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Fifth Annual Families Encountering Christ Camp
On the theme of “Building Love”
Diocese of Lubbock, Christ the King Cathedral
June 30-July 1, 2018

- Introduction
 - Happy to be here.
 - I thank Bishop Robert Coerver for the invitation. I thank Jenna Chang and all the members of her team for all the details they’ve done. I thank you for your participation. What a tribute to the Diocese of Lubbock to have a conference like this and I’m honored to participate.
 - My remarks today and tomorrow can be summarized from the titles:
 - Families Encountering Christ Camp
 - Building Love
 - It brings me back to two related and essential teachings of the Second Vatican Council, in its Pastoral Constitution for the Church in the Modern World (*Gaudium et Spes*), that were the foundations of Pope John Paul II’s Theology of the Body and, in fact, the core of all of his teaching:
 - GS 22: “Christ fully reveals man to himself and makes his supreme calling clear.”
 - GS 24: “Man cannot discover himself except in the sincere gift of self.”
 - We seek to do both during this weekend.
 - First to encounter Christ, who shows us who the human person really is, since he was 100 percent man and 100 percent God. To encounter Christ is to encounter God’s love incarnate. He reveals our supreme calling to be the image and likeness of God, to become like God who is love, who seeks to help us to learn how to receive his love and love him and others as he has loved us. No one has any greater love than to lay down his life for his friends, and Christ reveals that type of love as our supreme calling.
 - Second, for us to discover who we really are, for us to have it all, we need not to affirm ourselves but to give ourselves. To build love is to do just this. The word “sincere” here refers to the gift not to the giver. It means true. It means holy. We can often think sincere means heart-felt or proceeding from our feelings, but it actually comes from a Latin word that means clean, pure, unadulterated, unfalsified. Christ seeks to teach and help us to love like this and find human fulfillment.
 - This weekend is structured on four adjectives, to build love that is free, full, faithful and fruitful. These words come from soon-to-be Pope Saint Paul VI’s 1968 encyclical *Humanae Vitae*, the 50th anniversary of the publication of which the Church will be celebrating in under a month, on July 25. It’s one of the most important encyclicals in the history of the Church, but it probably is also the most controversial. The pill had been invented eight years earlier and people were asking whether the Church’s teaching on the immorality of contraception — which stretched back to the earliest days of Christianity — applied to something that worked hormonally. There were many during the 60s that were foretelling that the Church would allow it, because it wasn’t a physical barrier to the consummation of the marital embrace. The sexual revolution had just also begun and many in the culture and in the Church wanted the Church to “stay out of the bedroom,” as if the Church wouldn’t care about making sure love-making was actually authentically loving, as if the participation of married men and women in the consummation of the one flesh union of God the Creator was something where God’s call to love would be absent. Paul VI courageously gave us the truth and sought to lay out the reasons why. This golden anniversary is a chance for all of us and the whole Church to recognize the real treasure of this teaching and with similar courage pass it on.
 - In the paragraphs that most concern us (8-9) Paul VI sketched that:
 - Married love take its true nature and nobility from God, who "is love."
 - It’s part of his plan to form us in love.

- “As a consequence, husband and wife, through that mutual gift of themselves, which is specific and exclusive to them alone, develop that union of two persons in which they perfect one another, cooperating with God in the generation and rearing of new lives.”
- The characteristic features and exigencies of married love are:
 - Above all fully human, a compound of sense and spirit. It is not, then, merely a question of natural instinct or emotional drive. It is also, and above all, an act of the free will, whose trust is such that it is meant not only to survive the joys and sorrows of daily life, but also to grow, so that husband and wife become in a way one heart and one soul, and together attain their human fulfillment.
 - Full (total), a very special form of personal friendship in which husband and wife generously share everything, allowing no unreasonable exceptions and not thinking solely of their own convenience. Whoever really loves his partner loves not only for what he receives, but loves that partner for the partner's own sake, content to be able to enrich the other with the gift of himself.
 - Faithful and exclusive of all other until death. This is how husband and wife understood it on the day on which, fully aware of what they were doing, they freely vowed themselves to one another in marriage. Though this fidelity of husband and wife sometimes presents difficulties, it is not impossible; it is always honorable and meritorious.
 - Fruitful. It is not confined wholly to the loving interchange of husband and wife; it also contrives to go beyond this to bring new life into being. Marriage and conjugal love are by their nature ordained toward the procreation and education of children. Children are really the supreme gift of marriage and contribute in the highest degree to their parents' welfare.
- These are the four characteristics we will be pondering in the talks.
- John Paul II build on them. He had a problem with *Humanae Vitae*'s approach. He agreed with everything, but he thought, in the 1960s, that there would be a more effective set of premises for the conclusions, something not built on the qualities of the conjugal act, but rather on the qualities of the conjugal agents, the man and woman who participate. He wanted to do it on the basis of a solid anthropology, on an understanding of the human person, to engage people in a conversation about who they are and how they form themselves by the choices they make in love. This is what he had previously tried to do in his 1958 lectures and 1960 book *Love and Responsibility*. Later he would write his theology of the body to give a theological anthropology to the conclusions of *Humanae Vitae*. I think it's important for us, too, to follow his lead with regard to these adjectives, not to isolate them or study them as terms about “love” per se, but to understand them as an understanding of how God loves, how we're called to love in general in every form of love, and how husband and wife are called to love each other.
- To do that I want to contextualize Pope Paul VI's thoughts on marital love within a larger body of teaching on persons who love, because they will help us to draw even more from the reflections in *Humanae Vitae*.
 - God's love
 - CCC 1604 God who created man out of love also calls him to love: [this is] the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love. Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator's eyes. And this love which God blesses is intended to be fruitful.
 - LF 2. The family has its origin in that same love with which the Creator embraces the created world, as was already expressed "in the beginning" in the “Book of Genesis” (1:1). In the Gospel Jesus offers a supreme

confirmation: "God so loved the world that he gave his only Son" (Jn 3:16).
... For by his incarnation the Son of God united himself in a certain way with every man. He labored with human hands... and loved with a human heart. Born of Mary the Virgin, he truly became one of us and, except for sin, was like us in every respect."

- In terms of Paul VI's attributes, we can ascribe the all to God:
 - God's love is freely given to us. Act of pure love.
 - God gives himself totally to us. God the Father gave us everything in his Son and in the Holy Spirit.
 - God's love endures forever. He is faithful. He never stops loving us or abandons us
 - God's love is life giving. He brings us life to the full.
- TOB: Love subjectively is a power or capacity of the human soul to participate in that love with which God himself loves in the mystery of creation and redemption
- LR: Love is never something ready made, something merely "given" to man and woman. It is always at the same time a "task" which is set before them.
- St. Paul to the Corinthians (1 Cor 13:1-8)
 - The person who loves is patient, kind, not jealous, not pompous, not inflated, not rude, not self-interested, not quick-tempered, doesn't brood over injury, doesn't rejoice over wrongdoing but rejoice in the truth, bears all things, believes all things, hopes all things, endures all things.
- St. Paul to the Romans (12:9-21)
 - The person who loves is sincere, hates evil, holds to the good, is affectionate, anticipates others in showing honor, constantly zealous, fervent in spirit, serves the Lord, rejoices with hope, endures affliction, perseveres in prayer, contributes to the needs of others, exercises hospitality, blessed those who persecute him, rejoices with those who rejoice, weeps with those who weep, isn't haughty, associates with the lowly, conquers evil with good, is concerned with what is noble, lives at peace with all.
- Four loves of the Greeks
 - Storge
 - Philia
 - Eros
 - Agape
- L&R path of love
 - Attraction (should be to person)
 - Desire (from a need, can't dominate)
 - Goodwill (directed toward genuine, not merely apparent good). Must not just long for one's own good but the other's. Love can't remain just desire. But move more and more to unqualified good will.
 - Sympathy. Reciprocity. Co-creative. Some people leave at sympathy and not in friendship. You can lose that loving feeling.
 - Friendship. Will is decisive beyond feelings of sympathy.
 - Betrothed love. Giving oneself to another with commitment, surrender of one's I. Choice involved, not just general willingness. Two people give themselves to each other. Betrothed love finds its fulfillment in marriage. In the absence of these characteristics of mutual belonging through the gift of self, love is by definition impossible, and mere use takes its place.
- Spousal love.
 - Sacramental participation in Christ's own love

- AL 292. Christian marriage, as a reflection of the union between Christ and his Church, is fully realized in the union between a man and a woman who give themselves to each other in a free, faithful and exclusive love, who belong to each other until death and are open to the transmission of life, and are consecrated by the sacrament, which grants them the grace to become a domestic church and a leaven of new life for society.
 - Eph 5:21-33: Be subordinate to one another out of reverence for Christ. Wives should be subordinate to their husbands as to the Lord. ... Husbands, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, so that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. ... “For this reason a man shall leave [his] father and [his] mother and be joined to his wife, and the two shall become one flesh.” This is a great mystery, but I speak in reference to Christ and the church.
 - Covenant
 - Sacred bond of love.
 - Four statements of intention
 - Have you come here freely ...
 - Have you come here without reservation... (total)
 - Will you love and honor each other as man and wife for the rest of your lives (faithful)
 - Will you accept children lovingly from God (fruitful)
- Build Love Freely
 - Paul VI said in HV 9 that love is above all fully human, a compound of sense and spirit. It is not, then, merely a question of natural instinct or emotional drive. It is also, and above all, an act of the free will, whose trust is such that it is meant not only to survive the joys and sorrows of daily life, but also to grow, so that husband and wife become in a way one heart and one soul, and together attain their human fulfillment.
 - God is free and formed us in his image and likeness.
 - First Statement of Intention: Have you come here freely ... intent upon giving yourself to your intended spouse in marriage?
 - CCC 1625: For a marriage to be free, both should express their consent freely.
 - "I, N., take you, N., to be my wife/husband. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honour you all the days of my life."
 - Not a one-time gift, but a continuous self-giving.
 - The logic of the sincere gift of self becomes a part of their life.
 - Done with God's help.
 - LF 11. It is the Gospel truth concerning the gift of self, without which the person cannot "fully find himself," which makes possible an appreciation of how profoundly this "sincere gift" is rooted in the gift of God, Creator and Redeemer, and in the "grace of the Holy Spirit" which the celebrant during the Rite of Marriage prays will be "poured out" on the spouses. Without such an "outpouring," it would be very difficult to understand all this and to carry it out as man's vocation.
 - Characteristics of Freedom
 - Positive
 - Choice.
 - Giving themselves to each other and receiving the other. Mutual choice.
 - Nuptial meaning of the body, of the person.

- LR: Freedom exists for the sake of love. If freedom is not used, is not taken advantage of by love, it becomes a negative thing and gives human beings a feeling of emptiness and unfulfillment. Man longs for love more than for freedom — freedom is the means and love the end
- Genesis highlights the conscious and free choice that gives rise to marriage.
- Commitment.
- Builds self through free choices. St. Gregory of Nyssa. Forms character. GS 24.
- Paradox: Love consists of a commitment that limits one's freedom. Limitation of one's freedom might seem to be something negative and unpleasant, but love makes it a positive, joyful and creative thing.
- Freedom cannot be understood as a license to do "absolutely anything;" it means a "gift of self."
- LR: Sexual urge and freedom. LR says that the sexual urge does not fully determine human behavior, but leaves room for the free exercise of the will. Love between persons is essentially a creation of human free will.
- Link between freedom and the truth. The truth will make you free. Done in communion with Jesus the truth.
- Link between freedom and the good
- Negative
 - Not controlled or manipulated or compelled by another person
 - No internal or external pressure or constraint.
 - Problem of pregnancy.
 - Promise of Ultimatum.
 - Problem of Parents' pressure.
 - Not dominated by a disordered desire. If we cannot control our passions, if we cannot say no to our sexual urges, then we are not free.
- Chastity
 - Unchastity can rob us of freedom.
 - Chastity is tied in the catechism to continence.
 - LR: More tied to love, raising attraction to level of the person, a quickness to affirm the value of the person in every situation, and in raising to the personal level all reactions to the value of "the body and sex."
 - Only the chaste man and the chaste woman are capable of true love. Chastity frees their association, including their marital intercourse, from that tendency to use a person, to find the "savor" of love in above all in the satisfaction of carnal desire
 - Chaste continence, rather than causing inner tensions for man, is the only way to free man from such tensions.
 - TOB: Tied to purity and piety.
 - Self-mastery.
 - Tied to ascetical practices and discipline that bears fruit in serenity and peace.
- Problems
 - Slavery in general, to self, to urges.
 - Selfishness.
 - Individualism.
 - LF 14. Individualism presupposes a use of freedom in which the subject does what he wants, in which he himself is the one to "establish the truth" of whatever he finds pleasing or useful. He does not tolerate the fact that someone else "wants" or demands something from him in the name of an objective truth. He does not want to "give" to another on the basis of truth; he does not want to become a "sincere gift." Individualism thus remains egocentric and selfish.

- AL 34. Ultimately, it is easy nowadays to confuse genuine freedom with the idea that each individual can act arbitrarily, as if there were no truths, values and principles to provide guidance, and everything were possible and permissible.
 - Fear of commitment, entrapment.
 - Addictions to alcohol, drugs, sex, porn.
 - Forced marriage, child marriage
- Building Love Fully
 - Paul VI said that love is full (total)
 - “a very special form of personal friendship in which husband and wife generously share everything, allowing no unreasonable exceptions and not thinking solely of their own convenience. Whoever really loves his partner loves not only for what he receives, but loves that partner for the partner's own sake, content to be able to enrich the other with the gift of himself.”
 - This flows from love as a free gift of oneself. We are meant to love without strings attached that holds nothing back. In it you make a gift of yourself to another--total self-donation.
 - Jesus’s love was total. John 3:16. There isn’t any more complete love than the total sacrifice of your life!
 - Jesus calls us to a total love in general.
 - Love God with all your mind, heart, soul and strength.
 - Love one another as I have loved you.
 - Statement of intention: “Are you ... without reservation intent upon giving yourself to your intended spouse in marriage?”
 - Characteristics of Totality
 - Positive
 - CCC 1643 - “Conjugal love involves a totality, in which all the elements of the person enter — appeal of the body and instinct, power of feeling and affection, aspiration of the spirit and of will.
 - Fullness of self-surrender, completeness of personal commitment.
 - Everything should be received and accepted including one’s body, mind, fertility, finances and unknown future health conditions.
 - 1643: “It aims at a deeply personal unity, a unity that, beyond union in one flesh, leads to forming one heart and soul; (UNITY).
 - They are no longer two, but one flesh.
 - 1643: “It demands indissolubility and faithfulness in definitive mutual giving.” (INDISSOLUBILITY).
 - What God has joined man must not divide.
 - LF 11. By its very nature the gift of the person must be lasting and irrevocable. The indissolubility of marriage flows in the first place from the very essence of that gift: “the gift of one person to another person.” This reciprocal giving of self reveals the “spousal nature of love.
 - Can’t be past action alone, but continuous, each day, self-giving love.
 - Until death.
 - Love seeks to be definitive; it cannot be an arrangement "until further notice."
 - AL 214. At times, the couple does not grasp the theological and spiritual import of the words of consent, which illuminate the meaning of all the signs that follow. It needs to be stressed that these words cannot be reduced to the present; they involve a totality that includes the future: “until death do us part”.
 - Mutual belonging

- AL 319. Marriage is also the experience of belonging completely to another person. Spouses accept the challenge and aspiration of supporting one another, growing old together, and in this way reflecting God's own faithfulness. This firm decision, which shapes a style of life, is an "interior requirement of the covenant of conjugal love", since "a person who cannot choose to love for ever can hardly love for even a single day".
 - Eucharistic. This is my body, this is my blood, ... given for you. Chuppah. Baldachin.
 - Priority commitment — This commitment to one's spouse should be total, taking first place and coming even before one's commitment to children, one's family of origin, or one's work—which is not to say these are not important.
 - Ultimately to desire God for the person, the truest happiness, truest good.
 - Self-mastery needed to give like this.
 - Negative
 - No totality without marriage!
 - It is an interior requirement of the covenant of conjugal love that is publicly affirmed as unique and exclusive in order to live in complete fidelity to the plan of God, the creator.
 - LR: Emotion (misunderstood as love) doesn't give men and women the right to physical intimacy and sexual intercourse, because even reciprocated emotional experience (misunderstood as love) is far from being love completed by the commitment of the will.
 - Doesn't mean losing one's identity, melding into each other, giving up healthy boundaries or letting oneself be abused.
 - In marriage, need to accept the whole of the person, including those parts that annoy or that you wish were different.
 - LR: Take away from love the fullness of self-surrender, the completeness of personal commitment, and what remains will be a total denial and negation of it.
 - Problems
 - Giving partially
 - Luke 16:13 "No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."
 - Don't give whole of themselves because of trust issues.
 - Don't give whole of their masculinity or femininity.
 - Taking rather than giving. Using rather than loving.
 - Hiding or keeping critical information from one's fiancé(e)
 - Pre-nuptial agreements.
 - Polygamy
 - Problem still in Africa.
 - Two from a breakaway Mormon Sect were just found guilty in British Columbia. One had 24 wives, the other five.
 - FC 11. Such a communion is radically contradicted by polygamy: This, in fact, directly negates the plan of God which was revealed from the beginning, because it is contrary to the equal personal dignity of men and women, who in matrimony give themselves with a love that is total and therefore unique and exclusive. As the Second Vatican Council writes: "Firmly established by the Lord, the unity of marriage will radiate from the equal personal dignity of husband and wife, a dignity acknowledged by mutual and total love."
- Build Love Faithfully
 - Paul VI said in HV that love is faithful and exclusive of all other until death.

- CCC 1646 By its very nature conjugal love requires the inviolable fidelity of the spouses. This is the consequence of the gift of themselves that they make to each other.
- Jesus's love was faithful
 - He never stopped loving his friends, and he never stopped faithfully loving and trusting the Father.
 - CCC 1647 Fidelity of God to his covenant, in that of Christ to his Church.
 - CCC 1648 God loves us with a definitive and irrevocable love,
 - Through the sacrament of Matrimony the spouses are enabled to represent this fidelity and by their own faithfulness they can be witnesses to God's faithful love.
- Statement of Intention: "Will you love and honor your intended spouse for the rest of your life?"
 - Love — laying down one's life for the rest of your life
 - Honor — Lifting up, praising, reverencing each day for the rest of one's life.
 - Also means not choosing to do things contrary to love and honor.
- Characteristics of faithful and exclusive love:
 - Positive
 - Keep one's promises, no matter how feelings change.
 - Covenant, commitment, like God's.
 - It can seem difficult, even impossible, to bind oneself for life to another human being, but we see in Christ's commitment and in the commitment of many spouses that it is possible.
 - Positive Acts of Faithfulness. Little things of saying yes and no.
 - Placing the other first, above work, above children, above other potential loves.
 - Nipping things in the bud.
 - Faithful in thought, word and action.
 - Being aware of the good of the other and focusing on it.
 - Praising and thanking the other.
 - Acts that show one's preserving choice of the spouse.
 - Readiness to forgive, for bad days and disagreements.
 - Joy.
 - Faithful to God at the same time.
 - Negative
 - It can seem difficult, even impossible, to bind oneself for life to another human being, but we see in Christ's commitment and in the commitment of many spouses that it is possible.
 - Guard one's heart, eyes, body, keeping one's erotic love exclusively for the spouse.
 - Avoid temptations toward lust.
 - No flirting with others
- Problems
 - Infidelity and untrustworthiness
 - All illicit intimacy
 - All giving one's heart to someone else.
 - Pornography
 - Epidemic
 - Matthew 5:27-28 It was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.
 - Most guys don't realize that or why their spouses treat porn as adultery.
 - Stoking desires for others.

- Women can similarly become addicted to images or to emotional porn like romance novels.
 - Adultery and extramarital affairs. Services that focus on adultery.
 - Past wounds that make it difficult to trust
 - Past relationships that are basically unfaithful in advance. Cutting off contact.
 - Chatting online with others of the opposite sex.
- Build Love Fruitfully
 - Paul VI said in HV that love is fruitful
 - “It is not confined wholly to the loving interchange of husband and wife; it also contrives to go beyond this to bring new life into being. Marriage and conjugal love are by their nature ordained toward the procreation and education of children. Children are really the supreme gift of marriage and contribute in the highest degree to their parents' welfare
 - This is based on the fecundity of Christ’s love.
 - Statement of intention: “Do you intend to accept children lovingly from God and raise them according to the law of Christ and the Church?”
 - Children are a gift. The supreme gift. Even during the terrible twos. Even during the teenage years. Even during real difficulties. Help parents to learn to love like God. They can be the parents’ heavenly glory.
 - Commitment to raise them to love God and love neighbor, which is the law of Christ and the Church. Couples commit themselves to live the faith so as to educate others.
 - Characteristics of Fruitful Love
 - Positive
 - Love is life-giving.
 - It makes love through making life.
 - Openness to God and to his generosity of love
 - AL 165: “The couple, in giving themselves to one another, give not just themselves but also the reality of children, who are a living reflection of their love, a permanent sign of their conjugal unity and a living and inseparable synthesis of their being a father and a mother.”
 - FC 28. Fecundity is the fruit and the sign of conjugal love, the living testimony of the full reciprocal self-giving of the spouses.
 - Openness to each other: LF 12. For spouses, the moment of conjugal union constitutes a very particular expression of this [sincere gift of self]. It is then that a man and woman, in the "truth" of their masculinity and femininity, become a mutual gift to each other. All married life is a gift; but this becomes most evident when the spouses, in giving themselves to each other in love, bring about that encounter which makes them "one flesh" (Gen 2:24).
 - Their love for each other is inseparably united to the cooperation they give to God’s love
 - Cooperation with God in something eternal! Pro-creation. We become cooperators with God and more like him.
 - Not just “general” openness but constant openness
 - Each and every time they make love.
 - Acceptance of each other and God.
 - Doesn’t mean they want a child, but are not refusing one.
 - LR: The order of nature (reproduction) meets the personal order. Can’t separate two, for each depends on the other. The correct attitude to procreation is a condition of the realization of love.
 - Acceptance of the possibility of parenthood is so important and so decisive that without it marital intercourse cannot be said to be a realization of the

personal order. Instead of a truly personal union, all that is left is a sexual association without the full value of a personal relationship.

- If the possibility of parenthood is deliberately excluded from marital relations, the character of the relationship between the partners automatically changes. The change is away from unification in love and in the direction of mutual, or rather, bilateral, “enjoyment.” In the order of love, a man can remain true to the person only insofar as he is true to nature. If he does violence to “nature,” he also violates the person by making it an object of enjoyment rather than an object of love.
- Willing acceptance of parenthood serves to break down the reciprocal egoism — or the egoism of one party at which the other connives — behind which lurks the will to exploit the person. A man and a woman may “be afraid of a child:” often a child is not only a joy but a burden. But when fear of having a child goes too far it paralyzes love.
- Not just biological fertility, but love has spiritual moral and personal fruitfulness as well. Parents hand on this moral, spiritual and supernatural life to their children through education.
- JP II (FC) talks about Spiritual genealogy.
- Overflows to others. Especially to children of others who need help.
- Spiritual maternity and paternity.
- FC 41. A vast field of activity lies open to families: Today even more preoccupying than child abandonment is the phenomenon of social and cultural exclusion, which seriously affects the elderly, the sick, the disabled, drug addicts, ex-prisoners, etc. This broadens enormously the horizons of the parenthood of Christian families: These and many other urgent needs of our time are a challenge to their spiritually fruitful love. With families and through them, the Lord Jesus continues to “have compassion” on the multitudes
- Negative
 - No to fear of children.
 - Focus on God and the other, about the true good, not about the consequences of the act.
 - No to making exceptions because of a general openness
 - No to prioritizing many other things that are often materialistic.
- Problems
 - Various forms of stinginess or sterility
 - Abortion
 - Infertility
 - CCC 1654 Spouses to whom God has not granted children can nevertheless have a conjugal life full of meaning, in both human and Christian terms. Their marriage can radiate a fruitfulness of charity, of hospitality, and of sacrifice.
 - Immorality of IVF
 - A child is not an “object” or “thing” to be manufactured.
 - Surrogacy — real offense against the dignity of women, the couple, a future child.
 - Difficulties with adoption and foster care. The importance of it.
 - Sterilization
 - Vasectomies
 - Tubal ligations — often just presumed!
 - Contraception and the difference with NFP
 - There can be grave reasons for thinking that one should have not have a child.
 - Medical
 - Genetic

- Economic
- Psychological
- Social
- Accepting versus rejecting person in his/her totality.
- Contraception makes pleasure the key of the action.
- Lack of self-mastery versus chaste continence. Self-mastery or domination of biological nature.
- Love-making is meant to say in body language what is expressed at the altar. Body is a means of expressing the entire person.
- NFP is not just a method but a method tied to an ethos.