTINUS (in "Digest," bk. XXIII, II; *De ritu nuptiarum*), bk. I, Regularum.
- <sup>66</sup> *MATTH.*, XIX, 6.
- <sup>67</sup> *LUKE*, XVI, 18.
- <sup>68</sup> *Council of Trent*, session XXIV, v.
- <sup>69</sup> *Council of Trent*, session XXIV, vii.
- <sup>70</sup> *Code of Canon Law*, canons 1128 sqq.
- <sup>71</sup> LEO XIII, Encyclical Letter, *Arcanum*, 10 Febr., 1880.
- <sup>72</sup> *Ibid.*
- <sup>73</sup> *Ibid.*
- <sup>74</sup> ST. THOMAS AQUINAS, *Summa theologica*, I-II, Q. xci, aa. 1, 2.

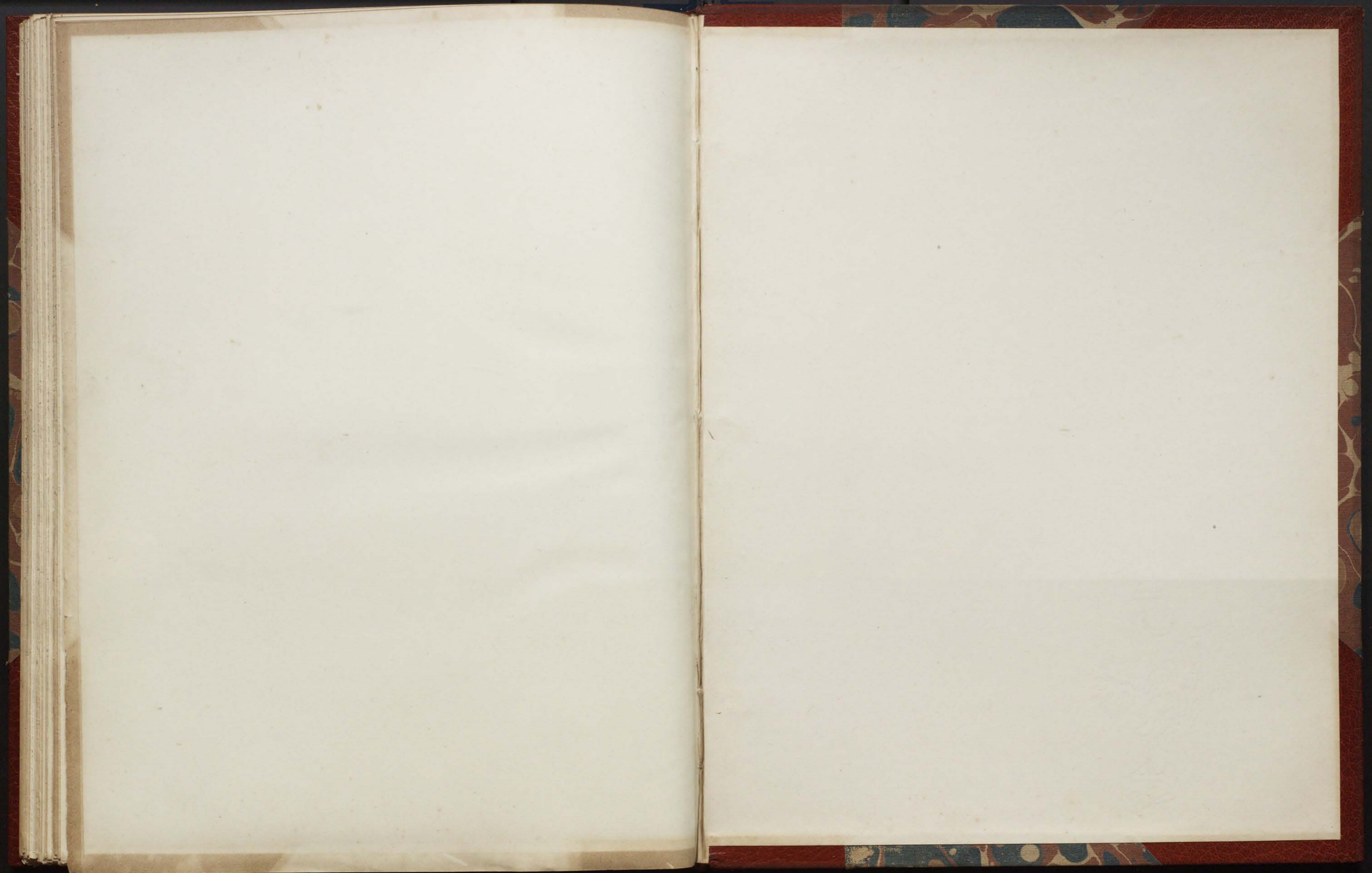
- <sup>75</sup> Encyclical Letter, *Arcanum*, 10 Febr., 1880.
- <sup>76</sup> ST. AUGUSTINE OF HIPPO, *Enarrationes in Psalmos*, 143.
- <sup>77</sup> *Rom.*, I, 24, 26.
- <sup>78</sup> *JAMES*, IV, 6.
- <sup>79</sup> See *Rom.*, VII, VIII.
- <sup>80</sup> *Vatican Council*, session III, II.
- <sup>81</sup> See *Vatican Council*, session III, IV; *Code of Canon Law*, can. 1324.
- <sup>82</sup> *Acts*, XX, 28.
- <sup>83</sup> See *JOHN*, VIII, 32 sqq.; *Gal.*, V, 13.
- <sup>84</sup> Encyclical Letter, *Arcanum*, 10 Febr., 1880.
- <sup>85</sup> ST. ROBERT BELLARMIN., *De controversiis*, tome III, *De Matrimonio*, controvers. II, VI.
- <sup>86</sup> See *I Tim.*, IV, 14.
- <sup>87</sup> *II Tim.*, I, 6-7.
- <sup>88</sup> See *Gal.*, VI, 9.
- <sup>89</sup> See *Eph.*, IV, 13.
- <sup>90</sup> Encyclical Letter, *Divini illius Magistri*, 31 Dec., 1929.
- <sup>91</sup> *Eph.*, VI, 2-3; see *Ex.*, XX, 12.
- <sup>92</sup> Encyclical Letter, *Rerum novarum*, 15 May, 1891.
- <sup>93</sup> *LUKE*, X, 7.
- <sup>94</sup> See *Deut.*, XXIV, 14, 15.
- <sup>95</sup> See LEO XIII, Encyclical Letter, *Rerum novarum*, 15 May, 1891.
- <sup>96</sup> *MATTH.*, XXV, 34 sqq.
- <sup>97</sup> *I JOHN*, III, 17.
- <sup>98</sup> Encyclical Letter, *Arcanum*, 10 Febr., 1880.
- <sup>99</sup> Concordat between the Holy See and the Kingdom of Italy, art. 34, in *Acta Apostolicæ Sedis*, XXI (7 June, 1929), p. 290.
- <sup>100</sup> *Titus*, II, 12-13.
- <sup>101</sup> *Eph.*, III, 15.
- <sup>102</sup> *Council of Trent*, session XXIV.
- <sup>103</sup> *Phil.*, II, 13.

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