

The Covenant between the Generations

in the Thought of Karol Wojtyła/Pope John Paul II

'To affirm the love and responsibility of adults for their parents and the parental generation in the community and to provide for a renewal of the bonds of love and solidarity which constitutes the covenant that begins in the family between the generations'

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A THESIS SUBMITTED IN TOTAL FULFILLMENT
OF THE DEGREE OF DOCTOR OF PHILOSOPHY

SCHOOL OF THEOLOGY

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ABSTRACT

The covenant between the generations
in the thought of Karol Wojtyła/Pope John Paul II.

The concept of the covenant between the generations was proposed by Pope John Paul II in the document *Evangelium vitae* paragraph 94 as a means of expressing love and solidarity for the elderly in the family and in the community against the growing threat of marginalisation and the acceptance of euthanasia.

The aim of the thesis is to affirm the love and responsibility of adults for their parents and the parental generation in the community and to provide for a renewal of the bonds of love and solidarity that begin in the family between the generations, especially for its weak and vulnerable members such as the young and the elderly. The research brings to light the rich theology of the covenant between the generations based upon Karol Wojtyła's key philosophical and theological ideas. Wojtyła's perspective of the human person is covenantal, one of being-in-relationship that is founded on love of God and love of neighbour which begins in the family. Finally, in the thesis this is contrasted with Peter Singer's utilitarian ethics which is based upon independence, personal preference, the minimisation of suffering, exclusion and the acceptance of euthanasia.

The concept of the covenant between the generations can lead to an understanding of intergenerational solidarity beginning in the family. It has implications for policy development in healthcare, pastoral care, and ethics for healthcare professionals. Also, the concept can contribute to the promotion of intergenerational solidarity in politics and government legislation, in order to protect the human person, especially the elderly as a subject of rights and the just allocation of healthcare resources.

The love and solidarity between the generations that the concept of the covenant between the generations promotes ensures that every human being is the subject and object of love beginning in the family.

ACKNOWLEDGMENTS

I would like to thank:

My supervisors at the Australian Catholic University,
Professor Robert Gascoigne and Professor John Ozolins for their guidance and support in
undertaking this research.

Br Christian Moe FSC for his invaluable assistance in translating Latin into English.

Most Rev. Professor Anthony Fisher OP for suggesting that I undertake the research into the concept
of “The Covenant Between the Generations.”

Assoc. Professor M. Isabell Naumann ISSM, Rev. Prof. Paul Mankowski SJ, Rev. Assoc. Prof.
Gerard Gleeson, Mons. Terrence Curtin and Fr Thomas Ryan SM for their friendship and
encouragement.

Sister Marie-Aimée of Jesus OCDM, Pauline Hopkins and Fr Vincent Magat OP for assistance with
proof reading.

Christine Campbell, Fr Mannes Tellis OP, Fr Paul Rowse OP, Fr Ben Hensley OP, Dominica and
Calvin Tsang, Dominic Joseph, Rosa Hamlet and Jason Geraghty for their support, encouragement
and friendship.

The Staff of the Mannix Library,
Tony McCumstie, Rosalie Cotter and Lisa Gerber.

Dr Helen Frank and the Dominican Library.

Anna Cavadon, Anna Ligeri and Ylenia Useli for their assistance with translation from Italian into
English.

STATEMENT OF SOURCES

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma.

No other person's work has been used without due acknowledgment in the main text of the thesis.

This thesis has not been submitted for the award of any degree or diploma in any other tertiary institution.

Br Christian Moe FSC, where noted, is responsible for the translation of Latin into English and at times jointly with the author of this thesis.

SIGNED: *Thérèse Buck*

DATE: *16/10/13*

LEGEND OF ABBREVIATIONS

- AAS *Acta Apostolicae Sedis*
- ASS *Acta Sanctae Sedis*
- AS *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani, Secundi*, Rome, 1970-
- SOCV II *Sacrosanctum Oecumenicum Concilium Vaticanum II Constitutiones Decreta*. Typis Polyglottis Vaticanis, MCMLXVI.
- CCC *Catechism of the Catholic Church*. Homebush, NSW: St Pauls Publications, 1995.
- CDF Congregation for the Doctrine of the Faith
- CHA *Catholic Health Australia*
- PBC *Pontifical Biblical Commission*

BIBLES

- RSV Revised Standard Version
- VUL Vulgate
- NV New Vulgate

MAGISTERIAL DOCUMENTS

THE SECOND VATICAN ECUMENICAL COUNCIL

English translation in Austin Flannery OP, *Vatican Council II: The Conciliar and Post-Conciliar Documents*, (New York: Costello Publishing Company, 1998).

- SC The Constitution on the Sacred Liturgy, *Sacrosanctum concilium*. 4 December 1963, AAS 56 (1964): 97-138.
[English translation in Austin Flannery OP ed. *Vatican Council II: The Conciliar and Post-Conciliar Documents*. New York: Costello Publishing Company, 1996: 1-36]
- LG Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 21 November 1964, AAS 57 (1965): 5-75.
[English translation in Austin Flannery OP, ed. *Vatican Council II: The Conciliar and Post-Conciliar Documents*. New York: Costello Publishing Company, 1996:350-426]
- UR Decree on Ecumenism, *Unitatis redintegratio*, 21 November 1964, AAS 57 (1965): 90-112.
[English translation in Austin Flannery OP, ed. *Vatican Council II: The Conciliar and Post-Conciliar Documents*. New York: Costello Publishing Company, 1996: 452-470]
- OT Decree on the Training of Priests, *Optatam Totius* 28 October 1965, AAS 58 (1966): 713-727.
[English translation in Austin Flannery OP, ed. *Vatican Council II: The Conciliar and Post-Conciliar Documents*. New York: Costello Publishing Company, 1996: 564-590]

- GE Vatican Council II, Declaration on Christian Education, *Gravissimum Educationis*, 28 October 1965, AAS 58 (1966): 728-739.
[English translation in Austin Flannery OP, ed. *Vatican Council II: The Conciliar and Post-Conciliar Documents*. New York: Costello Publishing Company, 1996: 725-737]
- NA Declaration on the relations of the Church to Non-Christian Religions, *Nostra Aetate*, 28 October 1965, AAS 58 (1966): 740-744.
[English translation in Austin Flannery OP, ed. *Vatican Council II: The Conciliar and Post-Conciliar Documents*. New York: Costello Publishing Company, 1996: 738-741.]
- DV Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, 18 November 1965 AAS 58 (1966): 817-836.
English translation in Austin Flannery OP, ed. *Vatican Council II: The Conciliar and Post-Conciliar Documents*. New York: Costello Publishing Company, 1996:750-765]
- AA Decree on the Apostolate of Lay People, *Apostolicam Actuositatem*. 18 November 1965, AAS 58 (1966): 837-864.
English translation in Austin Flannery OP, ed. *Vatican Council II: The Conciliar and Post-Conciliar Documents*. New York: Costello Publishing Company, 1996: 766-798]
- AG Decree on the Church's Missionary Activity, *Ad gentes*. 7 December 1965, AAS 58 (1966): 947-990.
English translation in Austin Flannery OP, ed. *Vatican Council II: The Conciliar and Post-Conciliar Documents*. New York: Costello Publishing Company, 1996:813-856]
- GS Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World, *Gaudium et spes*, 7 December 1965, AAS 58 (1966): 1025-1115.
[English translation in Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World, *Gaudium et spes*, Boston, MA: St Paul Books and Media, 1965]

POPES

PIUS XI,

- CC *Casti Connubii*, 31 December 1930, in *Acta Apostolicae Sedis* 22 (1930): 539-592.-
[English translation. http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_31121930_casti-connubii_en.html.]

PIUS XII

- MC Encyclical Letter On the Mystical Body of Christ and Our Union in it with Christ *Mystici Corporis*. 29 June 1943. English translation Boston: St Pauls Books and Media, 2003.

PAUL VI

- HV Encyclical Letter *Humanae Vitae*. 25 July 1968. Homebush, NSW: St Pauls Publications, 1968.
- EN Apostolic Exhortation, *Evangelii Nuntiandi*. 8 December 1975. Homebush, NSW: St Paul Publications, 1989.

JOHN PAUL II

- RH Encyclical Letter, *Redemptor Hominis*, 4 March 1979, AAS 71 (1979): 257-324.
- DM Encyclical Letter, *Dives in Misericordia*: on the Mercy of God, 30 November 1980, AAS 72 (1980): 1177-1232.
- FC Post-Synodal Apostolic Exhortation The Role of the Christian Family in the Modern World: *Familiaris Consortio*" (22 November 1981). In *Acta Apostolicae Sedis*, 71 (1982): 74-191.
- D Viv Encyclical Letter, The Holy Spirit in the Life of the Church and the World, *Dominum et Vivificantem*, 18 May 1986, AAS 78 (1986): 809-900.
- RM Encyclical Letter, *Redemptoris Mater*: On the Blessed Virgin Mary in the Life of the Pilgrim Church," 25 March 1987, AAS 79 (1987): 361-433.
- MD Apostolic Letter, On the Dignity and Vocation of Women on the Occasion of the Marian Year, *Mulieris Dignitatem*, 15 August 1988, AAS 80 (1988):1653-1729.
- CL Post-Synodal Apostolic Exhortation The Lay Members of Christ's Faithful People, *Christifideles Laici*, 30 December 1988, AAS 81 (1989): 393-521.
- RC Apostolic Exhortation, Guardian of the Redeemer, *Redemptoris Custos*, 15 August 1989, AAS 82 (1990): 5-34.
- CA Encyclical Letter on the Hundredth Anniversary of *Rerum Novarum Centesimus Annus*: The Social Teaching of the Church, 1 May 1991, AAS 83 (1991): 793-867.
- VS Encyclical Letter, *Veritatis Splendor*, 6 August 1993, AAS 85 (1993): 1133-1228.
- LF Letter to Families, *Gratissimam sane*, 2 February 1994, AAS 86 (1994): 868-925.
- EV Encyclical Letter the Gospel of Life, 25 March 1995, *Evangelium Vitæ* AAS 87 (1995): 401-522.
- FR Encyclical Letter *Fides et Ratio*, Faith and Reason, 14 September 1998, AAS 91 (1999): 5-88.
- TOB *Man and Woman He Created Them: A Theology of the Body*. Translated and introduced by Michael Waldstein. Boston: Pauline Books and Media, 2006.

FATHERS OF THE CHURCH

ANF Roberts, Alexander. Sir James Donaldson and Cleveland A. Cox, general editors. *The Ante-Nicene Fathers of the Church*. Peabody, Mass.: Hendrickson, second printing, 1995. [originally published in the U.S. by the Christian Literature Publishing Company, 1885].

NPNF Schaff, Philip and Henry Wace, editors. *Nicene and Post-Nicene Fathers of the Church*. First series, 14 volumes. Peabody, Mass.: Hendrickson, second printing, 1995. [originally published New York: Christian Literature Company, 1887].

Schaff, Philip and Henry Wace editors. *Nicene and Post-Nicene Fathers of the Church*. *Second series*, 10 volumes. Peabody, Mass.: Hendrickson, 1995 [originally published New York: Christian Literature Company, 1890].

THOMAS AQUINAS

SCG *Summa Contra Gentiles*.

ST Saint Thomas Aquinas, *Summa Theologiæ* literally translated by the Fathers of the English Dominican Province, London: Burns, Oates & Washbourne Ltd, 1920 on CD ROM Harmony Media Inc. 1994.

Saint Thomas Aquinas, *Summa Theologiæ*: Latin text and English Translation, Thomas Gilby, general editor, (London: Blackfriars, 1964-) in 60 volumes.

ST Supp. Saint Thomas Aquinas, *Summa Theologiæ Supplementum* literally translated by the Fathers of the English Dominican Province, London: Burns, Oates & Washbourne Ltd, 1920 on CD ROM Harmony Media Inc. 1994.

THEOLOGICAL DICTIONARIES

TDNT *Theological Dictionary of the New Testament*, Edited by Kittel, Gerhard. Translated by G. Bromiley. Grand Rapids, Michigan: W.B. Eerdmans, c.1964-1976.

TDNT-A *Theological Dictionary of the New Testament*, Abridged in One Volume. Edited by Kittel, Gerhard and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. William B. Eerdmans Publishing Company, 1985.

TDOT *Theological Dictionary of the Old Testament*. 15 volumes. Edited by Botterweck, G.J. and H. Ringgren. Translated by John T. Willis. Grand Rapids Michigan: William B. Eerdmans, 1974-2006.

The Covenant Between the Generations in the Thought of Karol Wojtyła/John Paul II

Ph.D. Thesis Submitted by Thérèse Maree Buck

ERRATA

The corrected words or phrases are in italics.

p. 27, lines 19-20: 'He identified the weakness in Scheler's ethical system *in the way* it was based on the emotional experience of moral value.'

p. 29, lines 16-17: 'W. explains that feelings of respect for the law *are* not contained in human acts as an internal cofactor, but *appear* only...'

p. 32, line 15: 'self-education, all of which is based on a deep understanding of *the value of* the person...'

p. 33, line 11: '...community of God's people, and in the communion with *this* eternal "THOU".'

p. 35, line 16: '...represented an unsettling element in *their* polemic against religion and the Church.'

p. 49, last line: 'In particular, *it gave* a context to the development...'

p. 66, line 14: '*Casti Connubii*'

p. 96, line 26: 'conformed to the likeness of the *Son*...'

p. 102, lines 14-15: 'The family is irreplaceable because the conjugal union of a man and woman *makes possible* the transmission of life and the birth of a child *which* is the foundation of a natural society.'

p. 110, line 13: '..in building a *civilisation* of love...'

p. 116, line 13: The 'second table' refers to the 'second table' of the Ten Commandments, i.e. commandments 4 to 10.

p. 118, last line: Reference for point noted as to be found in the traditional manuals. Cf. for example *Handbook of Moral Theology*, Dominic M. Prümmer, Cork: Mercier Press, 1956, pp. 212. (Original Latin edition, 1921.) Key lines are in bold for purposes of this citation:

"CHAPTER IV. PIETY, REVERENCE AND OBEDIENCE AS PRACTISED BY PARENTS, CHILDREN AND OTHERS

The Covenant Between the Generations
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**Introduction: The covenant between the generations
 in the thought of Karol Wojtyła/Pope John Paul II**

1.1 *The intention of this research on the concept of the covenant between the generations*

The aim of this thesis is to affirm the love and responsibility of adults for their parents and the parental generation in the community and to provide for a renewal of the bonds of love and solidarity between the generations that begin in the family. At present, in western societies there is a persistent effort to legalise euthanasia. What this does is heighten the vulnerability of those members of the community who are dependent, and in need of care and support. The concept of the covenant between the generations can lead to an understanding of intergenerational solidarity. It has implications for policy development in healthcare, pastoral care, ethics for healthcare professionals and can contribute to the promotion of intergenerational solidarity in politics, and government legislation. This is in order to protect the human person as a subject of rights and the just allocation of healthcare resources especially for the elderly, and in support of the person and families by the community.

In *Evangelium vitae* 94 the concept of the covenant between the generations was proposed by Pope John Paul II as a means of expressing love and solidarity for the elderly in the family and in the community against the growing threat of marginalisation and the acceptance of euthanasia. He wrote that: “It is therefore important to preserve, or to re-establish where it has been lost, a sort of “covenant” between [the] generations. In this way parents, in their later years, can receive from their children the acceptance and solidarity which they themselves gave to their children when they brought them into the world.”¹

In the course of my research I have discovered that there are two dimensions to the covenant between the generations: parental and filial. Originally, the concept of the covenant between the generations was applied to the relationship between parents and their children, the next generation, in the discipline of bioethics. Karol Wojtyła is the first to identify that the relationship between the generations has two dimensions. The theological concept of the covenant between the generations is a means of affirming the love and responsibility of parents for their children at the beginning of life and adults for their parents and the parental generation as they age and in some cases lose independence.

¹ John Paul II, Encyclical Letter the Gospel of Life, *Evangelium Vitae*, 25 March 1995, in *Acta Apostolicae Sedis*: 87 (1995): 401-522, 508. English trans. (Homebush, NSW: St Pauls, 1995), (hereafter EV), EV 94. See Appendix 7.

The thesis aims to affirm the love and responsibility of adults for their parents and the parental generation in the community and to provide for a renewal of the bonds of love and solidarity which constitute the covenant that begins in the family between the generations.

For the sake of clarity Karol Wojtyła has been used throughout the thesis. Joseph Ratzinger's works on covenant and communion have been included in this research because he was a friend and collaborator of Karol Wojtyła.² English translations from the Latin where specified in this thesis are by Br. Christian Moe FSC and the author. In this thesis as far as possible inclusive language has been used. However, at times, the original quote with the word 'man' or its other masculine forms, which in earlier times was used to represent man and woman, has been retained for the sake of clarity.

1.2 *The methodology employed in this thesis*

The methodology employed in this thesis is a textual study of the philosophical and theological anthropology of Karol Wojtyła.

The texts analysed include:

- 1 Karol Wojtyła's doctoral and habilitation theses, books and articles written before the Second Vatican Council (1948-1960);
- 2 His submission to the Antepreparatory Commission for Vatican II (1959);
- 3 Submissions on marriage and family for the documents *Lumen gentium* and *Gaudium et spes* (1962-1965);
- 4 Articles written after the Second Vatican Council (1969-1976);
- 5 Texts written as Pope including some of his encyclicals, letters and homilies (1978-1995);
and
- 6 The texts of Peter Singer on the concepts of person, family relationships, suffering and euthanasia.

To understand the development of the thinking of Karol Wojtyła it was necessary to analyse his philosophy and theology. The areas on which I have focussed include the philosophical and theological anthropology of Karol Wojtyła and the concepts of the human person, interpersonal

² John Paul II, *Rise, Let us Be on our Way* (London: Jonathan Cape, 2004), John Paul II stated that, "I thank God for the presence and assistance of this great man, who is a trusted friend," 165.

relationships (participation), covenant, and communion of persons, image of God, and marriage and family which are all interrelated. The research into these concepts in Karol Wojtyła's work leads to an understanding of the concept of the covenant between the generations.

Finally, there is a critical comparison of the Christian ethics of Karol Wojtyła with the preference utilitarianism of Peter Singer. Major texts and articles of Peter Singer have been researched on the concepts of person, interpersonal and family relationships, and the problems of suffering and euthanasia. A critical comparison of these concepts compared with those of Karol Wojtyła brings to light the perception and subsequent responses to caring for the elderly particularly towards the end of life, if independence is lost and also in the dying process. Peter Singer was chosen because he is an Australian, internationally influential, and his preference utilitarianism is representative of many of the ideas which are used to promote euthanasia.

1.3 *The content and structure of the research contained in this thesis.*

The areas of research in the thesis have been divided into seven major areas:

- 1 *Introduction, which includes the intention, methodology, content and structure of the thesis.*

- 2 *The Sources and context of the work of Karol Wojtyła on marriage and family.*

This begins with the life of Karol Wojtyła and his research and writing mostly before the Second Vatican Council. His personal experiences during the Second World War and afterwards, under the Communist regime, together with his Carmelite spirituality, all have a bearing on the development of his thought. This is evident from his doctoral thesis in theology, *Faith According to St John of the Cross* (1946-1948), supervised by the Dominican theologian Réginald Garrigou-Lagrange at the Angelicum and his habilitation thesis, *An Assessment of the Possibility of Building a Christian Ethic on the Principles of Max Scheler* (1953). Fr Różycki acted as a kind of supervisor for the research at the Jagiellonian University in Kraków in moral theology and ethics. Wojtyła's thesis was the last received by the Faculty of Theology at the Jagiellonian University which was then suppressed by the Communist regime. This chapter also includes a discussion of his philosophical anthropology and the concept of participation (acting-together-with-others) developed in *The Acting Person* (1969) and his personalistic norm in *Love and Responsibility* (1960).

3 *Karol Wojtyła and the Second Vatican Council on Marriage and Family*

This chapter includes the context and currents before and during the Second Vatican Ecumenical Council concerning marriage and family in the documents *Lumen gentium* and *Gaudium et spes*. Other important concepts include: covenant, *koinônia* (communion) and image of God. Wojtyła's submission to the *Antepreparatory Commission* and during the discussions on the drafts of *Lumen gentium* and *Gaudium et spes* on marriage and family and participation in the covenant between Christ and the Church are included.

4 *Marriage and Family in the Thought of Karol Wojtyła*

After the Council Karol Wojtyła wrote about the covenantal dimensions of marriage and family which is a communion of persons and of generations. Other works that are important in the development of his theology are *Love and Responsibility* (1960) written prior to the Second Vatican Council, articles in *Person and Community* (1968-1975), *Man and Woman He Created Them: A Theology of the Body* (originally completed in 1978 and used in his Wednesday Audiences 1981-1984), *Familiaris consortio* (1981), *Mulieris dignitatem* (1988) and *Letter to Families* (1994). There is also a discussion of Wojtyła's understanding of the fourth commandment and its relationship to the concepts of covenant and communion in the family.

5 *Evangelium Vitae and the covenant between the generations*

This chapter begins with an exploration of the historical background and structure of the encyclical *Evangelium vitae*. Since the document contains moral theology the encyclical *Veritatis splendor* (1993) is included on concepts such as the commandment of love and the moral law. Major areas researched are: the methodology employed in *Evangelium vitae*, the elderly and euthanasia, the covenantal structure of the document, the virtue of solidarity and covenantal relationships, solidarity, suffering and death, the covenant between the generations and the domestic Church and finally the development of the concept of the covenant between the generations in the thought of Karol Wojtyła.

6 *A Critical Comparison and Evaluation of the ethics of Karol Wojtyła and Peter Singer on the mutual obligations between adult children and their ageing parents and the question of euthanasia.*

Chapter six is a critical analysis of the differences between the preference utilitarianism of Peter Singer and the Christian ethics of Karol Wojtyła. Singer's ethics is concerned with maximizing preferences, and minimizing pain and suffering. Karol Wojtyła's ethics is based upon the evangelical counsel to love which, translated into philosophical terms, is his personalistic norm: the person is the object and subject of love. The chapter includes analysis of the works of Wojtyła and Singer on: the concept of person, the bonds between family members and the ethical response to the problem of suffering and euthanasia. It discusses the work of Aquinas on the order of charity and filial piety [*pietas*] because Wojtyła's ideas develop from a Thomistic understanding of love and filial responsibilities.

7 *Conclusion: The covenant between the generations*

The conclusion to the thesis considers what the concept of the covenant between the generations has to offer as a means of affirming the bonds of love and solidarity between the generations in the family. These bonds entail mutual interaction and communication between the generations, that lead to solidarity with the elderly and an affirmation of love and instead of marginalisation, isolation and the threat of euthanasia for those no longer independent or in the dying process.

Currently, there are more elderly people in the world than ever before, and the proportion is expected to increase over time. Consequently, there are many and growing problems associated with an ageing population, especially how the elderly are perceived and treated. This is in regard to access to health care and support and their dignity as human persons in the family and society. There is a perennial but now urgent need to understand who the elderly are, and what they have to offer from their lived experience and wisdom; and to give to the elderly the love, solidarity, compassion and support that should be theirs especially when they can no longer care for themselves. Above all there is the need to understand the bonds of solidarity and love between the generations as a part of our humanity.

2 Sources and context of the work of Karol Wojtyła/John Paul II on marriage and Family

2.1 *Influences on the life and ministry of Karol Wojtyła*

This chapter reflects on the life and ministry of Karol Wojtyła and is compiled from some of his own works, the biographical writing of George Weigel, and the context of his work by Michael Waldstein. Also included are authors who have sought to explain the developments contained in his philosophy and theological anthropology before and after becoming pope. For the sake of clarity the name “Karol Wojtyła” will be used throughout the thesis except for direct quotations which refer to Pope John Paul II. The following outlines the theological, philosophical and spiritual formation and background of Karol Wojtyła which are relevant to the development of his conception of marriage and family.

Karol Wojtyła lived in Poland during turbulent times that encompassed the Nazi occupation followed by communist rule under the Soviet Union.¹ During the Second World War he developed his Carmelite spirituality. Wojtyła worked in a stone quarry and later at the Solvay chemical factory where other workers covered for him as he read his way through the works of St. Thomas Aquinas.² Wojtyła’s religious faith was influenced primarily by two laymen, his father and Jan Tyranowski. In *Gift and Mystery* Wojtyła wrote that the example of his parents, especially his father, had a profound influence on his life. Wojtyła describes his father’s life as one of constant prayer after his mother’s death and “his example was in a way my first seminary, a kind of domestic seminary.”³ As a consequence of the witness to the faith of his father and that of Jan Tyranowski, Wojtyła was convinced that the role of a priest was to serve the laity, and that the cooperation of the clergy and laity was essential in the Church.⁴

After becoming a priest, he was sent to Rome to undertake doctoral studies under the supervision of Fr Réginald Garrigou-Lagrange at the Angelicum (November 1946 - June 1948).⁵ The doctoral thesis, *Faith According to St. John of the Cross*, is an exploration of the metaphysical and psychological nature of faith contained in the writings of St. John of the

¹ Austin Cooper, “Poland in the Twentieth Century,” in Robert Gascoigne, ed., *John Paul II: Legacy and Witness* (Strathfield, NSW: St Pauls Publications, 2007): 19-28.

² George Weigel, *Witness to Hope* (New York: Harper Collins Publishers Inc., 2001), 56-57, 71; John Paul II, *Gift and Mystery* (New York: Image Books, 1996), 20-22.

³ John Paul II, *Gift and Mystery*, 20, 23-24; cf. Weigel, *Witness to Hope*, 30-31.

⁴ Weigel, *Witness to Hope*, 61-62; See 3.1.2 for the letter Karol Wojtyła wrote to the *Antepreparatory Commission*.

⁵ Fr Réginald Garrigou-Lagrange provided the insight that St. John of the Cross wrote about the same concepts as Aquinas but from the perspective of “love’s experience and of love’s body, rather than the cool deductive logic of redemptive love.” Matthew Del Nevo, “John Paul II: A Poetic Impulse,” in Robert Gascoigne, ed., *John Paul II: Legacy and Witness* (Strathfield, NSW: St Pauls Publications, 2007): 29-36, 31. For the location of this emphasis in the work of Garrigou-Lagrange see footnote 9, 35.

Cross. The thesis was written in Latin and the quotations were in the original Spanish which he had learnt to read.⁶ Wojtyła's second thesis, from the Jagiellonian University in Kraków, explores the phenomenology of Max Scheler in order to ascertain whether a Christian ethic could be developed from phenomenology (1953).⁷ Father Ignacy Różycki suggested the topic for the habilitation thesis on Max Scheler's book *Der Formalismus in der Ethik und die materiale Wertethik*. This second thesis, *Evaluation of the Possibility of Constructing a Christian Ethics on the Assumptions of Max Scheler's System of Philosophy*, called an Habilitation in the central European university system, was undertaken in the fields of moral theology and ethics within the Faculty of Theology at the Jagiellonian University in Kraków. Wojtyła set out to evaluate the possibility of building a Christian ethics on the assumptions of Max Scheler's system of philosophy. Many Catholic thinkers were attracted to Scheler because of his material ethics of value as opposed to Kant's formalism.⁸ After completing his habilitation thesis, Wojtyła joined the faculty of the Catholic University of Lublin (KUL) where he began to lecture in ethics in 1954.⁹ Kenneth Schmitz explains that Wojtyła was familiar with the broad spectrum of Western philosophical thought which included the works of Aristotle, St. Augustine, St. Thomas Aquinas, St. Bonaventure, St. John of the Cross, the various forms of Thomism and with the *Nouvelle Théologie* and its use of patristic authors. Schmitz notes that Wojtyła had a comprehensive knowledge of the history of philosophy, Catholic theology and an understanding of current philosophical thought.¹⁰

⁶ Karol Wojtyła, *Faith According to St. John of the Cross*, trans. Jordan Aumann, OP (San Francisco: Ignatius Press, 1981), see Translator's Preface, 13-14 which also explains that the thesis was defended before a board of professors that included Réginald Garrigou-Lagrange, and the future cardinals Paul Philippe and Luigi Ciappi, 13; Avery Dulles, *The Splendor of Faith: The Theological Vision of Paul John Paul II* (New York: The Crossroad Publishing Company, 1999), 2-5; Avery Dulles, "John Paul II Theologian," in *Communio* 24 1997: 713-727, 714-715; cf. Gerald A. McCool, "The Theology of John Paul II," in John M. McDermott, S.J. ed., *The Thought of Pope John Paul II: A Collection of Essays and Studies* (Roma: Editrice Pontificia Università Gregoriana, 1993), 30-33; cf. John Paul II, *Gift and Mystery*, 52, 59.

⁷ cf. John Paul II, *Gift and Mystery*, 64; Karol Wojtyła, "Valutazioni Sulla Possibilità Di Costruire L'Etica Cristiana Sulle Basi del Sistema di Max Scheler," in Karol Wojtyła, *Metafisica della Persona* (Città del Vaticano: Libreria Editrice Vaticana, 2003): 63-449; John McNerney, *Footbridge Towards the Other* (London: T & T Clark, 2003), 121. McNerney explains that the habilitation thesis went largely unnoticed in the Polish Press. However, Jozef Keller, a Marxist philosopher, attacked it but did not give any philosophical reasons for his criticism, 121-122; cf. Jarosław Kupczak, *Destined for Liberty: the Human Person in the Philosophy of Karol Wojtyła/ John Paul II* (Washington DC: The Catholic University of America Press, 2000), 24.

⁸ John Paul II, *Rise, Let Us be on our Way*, 96-97. Fr Różycki acted as a kind of supervisor for the research. The thesis was defended in November 1953. The readers were Father Aleksander Usowicz, Stefan Żwieżawski, and theologian Father Władisław Richer, 96; cf. Kupczak, *Destined for Liberty*, 23-24; cf. Weigel, *Witness to Hope*, 126; cf. Stefan Swieżawski, "Introduction," in Karol Wojtyła, *Person and Community: selected essays*, trans. Theresa M. Sandok (New York: Peter Lang, 1993): vii-xvi, xv.

⁹ Swieżawski, "Introduction," xii; Stanislaw Cardinal Dziwisz, *A Life with Karol*, trans. Adrian J. Walker (New York: Doubleday, 2008), Dziwisz explains that Wojtyła was professor of moral theology at the seminary in Kraków, 5-7.

¹⁰ Kenneth L. Schmitz, *At the Center of the Human Drama* (Washington D.C.: The Catholic University of America Press, 1993), 34-35. Schmitz gives a detailed account of the various forms of Thomism with which Wojtyła would have been familiar. See also footnotes 8 and 9, 35.

Wojtyła's theology and personalism develop from his reading of St. John of the Cross.¹¹ In *Crossing the Threshold of Hope* Wojtyła explains that St. John of the Cross teaches detachment from this world and the purification of the soul is undertaken in order to unite oneself with God through love. Michael Waldstein explains that Wojtyła's theology and philosophy are grounded in the spousal poetry and theology of St. John of the Cross and also the Trinitarian core of Wojtyła's vision which can be traced back to his encounter with the theology of St. John of the Cross.¹² From this starting point Wojtyła embarked on a philosophical and theological dialogue with Immanuel Kant and Max Scheler.¹³

Stanislaw Dziwisz, who was Karol Wojtyła's personal secretary during his time as archbishop of Kraków and as Pope, points out that Wojtyła spoke out courageously and logically and his arguments demonstrated the illegality of acts committed by the Communist authorities. Dziwisz notes that Wojtyła "defended the human person and fought for both the Church's and the individual's right to freedom."¹⁴ Much later, as a result of his priestly vocation, Wojtyła acknowledged that "man became the *central theme of my work*."¹⁵ Wojtyła explains in *Memory and Identity*, that the struggle in Poland against the German occupation, followed by communism involved a resistance by the Polish people to these oppressive regimes. The result was a strengthening of fundamental values to which the people remained faithful: a resistance that prompted a reflection on religious and civil values.¹⁶

The Lublin School of Philosophy at KUL had a certain approach to the human person that was circumscribed by the Second World War and the occupation in Poland. After the war there was a hunger for philosophy in light of the immense suffering experienced by the people. Stefan Swiezawski explains in his Introduction to *Person and Community* that the philosophers of Lublin noted that, "Those of us schooled in philosophical contemplation realized that the theoretical justification of a realistic-objective or idealistic-subjective stance in our philosophy and worldview turned on our philosophical view of the human being."¹⁷

¹¹ John Paul II, *Crossing the Threshold of Hope*, Vittorio Messori ed. (New York: Alfred A. Knopf, Inc., 1994), 142; *Memory and Identity: Personal Reflections* (London: Weidenfeld and Nicolson, 2005), 8-18; *Gift and Mystery*, 23-24; Michael Waldstein, "Personalist Phenomenology and St. Thomas in Pope John Paul II," Lecture, Thomas Aquinas College, 10 October, 2003, 9.

¹² Michael Waldstein, "Introduction," in John Paul II, *Man and Woman He Created Them: A Theology of the Body*, (hereafter TOB), trans. and introduced by Michael Waldstein (Boston: Pauline Books and Media, 2006), 1-128, 22.

¹³ Waldstein, "Introduction," 3.

¹⁴ Dziwisz, *A Life with Karol*, 26; John Paul II, *Crossing the Threshold of Hope*, Even when Wojtyła began his studies in the Faculty of Literature at the Jagiellonian University, the human person interested him as a creator of language and subject of literature, 199-201.

¹⁵ John Paul II, *Crossing the Threshold of Hope*, original emphasis, 199.

¹⁶ John Paul II, *Memory and Identity*, 49-50.

¹⁷ Swiezawski, "Introduction," x.

There was a tension between an awareness of the philosophical poverty of idealistic and materialistic systems and the need to reflect on authentic reality which called into question the subjective current in European philosophy. Consequently, there was a renewed interest in the study of ancient and medieval philosophy because of their objective character. This period, dominated by Stalinism, made scholarly activity at KUL difficult, and several professors were forbidden to teach.

It was into this climate that Karol Wojtyła, a scholar from the Theology Department of the Jagiellonian University, came to teach with Stefan Swiezawski, Jerzy Kalinowski and Mieczyslaw Krapiec at KUL. Although from different backgrounds, these academics held certain fundamental ideas in common in their approach to philosophy. Their ideas included: a realistic metaphysics, the centrality of philosophical anthropology, a rational approach to philosophy and to natural law. George Weigel describes the initiative of these philosophers of KUL as linking metaphysics (explaining things as they are with reference to ultimate reality) and anthropology (nature and destiny of the human person) in order to develop ethics (to answer the question, what ought to be done).¹⁸ Swiezawski explains that in his philosophy, Wojtyła attempted to establish a relationship between realistic metaphysics and phenomenological method. In Swiezawski's opinion Wojtyła did not reject "the primary and fundamental role of the realistic philosophy of being in anthropology and ethics, but he did see phenomenology as a useful tool for describing the experiential base, and he tended to view phenomenological language as more communicative than scholastic terminology."¹⁹ Further, Wojtyła did not replace metaphysics with phenomenology, but supplemented metaphysical reflection with phenomenological description. His aim was to gain access to ways of knowing and acting. Jarosław Kupczak notes that in this early period of Wojtyła's work the main areas in which he wrote were: anthropology and ethics, and problems associated with marriage and family.²⁰ John McNerney explains that Wojtyła built a personalistic ethic upon the commandment of love.²¹

¹⁸ Swiezawski, "Introduction," xii-xiii where he notes that Wojtyła's interests encompassed anthropology, metaphysics and ethics; cf. McNerney, *Footbridge*, 10-12. McNerney differs in his list of ideas of what the four Lublin scholars had in common and includes history of philosophy because of its insights relevant to contemporary philosophical investigation, 11, in footnote 52 citing Weigel, *Witness to Hope*, 134.

¹⁹ Swiezawski, "Introduction," xiv.

²⁰ Kupczak, *Destined for Liberty*, 41.

²¹ McNerney, *Footbridge*, 96.

2.2 The Theology and philosophy of Karol Wojtyła

2.2.1 Key published works of Karol Wojtyła

The following tables provide a chronological outline to Wojtyła's work and are a point of reference for the thesis as a whole.

CATEGORY/DISCIPLINE		BOOKS AND ARTICLES
1948	<i>Doctoral and Habilitation theses</i> Theology	<i>Faith According to St. John of the Cross</i> (written in Latin with the original quotes of St. John of the Cross in Spanish). <i>Angelicum</i> , Rome Supervisor: Fr Réginald Garrigou-Lagrange. Examiners: Frs Réginald Garrigou-Lagrange, Paul Philippe and Luigi Ciappi.
1953	Moral Theology and Ethics	<i>Evaluation of the Possibility of Constructing a Christian Ethics on the Assumptions of Max Scheler's System of Philosophy</i> Jagiellonian University, Faculty of Theology, Kraków. Supervisor: Fr Ignacy Różcki. Examiners: Fr Aleksander Usowicz, Stefan Żwieżawski and theologian Fr Władstaw Wicher.
1955-1975	Articles in Moral Theology, Personalism and Marriage and Family	<i>Person and Community</i> Ethics and Moral Theology, 1955-1969. Personalism, 1961-1976. Marriage and Family, 1965-1975.
1959	Letter of recommendations for consideration at Vatican II	<i>Letter to the Antepreparatory Commission for Vatican II</i>
1960	Personalism, marriage and sex	<i>Love and Responsibility</i>
1962-1965	Submissions and participation	<i>Second Vatican Ecumenical Council</i>
1969	Philosophy	<i>The Acting Person</i>
1972	Theology	<i>Sources of Renewal</i>
1976	Theology	<i>Sign of Contradiction</i>
1979-1984	Theological Anthropology Catechesis	<i>Man and Woman He Created Them: A Theology of the Body</i>
1994	Theology	<i>Crossing the Threshold of Hope</i>
1996-2000	Theology Catechesis	<i>Catechesis on the Creed</i> (5 volumes)
1996	Autobiographical	<i>Gift and Mystery</i>

2004	Autobiographical	<i>Rise, Let Us Be on our Way</i>
2005	Autobiographical	<i>Memory and Identity</i>

LETTERS AND ENCYCLICALS		
1979	Theology	<i>Redemptoris hominis</i>
1981	Marriage and Family Theology	<i>Familiaris Consortio</i>
1985	Theology and ethics	<i>Letter to Youth</i>
1988	Theology of Women and of the Family	<i>Mulieris dignitatem</i>
1993	Moral Theology	<i>Veritatis splendor</i>
1994	Theology of the Family	<i>Letter to Families</i>
1995	Moral Theology and Bioethics	<i>Evangelium Vitae</i>

The theological background of Wojtyła includes an in depth understanding of the works of St. Thomas Aquinas, which is indirectly related to his thesis on St. John of the Cross and his study of the different branches of Thomism while he was at the Angelicum.²² Consequently, as a Thomist, Gerald A. McCool notes that Wojtyła was also familiar with the work of Aristotle who features largely in the work of Aquinas, where theology and philosophy are interwoven and not considered as separate disciplines.²³

His writings prior to becoming Pope include: *Faith According to St. John of the Cross*, *Love and Responsibility*, *Man and Woman He Created Them: A Theology of the Body*, *Sources of Renewal*, and *Sign of Contradiction* as well as articles that are contained in *Person and Community*.²⁴ In *Love and Responsibility*, on married life and love, Wojtyła developed his personalistic norm.²⁵ The personalistic norm translates the commandment of love into the language of philosophical ethics.²⁶ According to Dulles, the theological synthesis of his anthropology contains elements of Christology, Trinitarian personalism, Mariology, and ecclesiology.²⁷

²² Schmitz, *At the Center of the Human Drama*, 34-35.

²³ McCool, "The Theology of John Paul II," 31.

²⁴ John Paul II, *Theology of the Body*. This work, although completed before Wojtyła became pope is dated 1979-1984. The Wednesday audiences had the goal of accompanying the preparation for the synod of Bishops by reflecting on the roots from which the topic stems in John Paul II, TOB 1:5, 133; John Paul II, *Sign of Contradiction* (New York: Seabury, 1979).

²⁵ Karol Wojtyła, *Love and Responsibility*, trans. H.T. Willetts (San Francisco: Ignatius Press, 1981), 40-44. "A person is an entity of a sort to which the only proper and adequate way to relate is love," 41.

²⁶ Wojtyła, *Love and Responsibility*, 40-44, 121-126, 245-247; cf. André Ong, *John Paul II's Philosophy of the Acting Person: A Personalistic Approach to life* (Lewiston: The Edwin Mellin Press, 2008), 189-190; cf. John Paul II, *Crossing the Threshold of Hope*, 200-203, 201. John Paul II explains that contained in GS 24 can be found the personalistic interpretation of the commandment of love. The person is of value simply because he or she is a person. See 2.3.4, 6.1.3.

²⁷ Dulles, "John Paul II Theologian," 719-721.

After becoming Pope, Wojtyła's theology is located in *The Catechesis on the Creed* (5 volumes, 1985-1997) and other works such as *Veritatis splendor* and *Evangelium Vitae*. His theological anthropology contained in *Theology of the Body* was presented as catechesis between 1979-1984, even though it was completed before he became Pope.²⁸ Wojtyła explains in his Wednesday *Catechesis on the Creed*, that men and women are not simply called to the communion of persons (*communio personarum*) proper to marriage from which the family stems, but are also called to a covenant with God. Each person is created in the image of God capable of knowledge and freedom. The theology of creation contained in Genesis 1-3 concerns the first covenant of God with humanity which remains unchanged throughout salvation history until the establishment of the eternal covenant God made with humanity in Christ.²⁹ His moral theology is of particular importance to this investigation because of his project of not simply understanding the human person as an individual entity but as an ethical being. Also in Wojtyła's work is the relationship between persons which is one of participation (acting-together-with-others) leading to integral human fulfillment of the person and the community that can develop into a communion of persons.

The following discussion will include a consideration of these key aspects of Karol Wojtyła's thought:

- His philosophical approach and
- His methodology in reading Scripture.

An exploration of his philosophical approach and methodology are necessary to understand the foundations of his philosophical and theological anthropology. It is important to understand the way in which he reads Scripture, because the concept of the covenant between the generations has a biblical foundation in covenantal relationships between God, the individual and the community.

2.2.2 *Particular Features of Karol Wojtyła's Philosophical Approach*

Karol Wojtyła's philosophy, according to Kenneth Schmitz and Avery Dulles, is situated within a personalism that flourished under the French Catholic influence of Maurice Blondel, Emmanuel Mounier, Jacques Maritain and Gabriel Marcel. It also bore the influence of the personalism of Paul Ricoeur, Martin Buber and Immanuel Lévinas, writers from Protestant

²⁸ Waldstein, "Introduction," 7-11. Karol Wojtyła began writing this work 8 December 1975 and had completed the manuscript prior to becoming Pope. (Personal Communication Professor Michael Waldstein, 22 July 2009).

²⁹ John Paul II, *Catechesis on the Creed, vol. 1, God, Father and Creator* (Boston: Pauline Books, 1996), 235; 4.1.3.

and Jewish traditions.³⁰ At KUL, Wojtyła was one of the leaders in a movement known as Lublin Thomism.³¹ According to McCool, he offered a Christian philosophical alternative to the materialist collectivism of Marxism.³² Wojtyła's personalism emphasises the relationality of human beings, and one's rational life as a moral agent aware of one's self with an emphasis on lived experiences which is in opposition to utilitarianism and Marxism.³³ Wojtyła notes that after the war, when Marxism was prevalent, young people mostly asked questions "about how to live, how to face and resolve problems of love and marriage, not to mention problems related to work."³⁴ For example, *Love and Responsibility* resulted from meetings and discussions with young people in Poland in the post-war period.³⁵

In philosophy, Wojtyła develops what he terms a Thomistic or Christian Personalism.³⁶ The influence of Aquinas on his personalism has been explored by Michael Waldstein, who is responsible for the re-translation of *Man and Woman He Created Them: a Theology of the Body* into English from the Italian. Wojtyła is faithful to the teachings of Aquinas and Waldstein is not aware of any disagreement between the writings of Karol Wojtyła and Thomas Aquinas.³⁷ He proposes that the personalism of Wojtyła is rooted in the theology of St. John of the Cross, rather than the phenomenology of Max Scheler. From his analysis of the phenomenology of Scheler, Wojtyła came to the conclusion that the phenomenological principles of Scheler could not be used to construct a Christian ethics.³⁸

Phenomenology begins with the work of Edmund Husserl who wrote in opposition to German idealism. The development of phenomenology from Husserl presents a problem because, "Real being disappears and we are locked into consciousness."³⁹ The exclusion of 'real being' is, according to Waldstein, the reason why Wojtyła criticises the phenomenology of Scheler.⁴⁰ Wojtyła wrote that: "Phenomenology can indirectly assist us in overcoming certain errors in views of the will that arise from an improper relation to the empirical facts, but it cannot serve

³⁰ Schmitz, *At the Center of the Human Drama*, 35-36; Dulles, "The Splendor of Faith," 22; cf. John Paul II, *Crossing the Threshold of Hope*, 35-36.

³¹ Dulles, *The Splendor of Faith*, 4-5.

³² McCool, "The Theology of John Paul II," 29; cf. Charles E. Curran, *The Moral Theology of Pope John Paul II* (New York: T & T Clark, 2005), 98-99.

³³ Waldstein, "Personalist Phenomenology," 6; Wojtyła, "The Person: Subject and Community," in *Person and Community*: 219-262, 220.

³⁴ John Paul II, *Crossing the Threshold of Hope*, 200.

³⁵ John Paul II, *Crossing the Threshold of Hope*, original emphasis, 200.

³⁶ Waldstein prefers the term Trinitarian Personalism for the philosophy of John Paul II. However, in Wojtyła's own work the terms Christian personalism and Thomistic personalism are used.

³⁷ Waldstein, "Personalist Phenomenology," 1, 4.

³⁸ Waldstein, "Personalist Phenomenology," 5 citing Karol Wojtyła, "Valutazioni Sulla Possibilita Di Costruire L'Etica Cristiana Sulle Basi del Sistema di Max Scheler," 97; cf. Dulles, *The Splendor of Faith*, 4; 2.3.3.

³⁹ Waldstein, "Personalist Phenomenology and St. Thomas in Pope John Paul II," 5.

as a tool for the sort of interpretation of the ethical experience upon which ethics as a normative science is based.”⁴¹ Phenomenology is “an account of what is itself present or given in our conscious awareness or experience.”⁴²

Kupczak notes that Scheler’s phenomenological method forced his anthropology to be centred in emotion. Therefore, the person is reduced to a unity of feelings and experiences. Wojtyła points out the Scheler’s system does not explain the universal human experience of being the cause of one’s own actions, and therefore he is not able to present the human person as the source of ethical values.⁴³ According to Schmitz, Scheler failed to make room for the efficacy of the will.⁴⁴ Wojtyła explains this in his article “The Problem of the Will in the Analysis of the Ethical Act,” where he points out that Scheler maintained that ethical value is manifest in the person and secondarily in the person’s acts. Scheler’s ethics is incomplete because he failed to consider the efficacy of the person. Whereas, Wojtyła maintains that: “The person, then, is not just the uniquely proper phenomenological subject of ethical values but is their ontic subject as well....The human being is a person, a being that is conscious of itself. When the human being acts as such a person then each of his or her conscious acts is an ethical experience.”⁴⁵ McNerney notes that Wojtyła avoided reductionism in his understanding of the human person as opposed to a Cartesian, Kantian, Schelerian, phenomenalist or empiricist perspective.⁴⁶ Kupczak notes that Wojtyła is not alone in the phenomenological tradition in synthesising the ethics of value and the ethics of duty. Paul Ricoeur explained that these two problems are important in contemporary ethics. Like Wojtyła, Josef Pieper held the notion that moral duty can be integrated into realistic moral philosophy. In the *Acting Person*, Wojtyła explains that duty can serve as a bridge between human causal efficacy and human responsibility.⁴⁷

Kupczak explains that the book *Love and Responsibility* is the first anthropological application of the methodology Wojtyła developed in his habilitation thesis and the *Lublin Lectures*. Wojtyła begins by taking hold of the elements of the problem and the important relationships between them. The second step he takes is to illuminate the essence of the

⁴⁰ Waldstein, “Personalist Phenomenology,” 5. Two noted phenomenologists who diverge from Husserl because they include real being are Dietrich von Hildebrand and Edith Stein.

⁴¹ Wojtyła, “The Problem of the Will in the Analysis of the Ethical Act,” in *Person and Community*: 3-22, 20-21.

⁴² Waldstein, “Personalist Phenomenology,” 5.

⁴³ Kupczak, *Destined for Liberty*, 13, 29; cf. Schmitz, *At the Center of the Human Drama*, 45.

⁴⁴ Schmitz, *At the Center of the Human Drama*, 44-45.

⁴⁵ Karol Wojtyła, “The Problem of the Will,” 18-19.

⁴⁶ McNerney, *Footbridge*, 13. See especially footnote 59 for a comparison with Jacques Maritain and empiricism; cf. Kupczak, *Destined for Liberty*, 70.

⁴⁷ Kupczak, *Destined for Liberty*, 129-130; cf. Karol Wojtyła, *The Acting Person*, trans. Andrzej Potocki (London: D. Reidel Publishing Company, 1969), 156-157, 160-161, 164.

phenomenon by viewing it in the context of the human person and interpersonal relationships.⁴⁸ The fundamental principles of Wojtyła's method were developed through his study of Aquinas and Scheler. This methodology was tested in the *Lublin Lectures*, and applied in his study of human love contained in *Love and Responsibility*. However, it is in the *Acting Person* that his philosophical method is founded in the experience of the human person from external action and interior life.⁴⁹ His method is a rejection of the phenomenalist and empiricist concept of experience which Wojtyła criticised in his habilitation thesis and the *Lublin Lectures*.⁵⁰ The empiricist view of human experience provides the subject only with data—phenomena ordered and interpreted by the intellect. Wojtyła noted that the contemporary crisis in philosophy is due to the empiricist concept of experience. Consequently, morality is only analysed in the person's physical life or as a part of human social life. Ethical positivism describes the ethical beliefs of the person and of societies, but cannot reflect upon the fundamental questions: "What is morally right and morally wrong and why?"⁵¹ Wojtyła, in "The Problem of Ethical Experience," explains that:

The reality of morality manifests itself to us through our feelings. By means of feeling, we become witnesses in a special way to both the moral value of our acts, witnesses to good and evil, and to the strict connection of this good and evil with ourselves as persons, with our own human essence, with our humanity.⁵²

In the *Acting Person* Wojtyła points out that Scheler and other 'emotivists' maintain that feelings are the only source of the person's cognitive relationship to values. Apart from emotions, there is no way of being able to know values. Wojtyła points out that the experience of values based upon emotions is insufficient. Truth about the good is a necessary condition of the experience of values.⁵³ Wojtyła uses the conversation of Jesus with the rich young man (Mt 19: 16-22) to explain the reason for action and the good contained in human action. Wojtyła emphasises that in Christian ethics the human person is the subject of moral values and the cause of his or her actions. In contrast, Scheler simply describes the person's experience of values contained in the intentional feeling.⁵⁴

The difference between Scheler's ethics and that of Wojtyła stems from the way in which they perceive love. For Wojtyła, love is a command: "love one another as I have loved you"

⁴⁸ Kupczak, *Destined for Liberty*, 63.

⁴⁹ Kupczak, *Destined for Liberty*, 67; cf. Wojtyła, *The Acting Person*, 3.

⁵⁰ Ong, *John Paul II's Philosophy*, citing the *Lublin Lectures*, 2.

⁵¹ Kupczak, *Destined for Liberty*, 69; cf. Wojtyła, "The Problem of Experience in Ethics," in *Person and Community*: 107-127, 109-110.

⁵² Wojtyła, "The Problem of Experience in Ethics," 124; cf. *The Acting Person*, 11-12 and the will, 139.

⁵³ Wojtyła, *The Acting Person*, 233.

⁵⁴ Kupczak, *Destined for Liberty*, 18-19.

(Jn 13:34), but for Scheler, love is a spontaneous act that is internal and emotional and cannot be imposed from outside the person.⁵⁵ However, Wojtyła writes that love is a choice entailing a personal gift of self from person to person. Instead, Scheler explained that love is only an ethical experience when directed towards others or the personal subject, and has no relationship to acts of willing. Kupczak notes that “Since, in Christian ethics, love leads to the realization of the values expressed in the commandments, love also discloses the causal efficacy of the human person through acts of willing.”⁵⁶ Wojtyła also puts forth a different view from that of Kant, who reduced love to an expression of the law and an obligation. An adequate explanation for love, according to Wojtyła, needs to describe the connection between obligation and value. “In love, these two elements of ethical experience do not eliminate but supplement each other. A deep experience of a value transforms an obligation into a firm and efficient act. On the other hand, a firm and efficient experience of obligation helps to create a profound realization of values in the human experience.”⁵⁷ In his earlier work, Wojtyła explored the experience of duty in Kant and that of values in Scheler. He concludes that in ethics, the abandonment by Kant and Scheler of the concept of the ethical act led in their respective philosophical positions to a distortion of ethical experience.⁵⁸ Wojtyła came to the conclusion that values do not exhaust the content of the ethical life and ethical experience entails duty.⁵⁹ In the *Acting Person*, Wojtyła discusses the notion that the fulfilling of obligation can lead to transcendence and self-fulfillment. Through obligation (duty) the person is open to values leading to transcendence in performing truly human actions.⁶⁰

2.2.3 *The Methodology of Karol Wojtyła in reading Scripture*

Karol Wojtyła’s anthropology and philosophy are profoundly informed by Scripture. His use of Scripture begins as early as his habilitation thesis, and continued especially in his letters, encyclicals and catecheses. In order to understand the development of his ideas, it is necessary to be clear about the method he applied and how Scripture is employed in the development of

⁵⁵ Kupczak, *Destined for Liberty*, 20; Wojtyła, *The Acting Person*, 232-233.

⁵⁶ Kupczak, *Destined for Liberty*, 21.

⁵⁷ Wojtyła, *Ocena*, 97 cited in Kupczak, *Destined for Liberty*, 21 and see footnote 38 for another example of the relationship between duty (obligation) and value in the *Lublin Lectures*; cf. Wojtyła, *The Acting Person*, 166-169.

⁵⁸ Karol Wojtyła, “The Problem of the Separation of Experience from the Act in Ethics in the Philosophy of Immanuel Kant and Max Scheler,” in *Person and Community*: 23-44, 40; Schmitz, *At the Center of the Human Drama*, 42-57.

⁵⁹ Wojtyła, “The Problem of the Separation of Experience from the Act,” 41; Kupczak, *Destined for Liberty*, 32-34; Schmitz, *At the Center of the Human Drama*, 43-50.

⁶⁰ Wojtyła, *The Acting Person*, 168-169; cf. Ong, *John Paul II’s Philosophy*, 114-117; Schmitz, *At the Center of the Human Drama*, 51-52.

his understanding of the human person and the relationship between the person and community with God. In the Conciliar documents *Optatam totius* and *Dei verbum* the need to return in moral theology to theological themes found in Scripture, and patristic and medieval authors is strongly affirmed. This methodology draws upon Scripture and Tradition to meet the moral and ethical challenges facing the Church and wider community.⁶¹

Until the Second Vatican Council, the manualist tradition had served its purpose because of the practical need of clergy to answer questions which may be encountered in confession. *Veritatis splendor* articulates a change in moral theology. Since the Second Vatican Council there has been a shift away from legalism to the restoration of the primacy of the biblical concepts of love and discipleship.⁶² William B. Smith explains the sources of theology are Scripture, Tradition and the documents of the Church. However, as a discipline, moral theology since about the seventeenth century was treated separately. Over time, Catholic moral teaching had less to do with principles contained in Scripture, and became allied instead to juridical casuistry. Consequently, morality became connected to obligation (duty), especially external obligation. The Gospel as a key source of virtue and Thomistic virtue ethics were no longer a central part of moral theology and had lost their relevance.⁶³

Smith notes that Wojtyła contributed to correcting this problem, explaining that “In all of his major moral teachings, he always begins not with a canon or a philosopher, but with a reflection on biblically revealed principles.”⁶⁴ His method, according to Smith, begins with a reflection on a revealed principle contained in Scripture.⁶⁵ This method is evident in his

⁶¹ Vatican II Council, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, (hereafter DV), 18 November 1965, in Austin Flannery, OP, ed., *Vatican Council II: The Conciliar and Post-Conciliar Documents* (New York: Costello Publishing Company, 1996):750-765, DV 10; *Optatam totius*, Decree on the Training of Priests, (hereafter OT), 28 October 1965, in Austin Flannery, OP, ed., *Vatican Council II: The Conciliar and Post-Conciliar Documents*, New York: Costello Publishing Company, 1996): 564-590, OT 16; John Paul II, Encyclical Letter, *Veritatis splendor*, the Splendor of Truth, (hereafter VS), 6 August 1993, translation in J. Michael Miller, *The Encyclicals of John Paul II*: 583-661, VS 5; cf. Weigel, *Witness to Hope*, 694; 5.1.3.

⁶² J.A. DiNoia, OP, “*Veritatis splendor*: Moral Life as Transfigured Life,” in J.A. DiNoia OP and Romanus Cessario, OP, eds., *Veritatis Splendor and the Renewal of Moral Theology* (Huntington IND: Our Sunday Visitor, 1999): 1-10, 4; cf. DV 7; LG 36; Vatican II Council, *Pastoral Constitution in the Modern World, Gaudium et spes*, (hereafter GS), (Boston, MA: St Pauls Books and Media, 1965), GS 4, 23, 33, 36, 43, 55.

⁶³ William B. Smith, “John Paul II’s Seminal Contributions to Moral Theology,” in Geoffrey Gneuhs ed., *The Legacy of Pope John Paul II* (New York: The Crossroad Publishing Company, 2000): 38-51, 42.

⁶⁴ Smith, “John Paul II’s Seminal Contributions to Moral Theology,” 42.

⁶⁵ Smith, “John Paul II’s Seminal Contributions to Moral Theology,” 41-44; Some of Karol Wojtyła’s most important uses of Scripture in this way are: Wojtyła, “*Valutazioni Sulla Possibilita Di Costruire L’Etica Cristiana Sulle Basi del Sistema di Max Scheler*,” the question what must I do to have eternal life? Mt 19: 16-18, 305; to be a follower of Christ [*in sequela Christi*], Mt 8:18-22, 305; Sermon on the Mount, Mt 5-7, Mt 19:21, 393; the commandment of love, Mt 22:35-40, 397-398; to be perfect as our heavenly father is perfect, Mt 5:43-48, 344; *Theology of the Body*, marriage from the beginning, Mt 19: 3-8; Gen 2:24; Eph 5: 22-33; *The Acting Person*, the commandment of love, Mt 22:35-40; John Paul II, Apostolic Letter *Dilecti Amici* to the Youth of the World on the occasion of the International Year of Youth, 31 May 1985, *The Pope Speaks*, vol. 30, no. 3, (1985): 193-225, (hereafter *Dilecti Amici*) what must I do to inherit eternal life? Mt 19:16; the commandment of love Mt

habilitation thesis where he discusses the commandment of love, in his philosophy in *The Acting Person*, and also in *Theology of the Body*, *Dilecti amici* and encyclicals such as *Veritatis splendor* and *Evangelium vitae*.⁶⁶ According to J.A. DiNoia, Wojtyła seeks in *Veritatis splendor* to recover and reaffirm a more complete biblical, patristic, and authentic Thomistic vision of the whole of Christian life and to locate the moral good within this perspective of the call to communion.⁶⁷ Wojtyła's method begins with Scripture, Tradition and Church documents in order to meet the challenges and moral dilemmas of the present. Smith notes that in *Veritatis splendor* Wojtyła emphasises the importance of the relationship between morality and revelation: it is not possible to separate the life of faith and the moral life.⁶⁸ Wojtyła's methodology also includes a Christological emphasis demonstrated in his first encyclical *Redemptor hominis* which is devoted to Christian anthropology, and includes a recurring reference to *Gaudium et spes* 22.⁶⁹ Together with a Christological orientation are two significant concepts contained *Gaudium et spes* 24: the likeness between the unity of the Trinity and the unity of human beings in truth and charity [*caritas/love*], and that a person finds fulfilment through a sincere gift of self.⁷⁰

There are theologians, such as Charles E. Curran, who criticise the methodology Wojtyła applied to Scripture, especially in regard to moral theology.⁷¹ Curran views Wojtyła's method as contemplative and homiletic and lacking in reference to contemporary scripture scholars and scholarship. Also questioned is the use of Scripture in relation to issues in moral theology today, which are not found within the time and culture in which the texts of the Bible were written. Curran is concerned with how Wojtyła employs Scripture in *Veritatis splendor*. In particular, Curran finds a distortion of Scripture because of an emphasis on the Ten Commandments and the concept of intrinsic evil in moral theology.⁷² He is of the opinion that

22:37-40; Mk 12:29-31; Lk 10:27, 6; to be a follower of Christ, Mt 19:17-22, 8; the Sermon on the Mount Mt 5-7, 6; *Veritatis splendor*, what must I do to have eternal life? Mt 19:16, 6, 9; if you wish to be perfect, Mt 19:21, 16; to be a follower of Christ (discipleship), Mt 19, VS 16-21, especially, 6, 12, 16, 17; Sermon on the Mount, Mt 5-7, VS 12, 15; commandment of love, VS 4, 12, 13, 14, 16, 17.

⁶⁶ Wojtyła, "*Valutazioni Sulla Possibilita Di Costruire L'Etica Cristiana Sulle Basi del Sistema di Max Scheler*," 397-406; cf. Mt 22:34-40; John Paul II, VS 12-27. Also see his philosophy in *The Acting Person* where in Chapter 10.7, "The Commandment of Love," Wojtyła again explains the ethical value of love, based upon Scripture, 295-300.

⁶⁷ DiNoia, OP, "*Veritatis splendor: Moral Life as Transfigured Life*," 4-5; Livio Melina, *The Epiphany of Love: Toward a Theological Understanding of Christian Action* (Grand Rapids Michigan: William B. Eerdmans Publishing Company, 2010), 28-29; cf. John Paul II, VS 16, 26, 51.

⁶⁸ Smith, "John Paul II's Seminal Contributions to Moral Theology," 42-43; cf. John Paul II, VS 4, 24-31.

⁶⁹ Smith, "John Paul II's Seminal Contributions to Moral Theology," 44-45; cf. GS 22; McNeerney, *Footbridge*, 86; 3.2.11.

⁷⁰ GS 24; cf. John Paul II, *Crossing the Threshold of Hope*, 201-202.

⁷¹ Curran, *The Moral Theology of John Paul II*, 45-56; cf. John Paul II, VS 5.

⁷² Curran, *The Moral Theology of John Paul II*, 50-53. Curran also discusses Wojtyła's interpretation of Eph 5:21-32 of the mutual subjection of husband and wife. He does not agree with Wojtyła's interpretation since the text in question refers to wives being subject to their husbands, 54-56; There are Scripture scholars who explain

Wojtyła tries to locate basic moral realities of conversion, covenant, discipleship, the twofold commandment, and the imitation of Christ within his approach to Scripture. According to Curran, Wojtyła brings his own perspective and horizon to Scripture which at times distorts the meaning contained in the text.⁷³

An investigation was conducted by Terence Prendergast into Wojtyła's methodology, use and interpretation of Scripture.⁷⁴ He explains that there were some who criticised Wojtyła's methodology because he did not make use of scripture in the same way as contemporary scripture scholarship and possibly as a consequence, his hermeneutics was deficient.⁷⁵ The overall approach in scripture scholarship tends to separate and distinguish between biblical authors and various redactions of the text. Prendergast notes that although Wojtyła does not allude to scholarly positions on particular texts of scripture he does make use of scholarly findings to support his teaching.⁷⁶ Significantly, Wojtyła's approach is to view the whole rather than draw out distinctive differences between Scriptural authors. This may be as a result of a pastoral attempt to sustain a unified vision of God who speaks through the witness of the many authors of scripture. Prendergast explains that debate in theological research is the work of scripture scholars and theologians. However, the purpose of Wojtyła's writings is pastoral and concerned with teaching and therefore, the fruit of scripture scholarship has a place in his work rather than the debate between scripture scholars. In his introduction to John Paul II's encyclicals, J. Michael Miller has relied on the analysis of Prendergast explaining that Wojtyła begins with the meaning of the text as it is in its present form. There is no discussion on how the text came to be written or the particular theology of certain authors or stages in the development of the tradition. Only occasionally are the results of exegetical research included in order to highlight a particular interpretation. For the most part Wojtyła avoids the use of scholarly explanations in his writings.⁷⁷ Wojtyła's focus in using scripture

this mutual subjection such as Charles H. Talbert, *Ephesians and Colossians*, (Grand Rapids, Michigan: Baker Academic, 2007), 153. cf. John Paul II, VS 25, 79; cf. Rom 3:8.

⁷³ Curran, *The Moral Theology of John Paul II*, 56.

⁷⁴ Terence Prendergast, SJ, "A Vision of Wholeness": A Reflection on the use of Scripture in the Cross-Section of Papal Writings," in John M. McDermott, SJ, ed., *The Thought of Pope John Paul II* (Roma: Editrice Pontificia Università Gregoriana, 1993): 69-91, 83.

⁷⁵ Prendergast, "A Vision of Wholeness," 71.

⁷⁶ Prendergast, "A Vision of Wholeness," 79; cf. John Paul II, *Dives in misericordia*, on the Mercy of God (hereafter DM), 30 November 1980 (Homebush, NSW: St Pauls Publications, 1980), DM 4 footnote 52 which contains a lengthy explanation of the development of the term *hesed* but does not give a source for this information.

⁷⁷ J. Michael Miller, "Introduction to the Papal Encyclicals," in J. Michael Miller, ed., *The Encyclicals of John Paul II* (Huntington, Indiana: Our Sunday Visitor Publishing Division, 2001), 29; cf. John Paul II, Encyclical Letter *Redemptoris Mater*, On the Blessed Virgin Mary in the Life of the Pilgrim Church (hereafter RM), 25 March 1987, (Homebush, NSW: St Pauls, 1987), RM 1 note 2; cf. DM 4 note 52.

within his writing is the unity of Scripture in the life of the Church and in facing the challenges of the present.⁷⁸

An understanding of Wojtyła's exegetical method is contained in his address to the *Pontifical Biblical Commission* (1993), together with information in the *Introduction* written by Michael Waldstein to *Theology of the Body*.⁷⁹ What can be ascertained from these sources is that the methodology employed in his interpretation of Scripture, includes his use of patristic authors and Thomas Aquinas. Drawing upon the earlier documents of Leo XIII, *Providentissimus Deus* and Pius XII, *Divino Afflante Spiritu*, Wojtyła in his *Address to the Pontifical Biblical Commission* in 1993 explained the importance of exegetical methods in interpreting Scripture in strengthening faith and its place within the life of the Church. He noted that there exists in the interpretation of Scripture a harmony "between the human and the divine, between scientific research and respect for faith, between the literal sense and the spiritual sense [of Scripture]."⁸⁰

Wojtyła insists that exegesis should not be limited to the human aspects of the text. The historical-critical method seeks to discover the sense the words of a given text that were intended in a given time, place and cultural setting. However, what needs to be understood is that a meaning not explicitly intended by the author/s can transcend what was written. Other writers display a similar perspective, for example, Paul Ricoeur points out that a text can have various meanings that include the spiritual meaning. Interpretation needs to overcome the differences associated with the time and culture in which the text was written in order to bring to light its meaning in the present.⁸¹ Also, Joseph Ratzinger has explained that the various meanings contained in the one scripture passage are not meanings that can be arrayed side by side but are "dimensions of the one word that reaches beyond the moment."⁸²

⁷⁸ Prendergast, "A Vision of Wholeness," 83, 90-91.

⁷⁹ John Paul II, "Address to the Pontifical Biblical Commission," 23 April 1993, on the 100th anniversary of Leo XIII's encyclical *Providentissimus Deus* and the 50th anniversary of Pius XII's encyclical *Divino Afflante Spiritu*, for the presentation of the document of the Pontifical Biblical Commission, (hereafter PBC), *The Interpretation of the Bible in the Church*, 23 April 1993, on CD ROM Harmony Media Inc. 1994; Waldstein, "Introduction," 18-23.

⁸⁰ John Paul II, "Address to the Pontifical Biblical Commission," 5; Leo XIII, *Providentissimus Deus* (1893) and Pius XII, *Divino Afflante Spiritu* (1943) cited in John Paul II, "Address to the Pontifical Biblical Commission," 3-7.

⁸¹ Paul Ricoeur, *The Conflict of Interpretations, essays in hermeneutics*, trans. Kathleen McLaughlin, Don Ihde, ed., (USA: Northwestern University Press, 1974), 4.

⁸² Joseph Ratzinger, *Jesus of Nazareth* (London: Bloomsbury Publishing, 2007), xx.

For Wojtyła, the mystery of the Incarnation is pivotal for interpreting Scripture and the development of his theology and philosophy of the human person.⁸³ He explains that the task of exegesis is to assist Christians to “more clearly perceive the word of God in these texts so that they can better accept them in order to live in full communion with God.”⁸⁴ In order to achieve this goal, the exegete needs to perceive the divine word in the text. Wojtyła maintains that the intellectual research of the exegete can only be sustained by “a vigorous spiritual life.”⁸⁵ He goes on to explain that: “Without this support, exegetical research remains incomplete; it loses sight of its main purpose and is confined to secondary tasks....Scientific study of the merely human aspects of the texts can make the exegete forget that the word of God invites each person to come out of himself to live in faith and love.”⁸⁶ One must be guided by the Holy Spirit who enables the ability to “understand the language of God who ‘is love’ (1 Jn 4:8, 16). While engaged in the very work of interpretation, one must remain in the presence of God as much as possible.”⁸⁷ The challenge for the exegete is to determine the spiritual sense of the text, which Wojtyła points out, is an integral part of exegetical science.⁸⁸ *The Pontifical Biblical Commission* notes that the spiritual sense is connected to the literal interpretation of the text, and there is a continuity and conformity that leads to a higher reality.⁸⁹ The literal sense is understood through analysis of the text in its literary and historical context and involves the use of literary genres.⁹⁰

According to Michael Waldstein, Karol Wojtyła was drawn to the question, “What is the truth of things?”⁹¹ Wojtyła’s perspective, when reading Scripture, is that of a philosopher and systematic theologian. Waldstein notes that Wojtyła insists on an adequate hermeneutics that must be from the beginning theological. An example, used by Waldstein, of how Wojtyła has drawn out the ‘truth of things’ is in the interpretation of the second creation narrative in Gen 2:4b-3:24 (TOB 9:3), which reveals that man and woman image God as a communion of

⁸³ John Paul II, “Address to the Pontifical Biblical Commission,” 6; cf. Encyclical Letter *The Redeemer of Man, Redemptor Hominis* (hereafter RH), 4 March 1979 in J. Michael Miller, *The Encyclicals of John Paul II*: 47-89, RH 1.

⁸⁴ John Paul II, “Address to the Pontifical Biblical Commission,” 9.

⁸⁵ John Paul II, “Address to the Pontifical Biblical Commission,” 9; cf. Aquinas, *Summa Theologiae* (hereafter ST) literally translated by the Fathers of the English Dominican Province (London: Burns, Oates & Washbourne Ltd, 1920 on CD ROM Harmony Media Inc. 1994), ST Ia, q. 1.

⁸⁶ John Paul II, “Address to the Pontifical Biblical Commission,” 9.

⁸⁷ John Paul II, “Address to the Pontifical Biblical Commission,” 9.

⁸⁸ John Paul II, “Address to the Pontifical Biblical Commission,” 5; cf. PBC, *The Interpretation of the Bible*, Introduction, B.2; Albert Cardinal Vanhoye, “The Reception in the Church of the Dogmatic Constitution “*Dei Verbum*,” ” in José Granados, Carlos Granados and Luis Sánchez-Navarro, eds., *Opening Up the Scriptures* (Grand Rapids, Michigan: William B. Eerdmans, 2003):104-125, 121-125; cf. DV 23-25; cf. PBC, *The Interpretation of the Bible*, II.9, IIIB.3, IV.2.

⁸⁹ PBC, *The Interpretation of the Bible*, B.2; cf. John Paul II, “Address to the Pontifical Biblical Commission,” 5.

⁹⁰ PBC, *The Interpretation of the Bible*, B.1.

⁹¹ Waldstein, “Introduction,” 20.

persons.⁹² “John Paul II pays due attention to not only the human meaning (both in its original historical context ‘as something said’ and as revealing the truth of things) but also to the divine meaning. The divine meaning constitutes the other side of the analogy between the Incarnation and Scripture. It is the meaning intended by God in the larger whole of his revelation.”⁹³ Waldstein explains that in *Theology of the Body* there are examples of reading the divine meaning of Scripture.⁹⁴ For example, in his exegesis on Ephesians 5: 22-33, Wojtyła explains that the text in a wider context reveals God’s salvific plan from the beginning. In Ephesians 5:32, *Mystērion* signifies the mystery “first hidden in God’s mind and later revealed in man’s history. Given its importance, the mystery is in some sense the central theme of the whole of revelation, its central reality. It was what God as Creator and Father wishes above all to transmit to mankind in his Word.”⁹⁵

Therefore, the exegete must not limit investigation to the human aspect of biblical texts.⁹⁶ Wojtyła’s methodology parallels that of Aquinas, and his interpretation of and use of Scripture in his work is from the perspective of Aquinas and the Fathers of the Church. The way Wojtyła read Scripture and the patristic authors was the way in which Aquinas read Scripture and the Fathers of the Church before him. To understand Wojtyła one needs to understand how Aquinas approached exegesis and also the way in which the Fathers of the Church reflected on Scripture.

2.2.4 *Wojtyła and the Exegesis of the Fathers of the Church*

Wojtyła included references from the Fathers of the Church in his writings as Pope. This was due to the interest in patristic authors promoted by the *Nouvelle Théologie* and their reflection on Scripture taken up during the Second Vatican Council.⁹⁷ Christopher A. Hall explains that for patristic authors the literal meaning was only one of the layers of meanings contained in any given text. For the Fathers of the Church, the Bible is Christological and read holistically from Genesis to Revelation.⁹⁸ Hall explains that, “For the Fathers, the Scripture was to be studied, pondered and exegeted within the context of worship, reverence and holiness. The fathers considered the Bible a holy book that opened itself to those who themselves were

⁹² Waldstein, “Introduction,” 19-23; John Paul II, TOB 9:3, 163-164.

⁹³ Waldstein, “Introduction,” 21; cf. John Paul II, Address to the Pontifical Biblical Commission,” n. 9.

⁹⁴ Waldstein, “Introduction,” 22 citing John Paul II, TOB 93:2, 488.

⁹⁵ John Paul II, TOB 93:2, 488.

⁹⁶ Waldstein, “Introduction,” 21.

⁹⁷ DV 10, 12, 24.

⁹⁸ Christopher A. Hall, *Reading Scripture with the Church Fathers* (Downers Grove: InterVarsity Press, 1998), 133, 191-192.

progressing in holiness through the grace and power of the Spirit.”⁹⁹ Wojtyła drew, in his encyclicals and letters, on the vast reservoir of the writings of the Fathers of the East and West. There is a certain similarity between the exegesis of patristic authors and that of Wojtyła because of the centrality of Christ. Interpretation of Scripture centres on Christ’s life, death and resurrection and the Church – the body of Christ continuing the mission of Christ throughout history. Also, Wojtyła, like the Fathers, promotes the reading of Scripture in the context of prayer, worship and spiritual formation.¹⁰⁰ The hermeneutics of patristic authors is Christ-centred, and becomes a spiritual, communal, and interpretive art.

2.2.5 *Wojtyła and the Exegesis of St Thomas Aquinas*

Aquinas did not separate philosophy and theology in his writings nor is there a dichotomy between faith stemming from revelation and reason founded on philosophy. His use of Scripture also draws heavily upon patristic authors, especially Augustine, and the apostle St. Paul. There was an interest in preserving continuity from the Fathers to the early Scholastics due to the fact that theologians in the Middle Ages believed that the heritage they had received was to be safeguarded and transmitted.¹⁰¹ For Aquinas the Bible was central to understanding theology. Scripture, according to Aquinas, cannot be read without faith because faith rests upon revelation contained in Scripture.¹⁰² At the time of Aquinas the Scholastics exclusively used the Latin Vulgate of St. Jerome.¹⁰³

Aquinas read Scripture in the literal sense of letting the text speak for itself.¹⁰⁴ He was aware that there were a number of layers of meaning contained in one passage of Scripture. In his *Catena Aurea* and commentaries on Scripture, Aquinas gathered what the Fathers wrote and placed these texts together, because he understood that the literal sense allowed for

⁹⁹ Hall, *Reading Scripture*, 41.

¹⁰⁰ Hall, *Reading Scripture*, 193-195; John Paul II, “Address to the Pontifical Biblical Commission,” 6-11.

¹⁰¹ Gilles Emery, OP, “Biblical Exegesis and the Doctrine of the Trinity in St. Thomas Aquinas’s *Commentary on the Gospel of John*,” in Michael Dauphinais and Matthew Levering, eds., *Reading John with St. Thomas Aquinas, Theological Exegesis and Speculative Theology* (Washington, D.C.: Catholic University of America Press, 2005): 23-61, 30.

¹⁰² Aquinas, *ST Ia q. 1, a. 8*.

¹⁰³ St. Jerome cited in J. W. Rogerson, “The First Christian Writings,” in G.R. Evans, ed., *The First Christian Theologians* (Malden, MA: Blackwell Publishing, 2004): 15-23, “The translator renders the text with the aid of his learning and the good vocabulary and his understanding of the meaning [*eruditio et verborum copia, ea quae intelligit, transfert*],” 20, 17-20; St. Jerome, “Letter XVIII,” in *Nicene and Post-Nicene Fathers*, Second Series, vol. 6: 22, *Jerome, Letters and Selected Works*, Philip Schaff and Henry Wace eds., (Peabody, Mass.: Hendrickson Publishing, second printing, 1995), hereafter *NPNF*; J.N.D. Kelly, *Jerome: his life, writings and controversies* (Peabody, Massachusetts: Hendrickson Publishers, Inc. 1998), 86-90, 153-167.

¹⁰⁴ Jean-Pierre Torrell, *Saint Thomas Aquinas: the person and his Work*, vol. 1 trans. Robert Royal (Washington D.C.: Catholic University of America Press, 1996), 58-59.

interpretations that revealed different facets of the truth contained in the text.¹⁰⁵ The spiritual sense of Scripture was the meaning God attaches to the realities, people and events to which the human authors of the text refer. Therefore, the spiritual sense of Scripture was included within the literal sense.¹⁰⁶ Aquinas lectured on Scripture and was known as *Magister in Sacra Pagina*. The systematic theology of Aquinas is Biblical, because his teaching of Scripture influenced his systematic theology and the structure of the *Summa Theologiae*.¹⁰⁷ Wojtyła was familiar with the writings of Aquinas on which he relies heavily in his understanding of the dignity of the human person created in the image of God, the virtues, human action and the concept of communion.

2.3 *Influences and development of the Personalist Philosophy of Karol Wojtyła*

2.3.1 *Preamble*

This section (2.3 as a whole) presents a concise summary of some of the key concepts in theology and philosophy, which have a bearing on the development of Karol Wojtyła's understanding and teaching on the human person and relationality, underpinning his personalist philosophy. It is arranged in chronological sequence in order to unfold the development of his theology and philosophy. His work stems from his doctoral thesis on *Faith According to St. John of the Cross* (Angelicum, Rome) and his habilitation thesis *An Assessment of the Possibility of Building a Christian Ethic on the Principles of Max Scheler* (Jagiellonian University, Kraków). The exception is that some articles in *Person and Community* have been included in the sections dealing with the philosophy of the human person. The writings of Wojtyła prior to and after becoming Pope concerning the human person, marriage and the family are also included.

The thought of Wojtyła in theology, philosophy and metaphysics is contained in his books: *Faith According to St. John of the Cross*, *An Assessment of the Possibility of Building a Christian Ethic on the Principles of Max Scheler*, *Love and Responsibility*, *The Acting Person*, *Sources of Renewal*, *Person and Community* and *Man and Woman He Created Them: A Theology of the Body*. For his understanding of covenant relationships, see *Person and*

¹⁰⁵ Christopher T. Baglow, "Sacred Scripture and Sacred Doctrine in St. Thomas Aquinas," in Thomas G. Weinandy, Daniel A. Keating and John P. Yocum eds., *Aquinas on Doctrine* (London: T&T Clark, 2004): 1-25, 12; John F. Boyle, "Authorial Intention in the *Divisio textus*," in Michael Dauphinais and Matthew Levering, eds., *Reading John with St. Thomas Aquinas, Theological Exegesis and Speculative Theology*: 3-8, 5.

¹⁰⁶ Emery, "Biblical Exegesis and the Doctrine of the Trinity in St. Thomas Aquinas's *Commentary on the Gospel of John*," 30-33.

¹⁰⁷ Pim Valkenberg, "Aquinas and Christ's Resurrection," in Dauphinais and Levering, eds., *Reading John with St. Thomas Aquinas Theological Exegesis and Speculative Theology*: 277-289, 280.

Community, Sign of Contradiction, Man and Woman He Created Them: A Theology of the Body, and further developed within *Familiaris consortio, Mulieris dignitatem, Veritatis splendor, Letter to Families* and *Evangelium vitae*.¹⁰⁸ As well, his own reflections in *Crossing the Threshold of Hope, Gift and Mystery* and *Memory and Identity* are included. For a discussion of his work and of those who have had an influence on the development of his theology and philosophy, the works of Williams, Hogan and Le Voir, Schmitz, Buttiglione, Gneuhs, Kupczak, Weigel, Woznicki, McNerney, Ong and Waldstein have been consulted.¹⁰⁹ A further understanding of his Scriptural exegesis is contained in his *Catechesis on the Creed*.¹¹⁰

2.3.2 Faith According to St. John of the Cross

In *Crossing the Threshold of Hope*, Wojtyła wrote that the writings of St. John of the Cross had a profound influence and shaped much of his later thought and writing.¹¹¹ Some of the main ideas contained in his doctoral thesis include that union with God comes about through love and finally we will be judged by our acts of love. The Church is a community of faith and the Mystical Body of Christ because the mystical and spiritual dimensions of the Church are important in understanding the relationship with God and one another.¹¹² Michael Waldstein came to the conclusion that Wojtyła's theological personalism stems from St. John of the Cross.¹¹³ McCool states that: "The metaphysics of St. Thomas and the spirituality of St. John of the Cross had unified his experiences as a young priest as, centuries before, they had unified the experience of Carmelite and Dominican theologians in the Thomist tradition of

¹⁰⁸ Karol Wojtyła, "The Family as a Community of Persons," in *Person and Community*: 315-342, 323-325; *Sign of Contradiction*, 19-26; 4.1.3, 4.1.5, 4.1.6, 4.2.5, 5.1.3, 5.3.4.

¹⁰⁹ Karol Wojtyła, *Faith According to St. John of the Cross*; "Valutazioni Sulla Possibilita Di Costruire L'Etica Cristiana Sulle Basi del Sistema di Max Scheler," in *Metafisica Della Persona; Love and Responsibility; Sources of Renewal*, trans. P.S. Falla (Great Britain: William Collins, 1980); *Person and Community: selected essays*, Catholic Thought from Lublin Vol. 4; John Paul II, *The Acting Person; Sign of Contradiction; Man and Woman He Created Them: A Theology of the Body*, trans. and introduction by Michael Waldstein; *Crossing the Threshold of Hope; Gift and Mystery; Memory and Identity*; George Hunstan Williams, *The Mind of John Paul II: origins of his thought and action* (New York: Seabury Press, 1981); Andrew N. Woznicki, *A Christian Humanism: Karol Wojtyła's Existential Personalism* (New Britain Ct.: Mariel Publications, 1980); Richard M. Hogan and John M. Le Voir, *Covenant of Love: Pope John Paul II on Sexuality, Marriage, and Family in the Modern World*, second edition (San Francisco: Ignatius Press, 1992); Kenneth L. Schmitz, *At the Center of the Human Drama: The Philosophical Anthropology of Karol Wojtyła/ Pope John Paul II*; Rocco Buttiglione, *Karol Wojtyła: The Thought of the Man who became Pope*, trans. Paolo Guietti and Francesca Murphy (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1997); Geoffrey Gneuhs, ed., *The Legacy of Pope John Paul II: His contribution to Catholic Thought* (New York: The Crossroad Publishing Company, 2000); Jarosław Kupczak, *Destined for Liberty: the Human Person in the Philosophy of Karol Wojtyła/ John Paul II*; George Weigel, *Witness to Hope*; John McNerney, *Footbridge Towards the Other*; Michael Waldstein, "Introduction," in John Paul II, *Theology of the Body*; Ong, *John Paul II's Philosophy*.

¹¹⁰ John Paul II, *A Catechesis on the Creed* in 5 volumes (Boston: Pauline Books and Media, 1996-2000).

¹¹¹ John Paul II, *Crossing the Threshold of Hope*, 142.

¹¹² John Paul II, *Crossing the Threshold of Hope*, 138-143.

¹¹³ Waldstein, "Personalist Phenomenology," 9; cf. Dulles, "John Paul II Theologian," 718-719.

Salamanca.”¹¹⁴ Matthew Del Nevo explains that St. John of the Cross, writing towards the end of the medieval period, had absorbed the writings of Aquinas in his spiritual poetry. Significantly, Wojtyła understood that the work of St. John of the Cross was a practical application, an experiential account of the work of Aquinas.¹¹⁵ Wojtyła in the introduction to *Faith According to St. John of the Cross* writes about the influence of Aquinas and the Thomistic revival at the University of Salamanca during the time Juan de Yepes (St. John of the Cross) was undertaking his studies.¹¹⁶

Waldstein explains that the core of Wojtyła’s teaching can be found in the work of St. John of the Cross.¹¹⁷ For example, Wojtyła’s teaching on love can be summarised as the thesis that love between persons entails a gift of self; the fullest expression of this gift is expressed in spousal love between man and woman in marriage and; the origin and paradigm of love and giving subsists in the Trinity.¹¹⁸ Del Nevo notes that the writings of St. John of the Cross are an experiential way of expressing what Aquinas wrote. Réginald Garrigou-Lagrange, who was Wojtyła’s supervisor, is responsible for bringing this insight to light. In the introduction to *Faith According to St. John of the Cross*, Wojtyła acknowledges the contribution of Garrigou-Lagrange in giving suggestions and guidance from his own experience during supervision of the thesis.¹¹⁹ Wojtyła continues along the line of thinking begun by Garrigou-Lagrange which becomes an integral part of his own writing and spirituality.¹²⁰ From the influence of St. John of the Cross, comes the attention to personal consciousness and experience in Wojtyła’s thought. St. John of the Cross was familiar with the works of Aquinas and as Waldstein notes, the two agree with each other even if their language was different.¹²¹

From his analysis in *Faith According to St. John of the Cross*, Wojtyła observed that through the action of the Holy Spirit the soul is united with God and transformed in love.¹²² The relationship between God and the soul is at the same time filial and conjugal.¹²³ The theological virtues are the instruments of this union: faith in the intellect, hope in the memory

¹¹⁴ McCool, “The Theology of John Paul II,” 31; St. John of the Cross, *The Collected Works of St. John of the Cross*, trans. Kieran Kavanagh and Otilio Rodriguez (Washington, D.C.: ICS Publications, 1991). St. John of the Cross studied at the University of Salamanca where he would have studied the *Summa Theologiae* of St. Thomas Aquinas in the Dominican School initiated by Vitoria and Cano, 11-12.

¹¹⁵ Del Nevo, “John Paul II: A Poetic Impulse,” 31.

¹¹⁶ Wojtyła, *Faith According to St. John of the Cross*, 18-19; Kupczak, *Destined for Liberty*, 50-51.

¹¹⁷ St. John of the Cross, “Living Flame of Love,” b 78-80 in *The Collected Works of St. John of the Cross*, 705-706, cited in Waldstein, “Personalist Phenomenology,” 10.

¹¹⁸ Waldstein, “Personalist Phenomenology,” 11; cf. Schmitz, *At the Center of the Human Drama*, 110-111.

¹¹⁹ Wojtyła, *Faith According to St. John of the Cross*, 29.

¹²⁰ Del Nevo, “John Paul II: A Poetic Impulse,” 31-32.

¹²¹ Waldstein, “Personalist Phenomenology,” 12; cf. Del Nevo, “John Paul II: A Poetic Impulse,” 31-32.

¹²² Wojtyła, *Faith According to St. John of the Cross*, 228-229.

¹²³ Wojtyła, *Faith According to St. John of the Cross*, 230-231.

and love in the will; and these virtues perfect the faculties of the soul.¹²⁴ Faith must be a living faith enlivened by love and the gifts of the Holy Spirit – especially wisdom and understanding.¹²⁵ Wojtyła demonstrated that, participation is a metaphysical indwelling of the divine,¹²⁶ faith is a means of union with God,¹²⁷ and the object of faith is truth.¹²⁸ In the appendix to his thesis, Wojtyła stated that the action of faith in cleansing the intellect from error, which is the means of attaining purity of heart, is also contained in what Aquinas wrote on faith. Aquinas explained that faith purifies the heart and through the gift of understanding the person is prepared for the vision of God. Union with God is the ultimate aim of a life lived by faith and transcendence, union of the intellect with God, is effected by the supernatural virtue of faith.¹²⁹ For St. John of the Cross, the virtue of faith is the means by which through the intellect, the soul can “attain to the divine union of love.”¹³⁰ However, the virtue that unites the soul with God is love that causes a likeness between the lover and the beloved. In other words, the virtue of faith enlivened by charity (love) is the means of union with God.¹³¹

2.3.3 *Max Scheler and Immanuel Kant*

As already discussed in Section 2.2.2 Wojtyła researched the phenomenology of Max Scheler, in his habilitation thesis. In analysing Scheler’s ethics Wojtyła concluded that the phenomenological method was useful in enabling human beings to understand their experiences. However, the objective moral order cannot be detached from action, or conscience from its role of reason in discerning morally good or bad actions.¹³² He identified the weakness in Scheler’s ethical system is because it was based on the emotional experience of moral value.¹³³ Wojtyła argued that value is the content given to the lived experience of the

¹²⁴ Wojtyła, *Faith According to St. John of the Cross*, 54-55; 232; St. John of the Cross, “The Ascent of Mt Carmel,” Bk II.6, 166-168.

¹²⁵ Wojtyła, *Faith According to St. John of the Cross*, 224-225, 267. He identifies this same idea in Thomas Aquinas, *ST IIa IIae* q. 1, a. 1; 2, a. 3; 6, aa. 1, 2. Also Wojtyła states that the entire doctrine of John of the Cross is contained within the writings of Aquinas on faith, 272.

¹²⁶ Wojtyła, *Faith According to St. John of the Cross*, 193-201.

¹²⁷ Wojtyła, *Faith According to St. John of the Cross*, 104

¹²⁸ Wojtyła, *Faith According to St. John of the Cross*, 271.

¹²⁹ Wojtyła, *Faith According to St. John of the Cross*, 247, 269-272; Aquinas, *ST IIa IIae*, q. 7, a. 2; *IIa IIae* 8, .a7 (purity of heart).

¹³⁰ Wojtyła, *Faith According to St. John of the Cross*, 249; cf. St. John of the Cross, *The Ascent of Mt. Carmel*, II.9, 177-178.

¹³¹ Wojtyła, *Faith According to St. John of the Cross*, 249-250.

¹³² Wojtyła, “*Valutazioni Sulla Possibilita Di Costruire L’Etica Cristiana Sulle Basi del Sistema di Max Scheler*” [An Assessment of the Possibility of Building a Christian Ethic on the Principles of Max Scheler], 448-449; “The Problem of the Will,” 8-21; “The Problem of the Separation of the Experience from the Act,” (1955-1957), 23-44, 40-43; Buttiglione, *Karol Wojtyła*, 183-187.

¹³³ Wojtyła, “On the Metaphysical and Phenomenological Basis of the Moral Norm in the Philosophy of Thomas Aquinas and Max Scheler,” in *Person and Community*: 73-94, 91. In this article is some of the argument that he used in his habilitation thesis; McNerney, *Footbridge*, 16-18, 47-48; Buttiglione, *Karol Wojtyła*, 62-82, 356; Kupczak, *Destined for Liberty*, 108, 143-152.

good. He understood that in action there is duty and the operation of values.¹³⁴ In order to re-establish the link between the interior decision of the will and the exterior actions of the person, he used the ethics of Aquinas and Aristotle, which are situated within a philosophy of being (metaphysics).¹³⁵ For Wojtyła, a correct understanding of the philosophy of being and human nature are important in understanding the human person.¹³⁶

His habilitation thesis synthesised the relationship between faith and life and encompassed philosophical and theological anthropology analysing the interiority of being and moral actions in one's relationship with God and others. Thus he established a metaphysical framework to correct the problems arising from the enlightenment. He stressed the importance of participation as acting together-with-others.¹³⁷ Later, in *The Acting Person* he endeavoured to develop further the relationship between the person and their actions on a philosophical level.¹³⁸

Wojtyła argued that Kant and Scheler mistakenly presented duty and value as opposite factors in ethical life. However, Wojtyła demonstrated that the relationship between duty and value is not one of opposition. Significantly, Wojtyła wrote: "Both duty and value perform important roles in the ethical life, and what is really needed is a new, synthetic description of the relation between them."¹³⁹ Kupczak notes that Kant and Scheler each took one element from the ethical experience of the human person upon which to base their whole analysis. Scheler

¹³⁴ Wojtyła, "The Problem of the Theory of Morality," in *Person and Community*: 129-161. He identified the need for both duty and the operation of value in a given action. The separation of these had caused a split in morality in the nineteenth Century. Scheler had rejected the notion of duty from Kantian ethics, 146-161; "In Search of the Basis for Perfectionism in Ethics," in *Person and Community*: 45-56. Even though Kant and Scheler had humanistic and personalistic orientations they "divorced human consciousness from human being. Consequently, the connection was severed with ethics' material object broadly understood, namely with the human being as an object," 55; "Valutazioni Sulla Possibilita Di Costruire L'Etica Cristiana Sulle Basi del Sistema di Max Scheler," 404-406; John Paul II, *Crossing the Threshold of Hope*, 201.

¹³⁵ Wojtyła, "In Search of the Basis of Perfectionism in Ethics," where he states that "Our every conscious activity is an actualization of our rational essence and thus perfects some aspect of our being. If this activity corresponds to the good we perceive as true, it contributes to the moral perfection of our being, whereas if it does not correspond, it results in a moral evil, and then our whole rational being is devalued and corrupted," 49; "The Problem of the Separation of the Experience from the Act," 42-43; "The Human Person and Natural Law," in *Person and Community*: 181-185, "Natural law corresponds to the person...establishes persons in their proper place in the whole objective order of the world...places them in a special relation to the source of the law...God...Through natural law, human beings participate in God, in God's reason, in God's relation to the whole of reality created by God," 184-185; Aquinas, *ST Ia IIae*, q. 17, a. 4; q. 18, a. 1; q. 18, a. 3, ad 3; q. 18, a. 4, ad 3; "Passage 17, Free Will" from "*Questiones Disputatae de Malo*," in *Aquinas: Selected Philosophical Writings*, trans. Timothy McDermott (Oxford: Oxford University Press, 1998), 171-183.

¹³⁶ Wojtyła, "The Person: Subject and Community," 219-236; John Paul II, VS 50.

¹³⁷ Wojtyła, *The Acting Person*, 262-264, 268-272, 350-357; "Person: Subject and Community," 236-252.

¹³⁸ Wojtyła, *The Acting Person*, The Person realizes fulfillment of self through actions, 150-153; Participation signifies the ability of acting 'together with others' and in acting 'together with others' the individual fulfils himself or herself realizing the personalistic value of action, 271.

¹³⁹ Kupczak, *Destined for Liberty*, 36. For a discussion of the relationship between duty and value, 33-36; cf. Wojtyła, "The Problem of the Separation of Experience from the Act," 42.

reduced ethical acts to intentional feelings directed to material values. André Ong states that for Scheler “material values refer to the ‘contents’ of values that we are able to experience.”¹⁴⁰ Intentional acts are aimed at material values, whereas ethical values are only experienced accidentally and in Scheler’s system ethical values are simply a variety of material values.¹⁴¹ Consequently, Scheler created a psychology of values based on emotional acts. Kupczak explains that Scheler “failed to acknowledge the formal dimension of values, which refers to the perfection of the agent and is crucial for understanding why the agent becomes morally good or morally bad while acting.”¹⁴²

Kant emphasised duty, ignoring human experience, and constructed his ethics on practical reason.¹⁴³ Wojtyła explains that for Kant the ethical act is connected to the categorical imperative. Consequently, Kant removed the essence of ethical life from the sphere of experience transferring it to the noumenal, trans-empirical sphere, and crystallised the ethical experience of the personal subject into a single psychological element which is a feeling of respect for the law.¹⁴⁴ The problem with this is that the Kantian experience of duty remains situated in a feeling of respect for the law, which is not the same as the feeling of duty contained in the structure of ethical experience. Wojtyła explains that feelings of respect for the law is not contained in human acts as an internal cofactor, but appears only alongside human acts as an external sign of the ethical quality that the ‘will’ possesses in the noumenal order which is beyond experience. In Kant’s system, act disappears from ethical experience and life becomes subjectified in one psychological act in the feeling of respect for the law.¹⁴⁵

Scheler, in opposition to Kant, devised an ethics of material values. The experience of value is based upon emotional acts, and ethical experiences are intentional acts that are directed towards values. Scheler rejected Kantian ethics because the ethical life was detached from values and goods, confining ethical acts to the noumenal sphere and to duty. According to

¹⁴⁰ Ong, *John Paul II’s Philosophy*, 24-25; Wojtyła, “The Problem of the Separation of Experience from the Act,” 36.

¹⁴¹ cf. Kupczak, *Destined for Liberty*, 11-12, 117.

¹⁴² Kupczak, *Destined for Liberty*, 33; cf. Wojtyła, “The Problem of the Will,” 20.

¹⁴³ Wojtyła, “The Problem of the Will,” 9-11.

¹⁴⁴ Wojtyła, “The Problem of the Separation of Experience from the Act,” 29-31; cf. Immanuel Kant, *Groundwork of the Metaphysic of Morals*, trans. H.J. Paton (London: Routledge, 1993), 94-102. “For rational beings all stand under the law that each of them should treat himself and all others, *never merely as a means*, but, always *at the same time as an end in himself*...This making of laws must be found in every rational being himself and must be able to spring from his will. The principle of his will is therefore never to perform an action except on a maxim such as can also be a universal law, and consequently such *that the will can regard itself as at the same time making universal law by means of its maxim*,” 95-96.

¹⁴⁵ Wojtyła, “The Problem of the Separation of Experience from the Act,” 31-33. The noumenal order refers to those things underlying experience in the physical world and in the mental state, which according to Kant are the phenomena of the outer and inner sense and are not objects of possible experience.

Wojtyła: “If a person were to ‘will,’ the good then, in light of what we know of Scheler’s assumptions, that person would want to feel inwardly ‘good,’ would want to feel that he or she *is* good—and such an attitude would bespeak something pharisaical.”¹⁴⁶ In Scheler’s phenomenology, ‘good’ and ‘evil’ are connected with emotional experience and the acting person cannot separate the good from emotion, nor realise a full sense of objectivity and disinterestedness.¹⁴⁷ Consequently, the person’s experience of ‘good’ or ‘evil’ is based upon the emotional experience of that person. As a result, the structure of the person’s emotional life is based upon emotional experiences of love or hate. Love is simply an emotion, which tends to expand the person’s relationship to values, whereas hate (an emotional act) reduces the relationship to values. Happiness is evoked by a ‘good’ experience and despair by an experience of ‘evil.’ There are no external (objective) sanctions to an ethical life, because Scheler’s system of values is linked to the emotional experience of the person (subject).¹⁴⁸ For Wojtyła, the weakness in Scheler’s system is that it sees ethical value in the lived experience of the good, whereas, for Aquinas, the good must be understood as subordinate to the true.¹⁴⁹ Aquinas emphasised that truth is the object of reason and the good is the object of the will.¹⁵⁰ However, for Scheler the moral life stems from the emotional experience of moral value which comes only from values. Wojtyła points out the consequence of Scheler’s view of the moral life stemming from values. “In this view, the essence of the moral life—or, taken singly, the essence of a particular moral ‘experience’—is not the positing of norms, that is, ‘lived experience’ of the truth of the good of our action, but the ‘lived experience’ of value alone.”¹⁵¹

For Wojtyła the difficulty with Scheler’s premise is that emotion is the ground for personal life – of value. Wojtyła proposed that ethical experience does not consist primarily in emotion even though he concedes that it is a cofactor. Instead, for Wojtyła the central element of ethical experience is that of ‘willing.’ However, Scheler proposed that ethical value emerges from the ‘occasion of willing’ not from ‘willing,’ but always from emotion. Wojtyła notes that “Scheler fails to perceive a most elementary and basic truth, namely the only value that can be called ethical value is a value that has the acting person as its efficient cause.”¹⁵² What

¹⁴⁶ Wojtyła, “The Problem of the Separation of Experience from the Act,” 36.

¹⁴⁷ Wojtyła, “The Problem of the Separation of Experience from the Act,” 36.

¹⁴⁸ Wojtyła, “On the Metaphysical and Phenomenological Basis of the Moral Norm,” 84-87

¹⁴⁹ Wojtyła, “On the Metaphysical and Phenomenological Basis of the Moral Norm,” 91. He goes on to explain that, “In the full sense of the term, to posit a norm does not just mean to determine the truth of the goodness of a human action, but also to direct that action in keeping with its truth,” 93; McNerney, *Footbridge*, 16-18; Buttiglione, *Karol Wojtyła*, 62-82, 356.

¹⁵⁰ Wojtyła, “On the Metaphysical and Phenomenological Basis of the Moral Norm,” 81.

¹⁵¹ Wojtyła, “On the Metaphysical and Phenomenological Basis of the Moral Norm,” 91.

¹⁵² Wojtyła, “The Problem of the Separation of Experience from the Act,” 38.

Scheler failed to take into consideration is that ethical value stems from the person as efficient cause and emotion is only a secondary cause. Wojtyła points out that because Scheler elevates emotion to the role of primary cause the functions of the will and of reason are not taken into account in ethical experience and the efficacy of the human person.¹⁵³

For Karol Wojtyła, the person is the efficient cause of actions and through these acts is the cause of one's own positive and/or negative value. "We experience 'good' or 'evil' because we experience ourselves as the efficient cause of our own acts."¹⁵⁴ Wojtyła offers a solution that promotes the ethics of Aristotle and Aquinas in describing the significance of the will and its relationship to human action whereby "the ethical act is the only proper and adequate description of ethical experience."¹⁵⁵ Ong explains that Aquinas was able to conceptualise the will as both the dynamic and the objective moment within the ethical act whereas, Kant and Scheler do not.¹⁵⁶ For Wojtyła, Aquinas provides an adequate structure of the ethical act and at the same time, a means of correcting the philosophy of Kant and Scheler. This is because Aquinas explains that the will is ordered to the good and conformed to reason. An ethical experience is an act of the will.¹⁵⁷

McNerney also explains that Scheler's philosophical analysis mistakes the part for the whole and therefore does not explain "the universal human experience of being the cause of one's own actions. Therefore, he is unable to present the full reality of the human person."¹⁵⁸ Wojtyła is interested in the recovery of the human person as '*suppositum*' within the philosophy of consciousness, within lived human experience.¹⁵⁹ He is amongst those who have perceived a lacuna in the traditional philosophy of the human person and set out to contribute to a retrieval, "wherein relationality would become an equally primordial aspect of the person as substantiality."¹⁶⁰

¹⁵³ Ong, *John Paul II's Philosophy*, explains that the concept of efficacy in Wojtyła's work is related to agency, efficient cause and moral responsibility which are all dimensions of personal subjectivity, 17; cf. Wojtyła, "On the Metaphysical and Phenomenological Basis of the Moral Norm," 91-93.

¹⁵⁴ Wojtyła, "The Problem of the Separation of Experience from the Act," 39; cf. Ong, *John Paul II's Philosophy*, 41-42, 17.

¹⁵⁵ Wojtyła, "The Problem of the Separation of Experience from the Act," 42-43; cf. McNerney, *Footbridge*, 16.

¹⁵⁶ Ong, *John Paul II's Philosophy*, 42.

¹⁵⁷ Wojtyła, "The Will in the Analysis of the Ethical Act," 18-20; "On the Metaphysical and Phenomenological Basis of the Moral Norm," 80-81.

¹⁵⁸ McNerney, *Footbridge*, 16.

¹⁵⁹ McNerney, *Footbridge*, 16; cf. Wojtyła, "Subjectivity and the Irreducible in the Human Being," in *Person and Community*: 209-217, 212-213; cf. "The Person: Subject and Community," the *suppositum* is the whole experience of the human person revealing someone who exists and acts and is the subject of that existence and activity, 222-223.

¹⁶⁰ Norris Clark, *The Aquinas Lecture: Person and Being*, 2 cited in McNerney, *Footbridge*, 18.

2.3.4 *Person and Community: the Personalistic Norm and Thomistic Personalism*

In his book *Love and Responsibility* Wojtyła formulated the personalistic norm which translated the commandment of love into the language of philosophical ethics.¹⁶¹ Wojtyła's personalistic norm states that: "*The person is a being for whom the only suitable dimension is love. We are just to a person if we love him. This is as true for God as for man.*"¹⁶² That you cannot use a person as an object or a means to an end is contained in Kant's second categorical imperative.¹⁶³ Wojtyła goes further than Kant to develop the idea that in love, the person gives a sincere gift of self to others.¹⁶⁴

The evangelical counsel to love one's neighbour is a thoroughly personalistic principle. This principle takes on a special meaning in every community, especially in the smallest and therefore the most intimately related, where people are more dependent on other people, persons on other persons. Personalism is very much at the basis of all conjugal and familial morality; it explains the meaning and points to the means of education and self-education, all of which is based on a deep understanding of the person, as well as on an understanding of love, whose proper object and subject is the person.¹⁶⁵

Each person is unique and unrepeatable – a personal subject.¹⁶⁶ The human person is created in the image and likeness of God, and therefore has dignity and value within the nature of the person.¹⁶⁷ The actions of the person and the way in which persons interact, is directed towards union in love with God.¹⁶⁸ It is through action that the person becomes either good or bad – through interior choices and exterior actions.¹⁶⁹ Also, the person is subordinate to society in what is necessary for the common good and the true common good does not threaten the good of the person even if some sacrifice is entailed.¹⁷⁰

¹⁶¹ Wojtyła, *Love and Responsibility*, 40-44, 121-125.

¹⁶² Wojtyła, "Thomistic Personalism," in *Person and Community*: 165-176, 172-173; *Love and Responsibility*, 42-43; 245-247; John Paul II, *Crossing the Threshold of Hope*, 201; GS 24 contains the personalistic interpretation of the commandment of love.

¹⁶³ Wojtyła, *Love and Responsibility*, 27; *Crossing the Threshold of Hope*, 201; 2.3.3.

¹⁶⁴ Wojtyła, *Love and Responsibility*, 130-132.

¹⁶⁵ Wojtyła, "Thomistic Personalism," (1961), 173; *Love and Responsibility*, (1960) 22-24. Both were written before the Second Vatican Council.

¹⁶⁶ Wojtyła, "Subjectivity and the Irreducible in the Human Being," 212.

¹⁶⁷ Wojtyła, "On the Dignity of the Human Person," in *Person and Community*: 177-180, 179; 3.1.2 letter (30 December 1959) where he also mentions the concept 'image and likeness of God'; cf. Aquinas, *ST Ia*, q. 93, .a 9.

¹⁶⁸ Wojtyła, "Thomistic Personalism," 173.

¹⁶⁹ Wojtyła, "Human Nature as the Basis of Ethical Formation," in *Person and Community*: 95-99, 98-99; "Thomistic Personalism," 172; "The Person: Subject and Community," 231-232.

¹⁷⁰ Wojtyła, "Thomistic Personalism," 174.

In the philosophy of being, it is necessary to understand the relationship between the “I” and the “thou” – an understanding of the relationships and interaction between persons.¹⁷¹ The relationship between “I” and “Thou” expresses our relationship with God and with our neighbour.¹⁷² Wojtyła developed a philosophy of the human person based on our relationality with God and with each other.¹⁷³ He promotes the idea that relationality is a part of human nature, of being a person. Human beings are like God because of the spiritual dimension of being and the capacity for community.¹⁷⁴

In the sphere of the everyday man’s entire life is one of ‘coexistence’- “thou” and “I”- and also in the sphere of the absolute and definitive: “I” and “THOU”...Our faith is profoundly anthropological, rooted constitutively in coexistence, in the community of God’s people, and in the communion with the eternal “THOU”.¹⁷⁵

It is through this I-thou relationship that interpersonal transcendence is possible. Essentially, an I-thou relationship, through friendship, inwardly matures into an interpersonal relationship of communion.¹⁷⁶

Wojtyła continued to develop and promote the “I-Thou” relationship in his work after the Council and during his pontificate.¹⁷⁷ In *Crossing the Threshold of Hope* Wojtyła explains that the true personalist interpretation of the commandment of love is located in *Gaudium et spes* 24.¹⁷⁸ Wojtyła emphasises the fact that love of God and love of neighbour cannot be separated because the Trinity is a communion of Persons and we are individually and

¹⁷¹ John Paul II, *Crossing the Threshold of Hope*. This is encountered in the philosophy of religion in the works of Lévinas and Buber, 36, 210; Martin Buber, *I and Thou*, trans. Ronald Gregor Smith (Edinburgh: T & T Clark, 1958), 135-136; “The true community does not arise through people having feelings for one another (though indeed not without it), but through, first, their taking a mutual stand in living mutual relation with a living Centre, and second, their being in living mutual relation with one another....The community is built up out of living mutual relation, but the builder is the effective living Centre,” 45; Dietrich von Hildebrand, *Marriage: the Mystery of Faithful Love* (USA: Sophia Institute Press, 1991, originally published in German as *Die Ehe* in 1929), marriage as an I-thou community, 73; Martin Buber, *Between Man and Man*, trans. Ronald Gregor Smith (London: Collins, 1947), “Consider man with man, and you see human life, dynamic, twofold, the giver and receiver, he who does and he who endures...and always both together, completing one another in mutual contribution together showing forth man,” 246-247.

¹⁷² Wojtyła, *The Acting Person*, 298; “The Problem of the Theory of Morality,” 146; “Person, Subject and Community,” 236-237; Buttiglione, *Karol Wojtyła*, 288-292.

¹⁷³ Wojtyła, *The Acting Person*, 354-355; “The Person: Subject and Community,” 236-252.

¹⁷⁴ Wojtyła, “Participation or Alienation?” In the Gospel the word neighbour means other, 205; “The Person: Subject and Community,” 240-246; “The Family as a Community of Persons,” 318.

¹⁷⁵ John Paul II, *Crossing the Threshold of Hope*, 36; Wojtyła, “Thomistic Personalism,” states that, “God is the subject of love, whose object includes human beings-and human beings, in turn, are subjects of love, whose object includes God,” 173; cf. Buber, *I and Thou*, “The “I” and “thou meet in the realm of “between”...This reality, whose disclosure has begun in our time is leading beyond individualism and collectivism, for the life decisions of future generations,” 246.

¹⁷⁶ Wojtyła, “Participation or Alienation?” 204.

¹⁷⁷ Wojtyła, *The Acting Person*, 298-299; 354-5; “Participation or Alienation?” 201-205; “The Person: Subject and Community,” 237; John Paul II, *Crossing the Threshold of Hope*, 210-211; See 2.3.5-2.3.8.

¹⁷⁸ John Paul II, *Crossing the Threshold of Hope*, 201-202.

collectively called to a communion of love with God and between persons. He understood the nature of this relationality as a result of our being created in the image and likeness of God.¹⁷⁹

2.3.5 *The Acting Person: a Personalist Philosophy*

The Acting Person was written while Wojtyła attended the sessions of the Second Vatican Council.¹⁸⁰ Wojtyła's participation in the proceedings of the Council, especially the document *Gaudium et spes*, inspired his thinking about the human person.¹⁸¹ The title of the book in English is not a true reflection of the subject matter contained in this work. Livio Melina points out that the book deals with "the person and act not as two distinct realities each in themselves but as a single, profoundly united reality."¹⁸² In *The Acting Person*, Wojtyła endeavoured to explore the relationship between the person and their actions on a philosophical level.¹⁸³ His project was to provide an adequate anthropology of the human person, and in so doing to unite the philosophy of being and the philosophy of consciousness, which had been separated in Western philosophy.¹⁸⁴ Waldstein explains that,

The Acting Person.... attempts to supply precisely what Scheler fails to supply, namely, an account of the person as a really existing subject and as the responsible origin of moral acts. It does so, in part, through a partial, supplementary use of the phenomenological method and of many particular insights of Scheler.¹⁸⁵

The Acting Person is not fundamentally shaped by its engagement with Scheler, but rather has its roots in the work of St. John of the Cross, particularly in the concept and spousal imagery of the 'gift of self.'¹⁸⁶ Wojtyła analysed the phenomenology of Scheler and the ethics of Kant in light of Aristotle and Aquinas synthesising this to present a philosophical understanding of the human person and the relationship between the interior decision of the will and external action.¹⁸⁷ Wojtyła correctly identified that consciousness does not constitute the autonomous subject. Consciousness is not a separate and self-contained reality but the subjective content

¹⁷⁹ GS 24; John Paul II, VS 14, 76-78; cf. Aquinas, *ST IIa IIae*, q. 25, .a 1; Rom 13:8-14; 1 Jn 4:7-21.

¹⁸⁰ Kupczak, *Destined for Liberty*, 91; cf. Weigel, *Witness to Hope*, 172, and footnotes 74 and 75 where Weigel notes a personal conversation with John Paul II, 901.

¹⁸¹ Wojtyła, *The Acting Person*, 21-22 and see footnote 9, 302-303. GS 76, The Church is the "sign and safeguard of the transcendence of the human person," and GS 24.

¹⁸² Melina, *The Epiphany of Love*, footnote 10, 28; cf. Wojtyła, *The Acting Person*, 10-11.

¹⁸³ Wojtyła, *The Acting Person*, 150-153; Participation signifies the ability of acting 'together with others' and in acting 'together with others' man fulfils himself realizing the personalistic value of action, 271.

¹⁸⁴ Wojtyła, *The Acting Person*, 58; Kupczak, *Destined for Liberty*, 75-76; Schmitz, *At the Center of the Human Drama*, 51-54; Buttiglione, *Karol Wojtyła*, 120-122, 136-137.

¹⁸⁵ Waldstein, "Introduction," 79.

¹⁸⁶ Waldstein, "Introduction," 79.

¹⁸⁷ Wojtyła, "Participation or Alienation?" 198-199; John Paul II, *Crossing the Threshold of Hope*, 200-203; *The Acting Person*, 21-22 and see footnotes 7 and 8, 302; Buttiglione, *Karol Wojtyła*, "The person is understood as a subject and substantial being," 359.

of being and acting proper to human persons/human beings.¹⁸⁸ Wojtyła set out to correct the notion that consciousness constitutes the subject. As far as moral experience is concerned, subjectivism conceives consciousness itself as a subject: the subject of experiences and values.¹⁸⁹

Wojtyła developed a different view of the human person and human action. He stated that: “Consciousness in intimate union with the ontologically founded being and acting of the concrete [human person] does not absorb in itself or overshadow this being, its dynamic reality, but, on the contrary discloses it ‘inwardly’ and thereby reveals it in its specific distinctness and unique concreteness.”¹⁹⁰ In so doing Wojtyła reclaimed the notion of the human person as a conscious being that is neither constituted by consciousness nor through consciousness, “but somehow constitutes consciousness.”¹⁹¹ Kupczak points out that Wojtyła’s project in the *Acting Person* was needed because of secularised modern culture which rejects classical theories of the person and the human soul and replaces these with theories of the self, subject and the individual.¹⁹² The first to comment on *The Acting Person* and attack it were Marxists, such as Jozef Keller.¹⁹³ Wojtyła states that “In fact, my book represented an unsettling element in the polemic against religion and the Church.”¹⁹⁴

Livio Melina, in commenting on Wojtyła’s project, points out that “Interpersonal communion, as the goal of action, is itself essentially an act, not a state or mode of being.”¹⁹⁵ This action is a communication of self that involves the actions of at least two persons who respond to one another on an intentional interpersonal level. In *The Acting Person*, Wojtyła demonstrates that the act that is truly free is that in which persons realise themselves and is at the same time a communication of self.¹⁹⁶ Mutual participation is a source of happiness and extends, in the religious sense, to beatitude, which is derived from communion with God.¹⁹⁷

¹⁸⁸ Wojtyła, *The Acting Person*, 33.

¹⁸⁹ Wojtyła, *The Acting Person*, 58-59.

¹⁹⁰ Wojtyła, *The Acting Person*, 46.

¹⁹¹ Wojtyła, “The Person: Subject and Community,” 226.

¹⁹² Kupczak, *Destined for Liberty*, 94; Schmitz, *At the Center of the Human Drama*, 39-41.

¹⁹³ John Paul II, *Crossing the Threshold of Hope*, 199; cf. McNerney, *Footbridge*, 17, 121; see 2.1.

¹⁹⁴ John Paul II, *Crossing the Threshold of Hope*, 199.

¹⁹⁵ Melina, *The Epiphany of Love*, 28.

¹⁹⁶ Melina, *The Epiphany of Love*, 28; Wojtyła, *The Acting Person*, 149-152; 2.3.6, 2.3.7.

¹⁹⁷ Wojtyła, *The Acting Person*, 175.

2.3.6 Participation: acting-together-with-others and alienation

Beginning in *The Acting Person* Wojtyła developed the importance of the concept of participation. Contained in the work of Wojtyła is an understanding of the human person as a being-in-relation. In “The Problem of the Theory of Morality,” he explains that:

The human person is not a person, on the one hand, and a member of society on the other. The human being as a person is simultaneously a member of society. The concept of person is neither opposed to this membership nor places a human being beyond it....A human being, precisely because he or she is a person, thanks to moral value, thanks to moral good or evil becomes good or evil both as an individual and as a member of society.¹⁹⁸

Later, in the article “Person: Subject and Community,” Wojtyła goes further to explain that people live and act ‘together with others.’ However the concept of community implies more than a multiplicity of subjects and always involves the *unity* of this multiplicity.¹⁹⁹

Wojtyła stressed the importance of the concept of *participation* as acting together-with-others.²⁰⁰ *Participation* is the antithesis of *alienation* which negates *participation*, weakening the experience of another human being as another “I” (other/neighbour), inhibiting friendship and the community [*communio personarum*]; whereas *participation* implies unity and interpersonal subjectivity (*intersubjectivity*).²⁰¹ *Individualism* and *alienation* contribute to or create occasions that deprive a person of integral human fulfillment in community.²⁰² In *alienation* the I-thou relationship is severed, and the neighbour disappears leaving only the other as stranger or enemy. *Participation*, on the other hand, is a property of the person, which fosters fulfillment in interpersonal and social relationships, building a community of persons with a common goal of common acting in the subjective and objective sense.²⁰³

By ‘community’ I [Wojtyła] understand ‘that which unites.’ In the *I-thou* relationship, an authentic interpersonal community develops...if the *I* and the *thou*

¹⁹⁸ Wojtyła, “The Problem of the Theory of Morality,” 146.

¹⁹⁹ Wojtyła, “The Person: Subject and Community,” 238.

²⁰⁰ Wojtyła, *The Acting Person*, 262-264, 268-272, 350-357; “The Person: Subject and Community,” 236-252.

²⁰¹ Wojtyła, “Participation or Alienation?” 205-206; “The Person: Subject and Community,” 236-240, “Participation refers to “the property of the person by virtue of which human beings, while existing and acting together with others, are nevertheless capable of fulfilling themselves in this activity and existence,” 237; Woznicki, *A Christian Humanism*, 54-55; Buttiglione, *Karol Wojtyła*, 168-176, 289-292.

²⁰² Wojtyła, *The Acting Person*, 332-355.

²⁰³ Wojtyła, *The Acting Person*, 337-340; “The Person: Subject and Community,” Alienation annihilates the way in which “one human being is another self for another human being,” 256-257; Mieczysław A. Krąpiec, OP, *I-Man, an Outline of Philosophical Anthropology*, trans. Francis J. Lescoe, Roger B. Duncan and Andrew N. Woznicki (New Britain, Connecticut: Mariel Publications, 1985), Marx held the position that man suffered from a deformation originating in defective socio-economic relationships. Man is so alienated that a communist community will establish new relationships that will enable man to be a free co-creator of human culture, 28-29.

abide in a mutual affirmation of the transcendent value of the person (a value that may also be called *dignity*) and confirm this by their acts.²⁰⁴

It is through *participation* in a community of persons [*communio personarum*] that every person becomes mutually responsible for one another and through this I-thou relationship attains self-fulfillment.²⁰⁵ For Wojtyła, a true community is one in which personal subjects act-together-with-others, a *participation* which realises, brings to fulfillment, each member of the community. Such a community is also a communion of persons, because as Ong points out, each person becomes responsible for the other. “The more integral the mutual relationship between the *I* and the *thou*, the greater the trust, giving of oneself, and sense of belonging.”²⁰⁶ An authentic community of persons gives rise to a communion of persons which is a mutual affirmation of the value of the person confirmed through acting-together-with-others (*participation*).²⁰⁷ Melina explains that: “Since persons give of themselves through their acts, the acts of communion between persons are what define them as acting persons.”²⁰⁸

The concept of alienation adopted by Karl Marx promotes the notion that human beings are alienated by their products: economic, political and religious systems, and their own labour which becomes oppressive. In order to obtain true freedom, economic relationships need to be transformed so that the products of human labour can enable self-realization rather than oppression ending alienation and enabling self-actualisation. However, Wojtyła pointed out that the idea of transferring the problem to the structures of human society does not take into account the fundamental notion that human beings relate to one another despite social structures.²⁰⁹ For Wojtyła, “Alienation basically means the negation of participation, for it renders participation difficult or even impossible. It devastates the *I-other* relationship, weakens the ability to experience another human being as another *I*, and inhibits the possibility of friendship and the spontaneous powers of community [*communio personarum*].”²¹⁰ In *The Acting Person*, he explains that in acting and being together with others, the experience of being a neighbour and a member of a community interpenetrate each other and are complementary. If on the other hand these are separated, then this would lead to

²⁰⁴ Wojtyła, “The Person: Subject and Community,” 246.

²⁰⁵ Wojtyła, *The Acting Person*, 350-351; “Participation and Alienation,” 206; Schmitz, *At the Center of the Human Drama*, 88-89; McNerney, *Footbridge*, 66-77; Ong, *John Paul II’s Philosophy*, 141-143.

²⁰⁶ Ong, *John Paul II’s Philosophy*, 143.

²⁰⁷ Ong, *John Paul II’s Philosophy*, 143; Wojtyła, “The Person: Subject and Community,” 246.

²⁰⁸ Melina, *The Epiphany of Love*, 28-29.

²⁰⁹ Wojtyła, “Participation or Alienation?” 205-206; *The Acting Person*, 296-297; Ong, *John Paul II’s Philosophy*, 150-152.

²¹⁰ Wojtyła, “Participation or Alienation?” 206.

alienation. Alienation dehumanises the personal subject and this occurs when the community sets constraints that limit participation in the humanness of others. Human beings have created the system of structures and are therefore responsible for the alienation that results, such as in the unjust distribution of material goods, or the pursuit of progress at the expense of certain members of the community. The commandment of love reveals the essence of alienation. Alienation between persons stems from a disregard for the commandment to love: from the neglect of participation and responsibility for a neighbour. Neglect of neighbour is a form of alienation and denies the value of the person.²¹¹ Ong points out that alienation affects the interpersonal and social dimensions of the community, depriving the person of the opportunity to fulfill themselves in community. Participation confirms the person as subject whereas alienation may dehumanise a person and also threaten the other as subject.²¹²

The concept of neighbour recognises the interconnectedness of human beings and calls forth a response of participation: acting-together-with-others. For Wojtyła the concept of neighbour is primordial, because everyone is a neighbour in relation to others, and this is the basis for all communities. The commandment of love gives a prominence to acting-together-with-others. “The commandment of love is also the measure of the tasks and demands that have to be faced by all men – all persons and all communities – if the whole good contained in the acting and being ‘together with others’ is to become a reality.”²¹³

2.3.7 *The commandment of love, the personalistic norm and relationality in Encyclicals and Letters*

The relationship between the commandment of love and the personalistic norm is at the core of Karol Wojtyła’s work. John McNerney in *Footbridge Towards the Other* sets out to explore the philosophy of Wojtyła and the significance of his work in the relationship between person and community and the ethical dimension of human action. The foundation for Wojtyła’s personalistic norm is the commandment of love.²¹⁴ References to the commandment of love and its foundational role in ethics are located in his work, beginning with his habilitation thesis analysing the work of Scheler as well as in *The Acting Person*.²¹⁵ After becoming pope, this reliance on the commandment of love and its relationship to the

²¹¹ Wojtyła, *The Acting Person*, 296-297.

²¹² Ong, *John Paul II’s Philosophy*, 150-154.

²¹³ Wojtyła, *The Acting Person*, 298-299; Ong, *John Paul II’s Philosophy*, 152-158.

²¹⁴ McNerney, *Footbridge*, 96.

²¹⁵ 2.3.5.

foundation of a Christian ethics is located and developed in *Delecti amici*, *Mulieris dignitatem*, *Veritatis splendor* and *Evangelium vitae*.²¹⁶

As early as *Dilecti amici*, Wojtyła again reiterates what can be found in his habilitation thesis – the development of a Christian ethics based upon the commandment of love and the call to discipleship.²¹⁷

The commandments determine the essential bases of behavior, decide the moral value of human acts, and remain in organic relationship with man's vocation to eternal life, with the establishment of God's Kingdom in people and among people. In the words of divine Revelation is inscribed the clear code of morality, of which the tablets of the Decalogue of Mount Sinai remain the key-point, and the culmination of which is found in the Gospel: in the Sermon on the Mount and in the commandment of love.²¹⁸

Furthermore, Wojtyła explains the establishment of a communion of persons not only in marriage but also between believers.²¹⁹

Mulieris dignitatem develops the relationality of the human person in a communion of persons in marriage, the family and as integral to our humanity.²²⁰ Wojtyła states that "The foundation of the whole *human 'ethos'* is rooted in the image and likeness of God which the human being bears within himself from the beginning. Both the Old and New Testament will develop that 'ethos', which reaches its apex in the *commandment of love*."²²¹ The basis for relationship is not simply biological–physical but is psychological and spiritual.²²² Again, Wojtyła includes the personalistic norm in this document. "Only a person can love and only a person can be loved."²²³ Wojtyła explains this statement is ontological, giving rise to an ethical affirmation that love is an ethical requirement of the person and that the primacy of love is contained in the Old Testament, and placed at the centre of the Gospel ethos.²²⁴

²¹⁶ John Paul II, *Dilecti Amici* 6, 7, 8, 14; *Mulieris dignitatem*, On the Dignity of Women on the Occasion of the Marian Year, 15 August 1988, (hereafter MD) 7, 19, 23, 29; VS 13, 15, 18, 20, 24, 47, 52, 66, 82, 83; EV 28, 40, 41, 48, 52, 54, 55.

²¹⁷ John Paul II, *Dilecti amici*, 2, 7, 9.

²¹⁸ John Paul II, *Dilecti amici*, 6.

²¹⁹ John Paul II, *Dilecti amici*, 10, 15.

²²⁰ John Paul II, MD 19; 4.1.6.

²²¹ John Paul II, MD 7 original emphasis; cf. Wojtyła, "The Separation of Experience from the Acts," where he states that: "We each have our own world of values (*Ethos*), which arises on the basis of our emotional life and is the expression of the love or hate by which we live," 35.

²²² John Paul II, MD 19.

²²³ John Paul II, MD 29.

²²⁴ John Paul II, MD 29; cf. Deut 6:5; Lev 19:18; Mt 22:36-40; Mk 12:28-34; 1 Cor 13:13 cited in MD 29.

Veritatis splendor also contains direct reference to the significance of the commandment of love, which safeguards the good of the person.²²⁵ McNerney notes that Wojtyła interprets the question of the rich young man as a way that leads to the transcendent. The question, “Teacher what good deed must I do to have eternal life?” refers to the meaning of life and human existence – how one acts as a person, as a Christian disciple.²²⁶ Melina explains that the dialogue with the rich young man reveals the encounter of every person with Christ, the call to discipleship, and perfection through ethical action. The question concerning eternal life is answered by a response to fulfill the moral life in keeping the commandments that leads to the ultimate good – participation in eternal life.²²⁷ Melina emphasises that there is a connection between commandment and covenant because the commandments have been offered as a gift of God’s love and a path of life.²²⁸ The commandment of love sums up all the commandments, and is manifest in the moral life of the Christian disciple.²²⁹ “*Following Christ is thus the essential and primordial foundation of Christian morality*: just as the people of Israel followed God who led them through the desert towards the Promised Land (cf. Ex 13:21), so every disciple must follow Jesus, towards whom he is drawn by the Father himself (cf. Jn 6:44).”²³⁰ Wojtyła explains in *Veritatis splendor*, that “Jesus’ way of acting and his words, deeds and his precepts constitute the moral rule of Christian life.”²³¹ Fulfilling the commandments is required in Christian discipleship. The Beatitudes, the content of the Sermon on the Mount, contain attitudes and dispositions of life and are not the same as the commandments. However, the Beatitudes and the commandments refer to the good and to the promise of eternal life. The Beatitudes contain “a sort of *self-portrait of Christ*, and for this reason are *invitations to discipleship and to communion of life with Christ*.”²³² Communion of life encompasses life in this world in communion with our neighbour, and communion with God begun in this world and perfected in eternal life with the Trinity.²³³ The decision to follow Christ results in communion through the moral quality of human acting.²³⁴ As Melina notes, the link between beatitude and love [*caritas*] of God and neighbour during a lifetime leading to eternal happiness is a Thomistic concept.²³⁵

²²⁵ John Paul II, VS 13; McNerney, *Footbridge*, 96-97.

²²⁶ McNerney, *Footbridge*, 97; John Paul II, VS 8-27; Mt 19:16.

²²⁷ Livio Melina, “Desire for Happiness and the Commandments in the First Chapter of *Veritatis Splendor*,” trans. Margaret Harper McCarthy in J. A. DiNoia and Romanus Cessario, eds., *The Splendor of Truth: Veritatis Splendor and the Renewal of Moral Theology*: 143-160, 154-155.

²²⁸ Melina, “Desire for Happiness, 154-155; John Paul II, VS 7 citing RH 13; John Paul II, VS 13; 4.2.3, 5.3.4.

²²⁹ John Paul II VS 18-20.

²³⁰ John Paul II, VS 19 original emphasis.

²³¹ John Paul II, VS 20.

²³² John Paul II VS 16 original emphasis.

²³³ John Paul II, VS 73,

²³⁴ John Paul II, VS 81, 88.

²³⁵ Melina, “Desire for Happiness,” 156; cf. Aquinas, *ST* IIa IIae, q. 23, a.1 ad 2; IIa IIae, q. 23, a. 2, ad 1; IIa IIae, q. 23 a. 5, ad 2; IIa IIae, q. 23, a. 8, ad 3.

The Ten Commandments call forth responses through Christian discipleship in the moral life of the individual within community. God loved us first and gave us the gift of the commandments. The response of a gift of love is to love. The gift of self requires love [*caritas*] which is the fullness of the law in imitation of Christ. Therefore, in Christian discipleship the commandment of love: love God and love one another as I have loved you (which sums up and perfects the commandments given at Sinai and affirmed in the Sermon on the Mount) results in communion with God and our neighbour perfected in eternal life.²³⁶ In *Letter to Families*, Wojtyła connects the commandment of love and the fourth commandment. The family is the place where the commandment of love is expressed in a way fundamental to human relationships.²³⁷ Finally, in *Evangelium vitae*, Wojtyła stresses the relationship between covenant and commandments as a path of life, and the duty and responsibility for the strong to care for the weakest members of the human family.²³⁸

2.3.8 Conclusion: The personalistic norm, intersubjectivity and participation

Karol Wojtyła, in developing the personalistic norm, provides the underpinning for *participation*, (acting-together-with-others) as integral to being human, of living in a community responding to the 'other' in a manner that is just, in seeing the other as another 'I.'²³⁹ Wojtyła argued that action reveals the nature of the human person and therefore acting-together-with-others equally discloses what is irreducible in the human person. "Actions, which man performs in all his different social involvements and as a member of different social groups or communities, are essentially the actions of the person. Their social or communal nature is rooted in the nature of the person and not vice versa."²⁴⁰ *Participation* is the means of *intersubjectivity* by which a person can remain free, yet at the same time experience himself or herself in a relationship with other men and women. Therefore, *participation* does not allow the person to treat another as an object or to be treated that way by another person when acting-together-with-others.²⁴¹

²³⁶ John Paul II VS 24, 25, 88, 89; Melina, "Desire for Happiness, 156-158.

²³⁷ John Paul II, Letter to Families, *Gratissimam sane* (hereafter LF), 2 February 1994, (Homebush, NSW: Pauline Books and Media, 1994), LF 15; 4.2.

²³⁸ See 5.3.4, 5.5.

²³⁹ Wojtyła, *The Acting Person*, 261-316.

²⁴⁰ Wojtyła, *The Acting Person*, 263-271, 263; "Participation or Alienation?" 201-205; McNerney, *Footbridge*, 47-48; Kupczak, *Destined for Liberty*, 107-109; Schmitz, *At the Center of the Human Drama*, 87-89; Buttiglione, *Karol Wojtyła*, 168-176; Kevin P. Doran, *Solidarity: A Synthesis of Personalism and Communalism in the Thought of Karol Wojtyła/Pope John Paul II* (New York: Peter Lang Publishing Inc., 1996), 142-147.

²⁴¹ Wojtyła, *The Acting Person*, 270-271; Buttiglione, *Karol Wojtyła*, 169-170.

Participation together with transcendence and integration are fundamental characteristics of the acting person.²⁴² When a person acts together-with-others he or she retains in this acting the personalistic value of his or her own actions, and at the same time *participates* with others in the realisation and the results of communal acting.²⁴³ Through participation, the person is respected in community which is directed to the common good. This presupposes the acknowledgment of a common destiny and cultural ties between those who make decisions together. The root of *participation* is the capacity to share as a person the humanity of other human beings. "The capacity of sharing the very humanity of every [one] is the intimate kernel of each participation, and the condition of the personalistic value of each acting and existing together with others."²⁴⁴ This is taken even further by the concept of neighbour, which is prior to and sustains the notion of membership within a given community because membership in a community presupposes that individual persons are neighbours.²⁴⁵ "Only then can we claim that participation serves not just the fulfillment of persons in *any community* in which they act and exist. The ability to share in the *humanness itself of every man [or woman]* is the very core of all participation and the condition of the personalistic value of all acting and existing 'together with others.'²⁴⁶

In his articles in *Person and Community* and in *The Acting Person*, Wojtyła discusses the problems associated in philosophy with reducing the human person to consciousness understood in terms of cognitive function. However, Wojtyła seeks to explore the human person as a *suppositum*: a subject of existence and action, not pure consciousness.²⁴⁷ *Suppositum* expresses the subjectivity: of the human being in the metaphysical sense. Wojtyła takes the ancient concept of the person as *suppositum* and applies it in a way that is new. The term is used to convey the whole experience of the human being which reveals the person as someone who exists and acts, and at the same time allows for the conception of the person as

²⁴² Wojtyła, *The Acting Person*, Appendix, 325; Schmitz, *At the Center of the Human Drama*, There is a difficulty with the English translation of *The Acting Person*, which is full of overly technical revisions which obscure the continuity of the author's thought, especially with reference to Aquinas, 58-60; Kupczak, *Destined for Liberty*, Kupczak explains that the editor, Anna-Teresa Tymieniecka, "included footnotes, stylistic modifications, new terminology, changes in the structure of paragraphs, as well as reducing or adding to the text," 68, n.55.

²⁴³ McNerney, *Footbridge*, 52; Schmitz, *At the Center of the Human Drama*, 88; Buttiglione, *Karol Wojtyła*, 170-172; Wojtyła, *The Acting Person*, 269.

²⁴⁴ Wojtyła, *Osoba I Czyn*, 332. The sense of which can be found in *The Acting Person*, 295 cited in Buttiglione, *Karol Wojtyła*, 175.

²⁴⁵ Wojtyła, *The Acting Person*, 293-295; "Participation or Alienation?" 200-202; "The Person: Subject and Community," 237; McNerney, *Footbridge*, 53-55; Buttiglione, *Karol Wojtyła*, 175; Schmitz, *At the Center of the Human Drama*, 88, 119-120.

²⁴⁶ Wojtyła, *The Acting Person*, 295 original emphasis; McNerney, *Footbridge*, 55-77.

²⁴⁷ Wojtyła, "Subjectivity and the Irreducible in the Human Being," 212.

the subject of that existence and activity.²⁴⁸ “Metaphysical subjectivity, or the *suppositum*, as the transphenomenal and therefore fundamental expression of the experience of the human being, is also the guarantor of the identity of the human being in existence and activity.”²⁴⁹ In *Veritatis splendor*, Wojtyła applies his previous insights concerning the ‘person and act’ to the ethical dimension of existence. The document seeks to apply a practical application of his philosophical anthropology. He explores the relationship between freedom and truth about the human person and action.²⁵⁰ “*The person, including the body, is completely entrusted to himself, and it is in the unity of body and soul that the person is the subject of his own moral actions.*”²⁵¹ John F. Crosby and McNerney point out that the embodied person is fundamental to his personalism.²⁵² Wojtyła’s personalism is grounded in the relationship between persons: between the person and a personal God and with other human persons through participation that gives rise to communion and self-fulfillment.

The personalistic norm is central to John Paul’s work and is extended to *participation* in acting-together-with-others in a community of persons in relationship with another I: to the neighbour.²⁵³ This gives rise to “a sort of transcendence of being a ‘neighbour’ with regard to being a ‘member of a community.’ All of this is indirectly contained in the commandment of love.”²⁵⁴ The commandment of love is communal in orientation and the relationship of neighbour and member of a community need to be considered together. McNerney points out, Wojtyła “sought to interpret philosophically *how* a human being is a person, then the real, lived human experience of *how* I can actualize that in acting together-with-others is equally as important in order to achieve a comprehensive philosophical understanding of personhood.”²⁵⁵ Each person is in fact a ‘neighbour’ within community. Therefore the personalistic implications of the commandment of love necessitates coordinating acting and being together-with-others as protecting the fundamental position of neighbour. In so doing the commandment of love reveals what it means for a community to be truly human, reveals

²⁴⁸ Wojtyła, “The Person: Subject and Community,” 222-223.

²⁴⁹ Wojtyła, “The Person: Subject and Community,” 223; *The Acting Person*, 72-74.

²⁵⁰ Wojtyła, *The Acting Person*, 48-49, 98-101.

²⁵¹ Wojtyła, VS 48 original emphasis.

²⁵² John F. Crosby, “John Paul II’s Vision of Sexuality and Marriage,” in Geoffrey Gneuhs, ed., *The Legacy of Pope John Paul II: His Contribution to Catholic Thought* (New York: The Crossroad Publishing Company, 2000): 52-70, 59-60; McNerney, *Footbridge*, 98-99.

²⁵³ Wojtyła, “Thomistic Personalism,” 172-173; *Love and Responsibility*, 22-24, 42-43; 245-247; Kupczak, *Destined for Liberty*, 87-91.

²⁵⁴ Wojtyła, *The Acting Person*, 296.

²⁵⁵ McNerney, *Footbridge*, 55.

the true dimension of participation and the true dimension of the human person in actualising one's own self-fulfillment in acting-together-with-others.²⁵⁶

Wojtyła develops a philosophy of the human person that goes beyond the work of Scheler in phenomenology and Kant's second categorical imperative.²⁵⁷ John McNerney explains that Wojtyła develops a new ontological-ethical anthropology from his personalist philosophy of the human person, whereby the good of the person is protected because the person is the object and subject of love.²⁵⁸ As McNerney points out, Wojtyła sought to interpret philosophically how a human being is a person. What Wojtyła also realises is that "the lived human experience of *how* I can actualize that in acting together-with-others is equally as important in order to achieve a comprehensive philosophical understanding of personhood."²⁵⁹ It is in the actualisation, the performance of action, that ethical value is rooted and the person fulfills himself or herself in action. Conversely, "moral evil" in action is the opposite of fulfillment of self.²⁶⁰ Both his theological and philosophical approaches stem from the foundation that the human person is a being-in-relationship.

Wojtyła explains in *Memory and Identity* that he had formulated the personalistic norm whilst writing *Love and Responsibility*. The double command to love God and our neighbour presented itself to him as a personalist norm.²⁶¹ What he accomplished was translating the commandment of love into the language of philosophical ethics.²⁶² Towards the end of his life John Paul reflects that:

My personal philosophical outlook moves so to speak, between two poles: Aristotelian Thomism and phenomenology....In my reading and in my studies I always tried to achieve harmony between faith, reason, and the heart. These are not separate areas, but are profoundly interconnected, each giving life to the other. This coming together of faith, reason and the heart is strongly influenced by our sense of wonder at the miracle of a human person – at man's likeness to the Triune God, at the immensely profound bond between love and truth, at the mystery of mutual self-giving and the life it generates, at our reflections on the succession of human generations.²⁶³

²⁵⁶ McNerney, *Footbridge*, "Hence, the commandment 'Love your neighbour as yourself' unfolds the depth of participation that is entailed in the encounter with the 'other' as 'neighbour,'" 65.

²⁵⁷ Wojtyła, *The Acting Person*, 302 footnote 8.

²⁵⁸ John Paul II, *Crossing the Threshold of Hope*, 200-203, see footnote 2; "Valutazioni Sulla Possibilita Di Costruire L'Etica Cristiana Sulle Basi del Sistema di Max Scheler," 393-404; *The Acting Person*, 265-268; VS 52; cf. McNerney, *Footbridge*, 78-80, 154-156.

²⁵⁹ McNerney, *Footbridge*, 55; Wojtyła, *The Acting Person*, 96-97, 265-271.

²⁶⁰ Wojtyła, *The Acting Person*, 265-266.

²⁶¹ John Paul II, *Memory and Identity*, 150-151.

²⁶² Wojtyła, *Love and Responsibility*, 40-44, 121-126; *Memory and Identity*, 150-151.

²⁶³ John Paul II, *Rise, Let Us be on our Way*, 97; Williams, *The Mind of John Paul II*, He was introduced on Vatican Radio in 1964 during the Second Vatican Council as a Transcendental Phenomenological Personalist, 187; In *Crossing the Threshold of Hope* he mentions those who have had an influence on his philosophy such as

Wojtyła declared that it was his solemn duty to implement the documents of Vatican II in the Church and for the world.²⁶⁴ He remained faithful to this task in continuing the work begun at the Second Vatican Council, and continued to affirm and uphold the dignity of the human person and the inalienable rights that belong to each person by virtue of their humanity. His prophetic witness to the truth of the gospel message of Christ continued throughout his pontificate. Wojtyła deepened and developed in theology, philosophy, metaphysics and anthropology human life and experience. All of which has consequences for relationships in the family, in healthcare and the common good of society.²⁶⁵ His early research contained in his theses synthesised the relationship between faith and life and encompassed philosophical and theological anthropology, which analysed the interiority of being and the moral actions of the human person in our relationships with God and each other thus establishing a metaphysical framework to correct the problems arising from the enlightenment. *Love and Responsibility* anticipates some of what is included in *Gaudium et spes* – a personalist understanding of marriage and family.²⁶⁶

He is the philosopher/theologian who has developed a relational understanding of the human person and covenantal theology's communal and ethical dimensions together with deepening the theology of the family as the domestic Church. His concept of the human person is grounded in relationality in philosophical and theological anthropology (participation: acting-together-with-others and interpersonal participation in the divine life of the Trinity [*communio personarum*] respectively). His personalistic norm is a philosophical justification for the commandment of love.²⁶⁷ Consequently, he developed a new ontological-ethical anthropology whereby the good of the person is protected.²⁶⁸

Evaluation of the Possibility of Constructing a Christian Ethics on the Assumptions of Max Scheler's System of Philosophy, The Acting Person, Delecti Amici, and Veritatis splendor all

Lévinas, Buber, and Rosenzweig in their understanding of the relationship between 'I' and 'Thou', 210; and also Edith Stein, *Finite and Eternal Being* cited in *Rise, Let Us be on our Way*, 90.

²⁶⁴ John Paul II, "Address to the Theological Congress," in *L'Osservatore Romano*, 2 Sept. 1991, 8-10, 8, 10; *Crossing the Threshold of Hope*, 159-160; *Rise, let Us be on our Way*, 165, 184-185.

²⁶⁵ GS 22; John Paul II, Encyclical Letter *Centesimus Annus*, the Social Teaching of the Church, (hereafter CA), 1 May 1991, in J. Michael Miller, *The Encyclicals of John Paul II*: 511-561, CA 11, 13, 14, 22, 33, 48, 49, 57, Encyclical Letter *Sollicitudo Rei Socialis*, (hereafter SRS), 30 December 1987 in J. Michael Miller, *The Encyclicals of John Paul II*: 380-420, SRS 13, 23, 26, 33, 41, 47, 48; VS 13, 31, 41, 48, 50, 52, 90; EV 2, 3, 8, 16, 18, 20, 23, 25, 34, 46, 56, 63, 80, 81, 90, 101 and also the philosophy, theology and metaphysics of John Paul II and the dignity of the human person is discussed in Schmitz, *At the Centre of the Human Drama*, 124-127.

²⁶⁶ Wojtyła, *Love and Responsibility*, 40-44, 212.

²⁶⁷ Wojtyła, *The Acting Person*, 352, 355; "Participation or Alienation?" 202-203; McNerney, *Footbridge*, 66-77.

²⁶⁸ McNerney, *Footbridge*, 78-80, 154.

have a similar structure embedded within them, one that develops the concepts of Christian discipleship, the New Law (the Sermon on the Mount), and the fulfillment of the law through the commandment of love. Underlying all of these dimensions is the concept of covenant: between God and humanity, individually and collectively with the person and the community.²⁶⁹ In *Evangelium vitae*, the emphasis is on the dignity of the human person, the value of life, covenant and commandments which are expressions of the law of love exercised in community. The goal of this covenantal relationship is interpersonal communion: with a personal God and members of the human family.

Participation enables the person's transcendence and integration in action through acting together-with-others. Realisation of self (actualisation, fulfillment) is attained through *participation*, because through interior choices and exterior actions in acting together-with-others, the human being becomes either good (integral human fulfillment) or bad (disintegration) – growing either in virtue or vice. Thomistic personalism maintains that the person should be subordinate to the common good in all that is essential for the realisation of the common good, but the true common good does not threaten the good of the person: the good of the person and the community are realised through participation. The true dimension of participation is disclosed and determined by the commandment of love. In participation, the concepts of neighbour and community are considered together, thus avoiding what occurs in other philosophical theories where there are mutual limitations, and as a member of community the person would limit himself/herself as a neighbour and vice versa. Wojtyła's personalistic norm is a philosophical justification for the commandment of love.²⁷⁰ Finally, from his personalistic norm he began to develop the onto-ethical dimension of the human person. In so doing, he developed a new ontological-ethical anthropology from his philosophy of the human person whereby the good of the person is protected.²⁷¹ As previously noted the commandment of love is the foundation upon which Wojtyła builds a Christian personalist ethics.²⁷² The commandment of love, the personalistic norm and participation (acting-together-with-others/intersubjectivity) all converge to form a communion of persons: with God and our neighbour in a community of persons.

²⁶⁹ Wojtyła, *The Acting Person* specifically deals with the commandment of love and the call to intersubjectivity – interpersonal communion, 96-101, 261-300; cf. Melina, *The Epiphany of Love*, 28-31.

²⁷⁰ Wojtyła, *The Acting Person*, 352, 355; "Participation or Alienation?" 202-203; McNerney, *Footbridge*, 66-77.

²⁷¹ McNerney, *Footbridge*, 78-80, 154.

²⁷² McNerney, *Footbridge*, 96.

3 Karol Wojtyła and the Second Vatican Ecumenical Council and Marriage and Family

3.1 Karol Wojtyła and Vatican II: Part I *Lumen gentium*

3.1.1 Introduction: The context of the Second Vatican Ecumenical Council

This chapter sets out to situate the development of the philosophy and theological anthropology of Karol Wojtyła in the context of his participation in the Second Vatican Ecumenical Council. Discussion of the theological context of *Lumen gentium* and *Gaudium et spes* is necessary in order to understand the development of the place of marriage and family within the Church and the world. Wojtyła made significant contributions to many of the documents. The following is confined to what had an impact on his own work during and after the Council concerning marriage and family in the documents *Lumen gentium* and *Gaudium et spes*. There are two main areas for discussion: to give a detailed background to what Karol Wojtyła learnt at the Second Vatican Council which he later developed further in his own works, and to provide detailed evidence of his contribution to the debate concerning the human person, marriage and family. I will focus on one of Wojtyła's interventions for LG 11 and two pertaining to GS 48 and 50.

The first section of this chapter explores *Lumen gentium* and the second section, *Gaudium et spes*. The main movements in the Church at the time of the Council which have a bearing on developments at Vatican II in an understanding the Church, marriage and family are:

- 1 The biblical movements in France, Belgium and Germany in the 1930s onwards that advocated the study of the Old and New Testament which was supported by Pius XII in *Divino Afflante Spiritu*.¹ The biblical movement was:
 - a) Scholarly in the study of archaeology and philology to provide a better understanding of the texts in their historical, intellectual and spiritual context,
 - b) Pastoral in the promotion of study and contemplation of texts in the Bible in its revised versions to replace some forms of pious literature that were then available for the laity,
 - c) Theological in bypassing medieval scholasticism and the manuals,² and

¹ Pius XII, Encyclical Letter On Biblical Studies and the Opportune means of Promoting Them, *Divino Afflante Spiritu*, 10 October 1943 (London: Catholic Truth Society, 1943); Pius XII, Encyclical Letter On the Mystical Body of Christ and Our Union in it with Christ *Mystici Corporis*, (hereafter MC), 29 June 1943, (Boston: St Pauls Books and Media, 2003), 60-73.

- d) From the biblical movements come the related concepts of covenant and People of God which allow for an understanding of the historical nature of the Church within salvation history. It was emphasised that the new and everlasting covenant is in continuity with the covenants of the Old Testament.³
- 2 The promotion of the concept that the Church is a communion fellowship [*koinônia/communio*] in the mystical body of Christ. Pius XII, in *Mystici Corporis*, promotes an understanding of the bonds of unity between Christ and the Church. This document highlights the communal nature of the Church as the body and bride of Christ.⁴ Critical to the development of this concept was the nineteenth century theologian J.A. Möhler in *Symbolism*.⁵ His work was built upon by theologians such as Yves Congar in *The Mystery of the Church* who developed further the concept of communion in the Church and its basis in scripture (cf. 1 Cor 10:16-17).⁶
 3. The patristic movement in England, France and Germany that provided commentaries and translations of the writings of the Fathers of the Church who were the first authoritative interpreters of the Christian message.⁷

All of the above are part of what is known as a return to the sources—*ressourcement* – which became an integral part of the way in which the documents of Vatican II were written. *Ressourcement* was a return to Scripture and Tradition as a means of renewal in the Church that was in continuity throughout the ages.⁸

In order to understand the developments concerning marriage and family at the Council it is important to contextualise these concepts within the documents *Lumen Gentium* and *Gaudium et spes*. Wojtyła's interventions and submissions were made in the context of the development of the theological and pastoral concerns of the bishops. The various drafts of the documents and

² Yves Congar, *Report from Rome, The First Session of the Vatican Council*, trans. A. Manson (Liverpool: Geoffrey Chapman Ltd., 1963), 33-34, and John XXIII, "Opening Speech at the Second Vatican Council," 11 October 1962, cited in *Report from Rome*, 99-102.

³ Vatican II Council, Dogmatic Constitution on the Church, *Lumen gentium*, (hereafter LG), 21 November 1964, AAS 57 (1965): 5-75, English translation in Flannery, Austin OP ed., *Vatican Council II: The Conciliar and Post-Conciliar Documents* (New York: Costello Publishing Company, 1996): 350-426, LG 6, 9; DV 4, 15.

⁴ Pius XII, MC 68, 86, 89, 95, 96.

⁵ J.A. Möhler, *Symbolism*, trans. J. B. Robertson (London: Charles Dolman, 1843), Sect. 37, 260-276 and cited in Yves Congar, OP, *The Mystery of the Church* (London: Geoffrey Chapman, 1966, originally published by Editions du Cerf, Paris, in Two Volumes: *Esquisses du Mystère de l'Eglise* and *La Pentecôte*, 1956), 200-202, 202.

⁶ Congar, *The Mystery of the Church*, the Church as communion, 25-44, 174-176.

⁷ Joseph Komonchak, ed., and trans., of Giuseppe Alberigo, *History of Vatican II*, vol. I (Maryknoll, New York: Orbis Books, 1995), 85-86.

what led to the final redaction include taking into account the discussions which took place in the drafting process and the influence of the theological experts who were involved in advising the Council Fathers. Some of this information is not evident in *Acta Synodalia*, which records the drafts, submissions, speeches and voting of the Council Fathers. However, in the background are the theological experts who worked on the drafts and had an influence on the content that was debated and what eventually was included in the final texts. For this information, besides some references contained in *Acta Synodalia*, I have relied on:

1. Herbert Vorgrimler's *Commentary on the Documents of Vatican II* because the relevant chapters were written by those present and involved in the drafting of these documents.⁹
2. Francisco Gil Hellín who produced synopses of *Lumen gentium* and *Gaudium et spes* which are compilations of the various drafts and the submissions of the bishops pertaining to each of the subsequent drafts of these documents. Hellín puts into perspective the development of the ideas and concepts contained in these documents by compiling the various drafts, the submissions of the bishops and the remarks contained in *Acta Synodalia*. In the preparatory note to this work Hellín states that he has made notes in order to inform about some errors discovered about the attribution of a concept or typographical errors.¹⁰
3. Joseph A. Komonchak, *History of Vatican II* and other authors whose work is incorporated in the documents.¹¹

It is difficult to attribute ideas or concepts to one specific person unless this information is given which sometimes has been recorded in *Acta Synodalia*. What is possible however is to attribute the development of a concept or ideas to a number of authors and sources. This gives a context to the development and production of the documents in their final form and to subsequent further developments by popes after Vatican II. In particular, a context to the development of Karol

⁸ Yves Congar, *The Meaning of Tradition*, trans. A.N. Woodrow (San Francisco: Ignatius Press, 1964 reprinted 2004), 7.

⁹ Herbert Vorgrimler, ed., *Commentary on the Documents of Vatican II* in 5 volumes (New York, Burns and Oats, 1966-1969).

¹⁰ Francisco Gil Hellín, *Concilii Vaticani II Synopsis Constitutio Dogmatica De Ecclesia Lumen Gentium* (Città del Vaticano: Libreria Editrice Vaticana, 1996), hereafter *Synopsis Lumen Gentium*, xxiv; Francisco Gil Hellín, *Constitutio Pastoralis de Ecclesia in Mundo Huius Temporis Gaudium et Spes* (Città del Vaticano: Libreria Editrice Vaticana, 2003), hereafter *Synopsis Gaudium et Spes*.

¹¹ Giuseppe Alberigo, ed., *History of Vatican II* in 5 volumes, English version, Joseph A. Komonchak ed. (Maryknoll, NY: Orbis, 1995-2006).

Wojtyła's thoughts after the Council in light of the concepts of covenant and communion in *Lumen gentium* and marriage and family in *Gaudium et spes*.

Karol Wojtyła was present and participated in all four sessions of the *Second Vatican Ecumenical Council*. Avery Dulles in *The Splendor of Faith: the Theological Vision of John Paul II* compiled a list of his speeches and interventions. Dulles lists twenty-three interventions and includes amongst these the written submission of the Polish Bishops that was mainly the work of Wojtyła.¹² In some cases only a part of the whole speech was delivered whilst the remainder was handed in for consideration. In addition to what he contributed at the Council is the letter Wojtyła wrote prior to the Council in December 1959, recorded in *Acta et Documenta Concilio Oecumenico Vaticano II Apparando* which gives a number of insights into his thinking and concerns prior to the convening of the Council.¹³ His letter contains what Wojtyła considered important for discussion and inclusion in the documents. Further insights into his thinking are contained in *Sources of Renewal*, which is based upon conferences that were given in Kraków for the implementation of Vatican II ten years after the Council.¹⁴

3.1.2 Karol Wojtyła's Letter to the Preparatory Commission 30 December 1959

In December 1959 Wojtyła sent a letter to the Antepreparatory Commission which contains insights into his thinking prior to Vatican II. Wojtyła began by stressing the importance of the inclusion of the transcendental order which finds its origin in God and in humans who are a union of body and soul created in the image and likeness of God. Wojtyła explained that participation in the divine life of the Trinity begins in this world and is perfected and culminates in the union between God and humanity in the beatific vision.¹⁵ He requested the development of a Christian personalism because each person has a relationship with a personal God. On the importance of the development of a Christian personalism he wrote:

Christian Personalism indeed constitutes the foundation of all ethical [*ethicæ*] doctrine which, deriving from the Gospel, has always been taught by the Catholic

¹² Dulles, *The Splendor of Faith*, 15-17; cf. John M. Grondelski, "Appendix," in Kenneth L. Schmitz, *At the Center of the Human Drama* (Washington, D.C.: Catholic University of America Press, 1993): 147-163, 161. This list is shorter than the one provided by Dulles.

¹³ Karol Wojtyła, "Letter to the Antepreparatory Commission for the Second Vatican Ecumenical Council," 30 December 1959, trans. Br Christian Moe FSC, 2005, Latin text in *Acta et Documenta Concilio Oecumenico Vaticano II Apparando*, Series I vol. II Pars. III *Europa* (Typis Polyglotis Vaticanis, MCMLX): 741-748. The citation given in Dulles, *The Splendor of Faith* to this document is incorrect, 5.

¹⁴ Dulles, *The Splendor of Faith*, 8-9.

¹⁵ Wojtyła, "Letter," 742.

Church. The human person, in so far as it is a *suppositum* acting with will and consciousness, includes morality in its acts. The acts of the person, the relation of the agent to other things and persons have to be weighed (considered). Hence it is that Catholic moral teaching indicates the rules of using things without abuse and of loving persons. The precept of charity implies, and at the same time goes beyond, all those things, which are demanded by commutative and social justice.¹⁶

Wojtyła proposed that Christian personalism is the foundation of ethics and the above quotation is an example of his personalistic norm, which he had already developed in *Love and Responsibility*.¹⁷ He identified in Christian ethics the primacy of charity [*caritas*] in relationships between persons in community. Again, this is developed from his personalistic norm. Furthermore, Wojtyła emphasised the need for the development of a Christian personalism that is distinct from any other forms of personalism which encompass individualism and materialism.¹⁸

The second point of the letter emphasised the need for ecumenism. Wojtyła explained that the unity of the Church is expressed in the concept of the Mystical Body of Christ which has been wounded by schism and heresy. He requested that the Council focus on what unites Christians rather than what is divisive.¹⁹ His third point focused on the importance of the mutual cooperation of the clergy and the laity in building up the Body of Christ. Wojtyła identified that priests are called to a fuller knowledge of the life of the laity in order to care for the souls of the faithful. Wojtyła explained it is important that priests avoid using forms of protectionism, patriarchalism and separatism because these are contrary to building up the Body of Christ. Wojtyła stated that:

In the care of souls the laity are not to be thought of simply as an object but rather as co-operating subjects. Therefore use should be made of their zeal, especially where priests and clerics are not able to exercise their mission. So it is a question of more and more increasing apostolic work but not of any kind of rivalry between clergy and Catholic laity in respect of competence.²⁰

It is evident that Wojtyła was mindful of the different charisms and roles of the clergy and laity in daily life that are required in fulfilling their vocation, and witnessing to Christ in the world. Also,

¹⁶ Wojtyła, "Letter," 742.

¹⁷ Karol Wojtyła, *Love and Responsibility*, 40-44. "A person is an entity of a sort to which the only proper and adequate way to relate is love," 41; See 2.3.4, 4.1.4.

¹⁸ Wojtyła, "Letter," 742.

¹⁹ Wojtyła, "Letter," 742-743.

²⁰ Wojtyła, "Letter," 743-744.

he explains that even though patriarchalism is evident in the tradition, in the modern world this is to be avoided in the relationship between priests and the laity.²¹

3.1.3 *The Theological Context of Lumen gentium*

Aloys Grillmeier noted that the ecclesiology of the Second Vatican Council is theocentric because it reveals, “the origin of the Church and its unity from the Trinity as revealed in the economy of salvation, which is the manifestation of the immanent unity of Father, Son and Holy Spirit through their self-communication in the missions of the Son and Spirit.”²² The relationships in the Trinity and between human beings are revealed and understood as a *communion between persons*. *Lumen Gentium* clearly states: “Thus, the Church has been seen as ‘a people made one with the unity of the Father, the Son and the Holy Spirit.’”²³

Two important images of the Church were used to explain the relationship between Christ and the members of the Church as a community of believers, the smallest unit of which is the family: the *Mystical Body of Christ*, [a fellowship, participation/ sharing in, communion/*koinônia* with the Trinity] and the People of God [*ekklēsia*].²⁴ Prior to the Council, in 1943, Pius XII promulgated *Mystici Corporis* to explain the bonds of unity between Christ and the members of the Church. The encyclical explored the communal nature of the Church, *the Body and Bride of Christ*, from the writings of St. Paul and reflected in the work of theologians prior to the Council.²⁵

²¹ Wojtyła, “Letter,” 743-744.

²² Aloys Grillmeier, “The Mystery of the Church,” in Herbert Vorgrimler, ed., *Commentary on the Documents of Vatican II*, vol 1, *Constitution on the Sacred Liturgy, Decree on the Instruments of Social Communication, Dogmatic Constitution on the Church and Decree on Eastern Catholic Churches* (London: Burns and Oates, 1967): 138-152, 142; cf. Joseph Ratzinger, “The Ecclesiology of the Constitution *Lumen Gentium*,” in *Pilgrim Fellowship of Faith* (San Francisco: Ignatius Press, 2005): 123-152, 123-124, 147-149.

²³ LG 4.

²⁴ John Paul II, *Catechesis on the Creed, The Church, Mystery, Sacrament, Community*, vol. 4 (Boston: Pauline Books and Media, 1998), 29-33 for an explanation of Hebrew *qahāl*, Greek *ekklesia* and Latin *ecclesia*. In continuity with the Old Testament the Church (*ekklesia*) is the people of God. The Greek word *ekklesia* means assembly or gathering and in the Old Testament, the Hebrew word *qahāl* refers to the assembly of the people of God. Christians used *ekklesia* in order to show their roots in the people of the Old Testament and their continuity as the People of God, the New Israel, the people of the new covenant. *Ecclesia* was used to refer to a group of Christians in a city (Acts 14:23; 1 Cor 1:2; 2 Cor 1:1), those gathered for worship in a particular house (Rom 16:5; 1 Cor 16:19) or all Christian people, in other words the universal Church (Mt 16:18; Eph 1:22).

²⁵ Pius XII, MC 68, 95, 96; Gérard Philips, “Dogmatic Constitution of the Church: History of the Constitution,” in Herbert Vorgrimler, ed., *Commentaries on the Documents of Vatican II*, vol. 1: 105-137, 105; Congar, *The Mystery of the Church*, 25-44, 75-95.

Gérard Philips, after the Council, explained that the concept of communion [*koinônia/communio*] was promoted as a means of understanding the Church after a long period of individualism.²⁶ Also, fellowship with one another in Christ is dependent on communion/fellowship with the Trinity.²⁷ St. Paul and the Church Fathers understood the image of the Church as the *Body of Christ* to be inseparably connected to the Eucharist.²⁸ Other important influences were the renewed biblical interest which was initiated by Pius XII in his encyclical letter *Divino Aflante Spiritu* and also the liturgical movement both of which were concerned with the fellowship [*koinônia*] of the Church.²⁹ This was largely due to *Mystici Corporis* where emphasis is placed upon the Church as the Mystical Body of Christ and the Bride of Christ.³⁰

After the Council, in *Sources of Renewal*, Karol Wojtyła explained that the community of the Church, the People of God, which includes the hierarchy, religious orders and the laity, should be understood in the light of *communio* (cf. LG 13). The document *Lumen gentium* brought to light the fact that the communion of persons [*communio personarum*] stems from the communion of the Church [*communio ecclesiarum*] and the communion of service [*communio munerum*]. The unity of the community of the Church, the People of God is one of love and truth (cf. LG 1, 4, 9) and the communal nature of the Church should resemble the communion of the Holy Trinity [*communione Sanctissimae Trinitatis*].³¹

Another development, which began in Germany in the 1930's, is the biblical understanding of the Church as the People of God. At the Council this was used as an ecumenical bridge.³² It is a vertical relationship between God and Christians who through baptism are adopted sons and daughters in Christ. This relationship is initiated by God and is a free gift, a *covenant* between God and the People of God, the Church.³³ Grillmeier explained that People of God is a category of the theology of the Body of Christ and both signify the one reality. The former has its origins in the Old Testament but needs to be contextualised in light of Pauline theology in the New

²⁶ Philips, "Dogmatic Constitution of the Church," 105.

²⁷ Ratzinger, "The Ecclesiology of the Constitution *Lumen Gentium*," 132.

²⁸ Joseph Ratzinger, "The Ecclesiology of Vatican II," 15 September 2001, <http://www.ewtn.com/library/CURIA/CDFECCV2.HTM>. and published in *L'Osservatore Romano*, 23 January 2002, 5-7, accessed 25 February 2006; cf. 1 Cor 10:16-17.

²⁹ Pius XII, *Divino Aflante Spiritu*; Pius XII, MC 60-73.

³⁰ Pius XII, MC 86, 89, 96; Philips, "Dogmatic Constitution of the Church," 105-137.

³¹ Wojtyła, *Sources of Renewal*, 137-139; cf. Ratzinger, "The Ecclesiology of Vatican II"; cf. "The Ecclesiology of the Constitution *Lumen Gentium*," he explains that *communio* is not a main feature of the Council but a synthesis of the elements of conciliar ecclesiology, 129-131.

³² LG 6, 9; DV 4, 15; Ratzinger, "The Ecclesiology of Vatican II."

³³ Ratzinger, "The Ecclesiology of the Constitution *Lumen Gentium*," 128-129.

Testament.³⁴ Ratzinger, after the Council, noted the danger with the concept People of God is in promoting the horizontal dimension that reduces the Church to a sociological construct, a human community, and overlooks its vertical theological context.³⁵

Wojtyła, in *Sign of Contradiction* (1976), reflected on how the Council Fathers were convinced that the Church could not be understood as the People of God simply as a society.³⁶ Wojtyła devoted two chapters in *Sources of Renewal* to an explanation of the concept People of God from the perspective of mystical unity in the Trinity founded on the covenant God established with human beings individually and as a community. The development of his argument stems from what is contained in *Lumen gentium* and contextualises the concept in salvation history and eschatology: the vertical dimension which reveals the relationship of communion offered by God to humanity.³⁷

The Council Fathers, drawing on biblical sources, explained the *covenantal* relationship between Christ and his Bride the Church (Eph 5:25), as a *covenant [foedus]* that is in continuity with the *covenants* of the Old Testament.³⁸ These *covenants* of the Old Testament are fulfilled in the *new and everlasting covenant* Christ established with the Church.³⁹ In the documents of the Second Vatican Council the Church is the People of God [*ekklēsia*], the people of the *new and everlasting covenant*.⁴⁰ Grillmeier writes that: “Ultimately, the Church as a community of salvation stems from the will of God who constitutes, calls and gathers it by his grace.”⁴¹ He went further to explain that this community is a communion of persons because:

³⁴ LG 8; cf. Aloys Grillmeier, “The People of God,” in Herbert Vorgrimler, ed., *Commentary on the Documents of Vatican II*, vol. 1: 153-185, 153-154; cf. Joseph Ratzinger, *The Ratzinger Report* (San Francisco: Ignatius Press, 1985), 46-49.

³⁵ Joseph Ratzinger, “The Church and Man’s Calling, the Dignity of the Human Person,” in Herbert Vorgrimler, ed., *Commentary on the Documents of Vatican II*, vol 1: 115-163, 118-119.

³⁶ Wojtyła, *Sign of Contradiction*, 53-61.

³⁷ Wojtyła, *Sources of Renewal*, 112-200; cf. LG 4.

³⁸ In the Documents of the Second Vatican Council the word *covenant* refers to the *old covenant* in *Dei verbum*, AAS 58 (1966), DV 14, 824, DV 15, 825, *Lumen gentium*, AAS 57 (1965), LG 2, 6, *Gaudium et spes*, AAS 58 (1966), GS 32, 1051, GS 48, 1069 and *Nostra aetate*, AAS 58 (1966), NA 4, 742; Refers to the *new and everlasting covenant*, in *Dei verbum*, AAS 58 (1966), DV 4, 819, DV 16, 825, *Lumen gentium*, AAS 57 (1965), LG 6, 8, LG 9, 13, *Sacrosanctum concilium*, AAS 56 (1964), SC 10, 102, SC 83, 121, *Nostra aetate*, AAS 58 (1966), NA 4, 742, *Ad gentes*, AAS 58 (1966), NA 4, 950; and in *Optatam totius*, AAS 58 (1966), OT 10, 720, *Unitatis redintegratio*, AAS 57 (1965), UR 2, 91, 3, 94 and *Gaudium et spes* GS 48 AAS 58 (1966), 1069; Refers to marriage covenant in *Gaudium et spes*, AAS 58 (1966), GS 48, 1067, GS 50 1071 and to family covenant in *Gaudium et spes*, AAS 58 (1966), GS 48, 1067.

³⁹ DV 3, 4.

⁴⁰ LG 1-4; DV 4; GS 22; Grillmeier, “The People of God,” 154-156.

⁴¹ Grillmeier, “The People of God,” 156.

the Spirit makes it a community of worship, and makes it one through the *κοινωνία*, *communio*, fellowship, and through the accomplishment of service...The Church is a unity of communion in the holy Eucharist, in the Holy Spirit, in the (visible) hierarchical government and in various forms of service. It is an animated bodily unity in the variety of its members and their functions.⁴²

What eventuated at the Council was a move to include the concepts the People of God and the Body of Christ to describe the Church. Consequently, the concepts of covenant and communion are combined.

3.1.4 *Lumen gentium* and the concept of the domestic Church

At the Second Vatican Council the concept of the 'domestic Church' first appears in the revised draft of *De Ecclesia* which became *Lumen gentium*.⁴³ The bishops had rejected the first draft of *Schema constitutionis dogmaticae de Ecclesia*, which had been prepared by the preparatory Theological Commission and presented to the Council on 1 December 1962.⁴⁴ Bishop Pietro Fiordelli is credited with the inclusion of 'domestic Church' in *Lumen gentium* 11. On 5 December 1962, he explained, "The parish is further divided into so many holy cells, which are Christian families, which we are able to call following the example of the Holy Fathers, as little Churches [*minisculas Ecclesias*], over which preside from the divine mandate, husband and wife, father and mother."⁴⁵

However, there are others who have a claim to the inclusion of the thesis that the family is the 'domestic Church.'⁴⁶ Ennio Mastroianni, in his dissertation *Christian Family as Church? Inquiry*,

⁴² Grillmeier, "The Mystery of the Church," 142, His ideas are similar to what Congar wrote in *Mystery of the Church* prior to the Council, 174-176 ; Joseph Ratzinger, "Announcements and Prefatory notes of Explanation," in Herbert Vorgrimler, ed., *Commentary on the Documents of Vatican II*, vol. 1: 297-305; "Eucharist-Communion-Solidarity: Christ Present and Active in the Blessed Sacrament," in Joseph Ratzinger, *On the Way to Jesus Christ*, translated by Michael J. Miller (San Francisco: Ignatius Press, 2004, originally published in *L'Osservatore Romano*, 13 November 2002: 6), 107-128, 112-120. Ratzinger points out the two key New Testament texts for communion [*fellowship/koinōnia/communio*] 1 Cor 10: 16-17, 115-116 and 1 Jn 1:3-7, 119.

⁴³ Amended Draft of *De Ecclesia*, *Acta Synodalia Sacrosancti Concilii Oecumenici Vatican II* (Vatican City: Typis Polyglottis Vaticanis, 1970-), (hereafter AS), AS III, 30 September 1963, 258-260, footnote of *Ecclesia domestica*, AS II/I, 264.

⁴⁴ Hellín, *Synopsis Lumen Gentium*, xxi.

⁴⁵ Bishop Pietro Fiordelli, AS I/IV, 311 cited in Ennio Mastroianni, *Christian Family as Church? Inquiry, Analysis, and Pastoral Implications*, Doctoral Dissertation, hereafter *Christian Family* (Pittsburgh, Pennsylvania, February 1999) <http://etd1.library.duq.edu/theses/available/etd-07182006-083850/>. accessed 11 September 2006, 26.

⁴⁶ Bishop Pietro Fiordelli, AS I/IV, 5 December 1962, 309-311, 311 and in Pius XII, *Summi Pontificatus*, On the Unity of Human Society, 20 October 1939, AAS 6 (1939): 413-453, 89-90 citing Augustine, *Tractate on John* 51, 13 (PL 35, 94, 57); cf. *Draft Lumen gentium*, AS I/IV, 1 December 1962, 40-41; For a full translation of Fiordelli's speeches and written responses see Mastroianni, *Christian Family*, 23-28, 84-89; Hellín, *Synopsis Lumen Gentium*,

Analysis and Pastoral Implications, explains in detail the development of the ecclesial understanding of marriage and family and the role of Bishop Pietro Fiordelli. In the original schema of *De Ecclesia* Mastroianni explains that there is no direct reference to marriage and family. However, there is the idea of the universal priesthood of the baptised and the call to participate in the threefold office of Christ as prophet (witness), priest (worship) and king (service). Mastroianni notes that Fiordelli highlights the need to express the place and ecclesial role of spouses, and the importance of marriage and families within the Church.⁴⁷ The references Fiordelli provided are to the writings of St. John Chrysostom and St. Augustine.⁴⁸ After the inclusion of *Ecclesia domestica* in the second *schema*, Fiordelli presented the case for the family as a *parvam Ecclesiam* [small or little Church].⁴⁹ However, as noted by Mastroianni, the commission did not incorporate Fiordelli's suggestion perhaps because the term 'little [*parva*] Church' is not specific enough to describe the family.⁵⁰

Yves Congar, one of the theological experts who worked on the draft of *De Ecclesia*, was instrumental in many of the changes to the first draft. He contributed to the revisions of the text including laying the theological foundation for the family as the 'domestic Church'.⁵¹ Congar became a member of the subcommission for the schema on the Church after 26 February 1963.⁵² His influence on the development of the concept of the family as the 'domestic Church' is evident in light of what he had previously written. In his book *Lay People in the Church* (1957) Congar explains the significance of marriage and family within the economy of salvation, especially to the priesthood that is exercised by parents in the family.⁵³ Exercising priesthood in

92-95, cites the submissions of Fiordelli and Wojtyła to the Council Fathers for affirming the inclusion of the family as the 'domestic Church,' 92.

⁴⁷ Mastroianni, *Christian Family*, 23-35.

⁴⁸ Fiordelli, AS I/IV, 311 citing John Chrysostom, *Homilies on Genesis*, «Domum tuam ecclesiam fac» chapter 6.2, PG 54, 607 and citing Augustine, «Domum enim vestram non parvam Christi ecclesiam deputamus» in Letter 188, 3 PL 33, 849 and «cum tota domestica vestra ecclesia» PL 40, 450.

⁴⁹ Fiordelli, AS II/III, 17 October 1963, 21-23, 22-23; Amended Draft of *De Ecclesia*, AS II/I, 30 September 1963, 258-260, footnotes regarding *Ecclesia domestica*, AS IV/I, 264.

⁵⁰ Mastroianni, *Christian Family*, 34.

⁵¹ Yves Congar, *Lay People in the Church*, trans. Donald Attwater (London: Geoffrey Chapman, 1985). This work was first published in French (Translation of: *Jalons pour une théologie du laïcat*, 1953) and in English (1957), 203; Mastroianni, *Christian Family* explains that Congar lays the theological foundation for the family as the 'domestic Church,' 84-89.

⁵² Hellín, *Synopsis Lumen Gentium*, xxvi. Mons. Philips prepared the working document and those on the Subcommission were Gagnebet, Naud (afterwards Lafortune), Rahner, Balic (afterwards Schauf), Thils, Daniélou (afterwards Congar), xxvi. The draft was drawn up by the *De Ecclesia* subcommittee within the *Commissio de doctrina fidei et morum*, xxii.

⁵³ Congar, *Lay People*, 202-203; Mastroianni, *Christian Family* discusses the contribution of Congar to the concept of the family as the 'domestic Church,' 84-88; Hellín, *Synopsis Lumen Gentium* explains that in February 1963 Congar replaced Daniélou on the subcommission «*De Ecclesia*», xxiv.

the family is neither analogous to the ministry of the priesthood nor the sole responsibility of the husband and father. Through the sacrament of baptism parents share in the priesthood of Christ and husband and wife grow in holiness and educate their children in faith and life. The priestly ministry of parents in marriage has the threefold function of priest (worship, prayer, and sacrifice), king (self-sacrifice and self-mastery), and prophet (martyrdom, witness).⁵⁴ As a consequence, parents share in the responsibility and participate in the apostolic mission of the Church (Mt 28:19-20).

Congar wrote that parents have the responsibility and sacred duty to have their children baptised and to educate them in the faith, because:

When they bring a child to birth, they can bring a disciple to birth too. It is through Christian parents that the substance of the human world, in the very act of its increase, turns into the Body of Christ and into Church. This is not only in the sense of living cells germinating to increase, but also in the sense of living cells in which the life and mystery of the whole Body exists in an elementary way. A family is a church in little.⁵⁵

Congar provides an explanation and references to the family as a 'little Church' and as holy 'cells' of the Body of Christ and both these ideas are contained in Fiordelli's submission. From the Fathers, Congar cites the works of Chrysostom and Augustine. Leo XIII and Pius XII had also used a text from Augustine to illustrate that the family is the *cell* and fundamental element of the State.⁵⁶ Paul Evdokimov, an orthodox theologian, in his book *The Sacrament of Love* (1944), wrote a section devoted to the 'domestic Church' cited by Congar in *Lay People in the Church*.⁵⁷ Evdokimov explains that Christ manifested his glory at Cana within a 'household Church [*ecclesia domestica*]' which also prefigures the birth of the Church at the foot of the Cross.⁵⁸ The family, the 'domestic Church,' was already present in theological discussion prior to the Second Vatican Council based upon the writings of Chrysostom and Augustine. An analysis of the notes in footnote 8 of the second draft of *De Ecclesia* contains references previously cited by Congar,

⁵⁴ Congar, *Lay People*, 203-207; cf. Chrysostom, "Homilies on Second Corinthians, Homily III on 2 Corinthians 1:10," .7 in *NPNF First Series* vol. 12: 286-293, 293; cf. LG 31; cf. Wojtyła, *Sources of Renewal*, 92-100; cf. Mastroianni, *Christian Family*, 84-89.

⁵⁵ Congar, *Lay People*, 202.

⁵⁶ Congar, *Lay People*, 202- 207; Pius XII, *Summi Pontificatus*, 89-90 citing Augustine, *Tractate on John* 51, 13 (PL 35, 94, 57); cf. Fiordelli, *AS I/IV*, 311.

⁵⁷ Paul Evdokimov, *Le Mariage, sacrement de l'amour* cited in Congar, *Lay People*, 203.

⁵⁸ Paul Evdokimov, *The Sacrament of Love*, trans. Anthony P. Gythiel and Victoria Steadman (New York: St Vladimir's Seminary Press, 2001 first published in English in 1962 and from the French, *Le Mariage, sacrement de l'amour*, Lyons: du Livre Français, 1944), 'domestic Church', 121-123, 123.

in *Lay People in the Church* together with other references from Gregory of Nyssa and St. Jerome.⁵⁹

Augustine's notion of the family as a cell of society stems from the Graeco-Roman world in which he lived. For example, Cicero wrote that the family unit was important in the social, economic, and political spheres of Roman society and was considered to be the miniature form of the state.⁶⁰ Carol Harrison emphasises that in Patristic circles: "The household was thought of as part of the natural order, the basic unit of society, upon which the city, and ultimately the state, was built."⁶¹ This understanding of the family is due to the inculturation of Christianity within the Graeco-Roman world-view.⁶² Congar explains the two ways in which cell can be interpreted to explain the family as a cell of the Church: the way in which the human family lives and grows through history, and as a living part of the mystery of the Church, the Body of Christ.⁶³ Fiordelli, in his first submission, also describes the family as holy cells of the Church.⁶⁴ Another reference to the family as the cell of society prior to the Council was written by Mons. Montini (Paul VI) who wrote:

Society's cell and the first community constituted by God himself for the development of the human person, the family remains always, today as in the past, amongst the highest, most serious and telling arguments, as much for the social order as for the very life of the Church. Christ's Bride looks to it for the origin and formation of her children; to it likewise looks the nation, which measures in the

⁵⁹ AS II/I, Footnote 8, 264; cf. *De Ecclesia* draft II, 30 September 1963, AS II/I, Article 24, 258-259; cf. Congar, *Lay People*, 203.

⁶⁰ Cicero, *De Officiis* vol. XXI in Cicero in Twenty-Eight Volumes, trans. Walter Miller (London: William Heinemann Ltd., first published 1913, republished 1968), Bk. 1.XVII-XVIII [v.53-59], 57-63; Cicero, *De Officiis* 1.54-1.55 (44 B.C.) cited in Susan Treggiari, "Marriage and Family in Roman Society," in Ken, M. Campbell ed., *Marriage and Family in Ancient Israel* (Downers Grove: InterVarsity, 2003): 132-182, 145; Augustine, *City of God*, in *NPNF First Series* vol. 2, Bk 19.16, 411-412.

⁶¹ Carol Harrison, "The Silent Majority: the Family in Patristic Thought," in Stephen C. Barton, ed., *The Family in Theological Perspective* (Edinburgh: T & T Clark, 1996): 87-105, 89.

⁶² Harrison, "The Silent Majority," 89.

⁶³ Congar, *Lay People*. Congar states that "Families are actually and literally living cells of the Church," 202, 203; cf. Fiordelli, AS I/IV, 311; Augustine, "City of God," Bk 19.16 cited in Pius XI, *Ubi Arcano Dei Consilio*, http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_23121922_ubi-arcano-dei-consilio_en.html. accessed 26 September 2006, 29; Pius XII, "Allocation to Newlyweds," 26 June 1940, cited in *Papal Teachings: Matrimony*, selected and arranged by the Monks of Solesmes, trans. Michael J. Byrnes (Boston: Daughters of St. Paul, 1963), 311-312. This reference contains the wrong citation to the chapter in which cell is located in *City of God*; Pius XI, *Casti Connubii*, hereafter CC http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_31121930_casti-connubii_en.html. accessed 17 August 2003, CC 37; cf. Pius XII, MC 17, 20; Mons. Montini, *Letter to Cardinal Siri*, 19 September 1954, cited in *Papal Teachings: Matrimony*, 473-474; Pope John XXIII, *Pacem in Terris*, 11 April 1963 (Boston: Pauline Books and Media) "The family, grounded on marriage freely contracted, monogamous and indissoluble, is and must be considered the first and essential cell of human society", 16, and "Parents, however, have a prior right in the support and education of their children," 17.

⁶⁴ Fiordelli, AS I/IV "The final division of the Church, or better, the final Church formed from the holy cells which constitute the Church, is not the parish but the Christian family," 311.

family's vigour its stability, power and greatness, since: the city is what the families and the men by which it is formed make it, as the body is formed by its members.⁶⁵

Reflected in the documents of Vatican II are the writings of Popes of the twentieth century, prior to the Second Vatican Council. There is evidence that the Christian family is portrayed before Vatican II as a theological reality and its members as members of the household of God and the Mystical Body of Christ.⁶⁶ The family is recognised as the basic cell of society, and a domestic sanctuary. In the family the faith is taught and handed on from one generation to the next. Prior to Vatican II the family had been referred to as a 'domestic society,' 'the domestic hearth,' 'the domestic sanctuary' and recognised as the basic unit of society, 'a cell of society.'⁶⁷ All of the above contributed to the way in which the family is described in the documents of Vatican II. This language and these images coalesce and are drawn together at the Second Vatican Council and afterwards are developed and deepened by Pope John Paul II.⁶⁸

Congar was one of the experts who worked on Chapter II who had previously written that the family is a 'Church in little' based upon patristic sources and the work of Evdokimov.⁶⁹ In the revised draft of what finally became *Lumen gentium* 11, the family is described as the 'domestic Church' in which children are educated in faith by their parents.⁷⁰ The *Relationes de Singulis Numeris* of the schema explains that 'domestic Church' was included in draft II on the grounds of patristic sources but the references were not included in the final document.⁷¹ However, further research for this thesis has uncovered the role of Karol Wojtyła in the inclusion of the concept *ecclesia domestica* in *Lumen gentium*.

⁶⁵ Mons. Montini/Paul VI, *Letter to Cardinal Siri*, 473-474.

⁶⁶ Pius XII, MC 20; cf. "Allocution: The Two Columns of Society," 20 February 1946, cited in *Papal Teachings: Matrimony*, 365-367.

⁶⁷ Leo XIII, *Immortale Dei*, Encyclical on the Christian Constitution of States, 1 November 1885, 'domestic society,' 17, 32, http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_01111885_immortale-dei_en.html. accessed 26 September 2006; Pius XII, *Summi Pontificatus*, 'domestic hearth,' 90; Pius XII, "Allocution to Newlyweds," 'domestic sanctuary,' 311-312; Augustine, "City of God," Bk 19.16, 'cell of society' cited in Pius XI, *Ubi Arcano Dei Consilio*, 29; John XIII, *Pacem in Terris*, 16; cf. LG 11; cf. Vatican II Council, Decree on the Apostolate of Lay People *Apostolicam Actuositatem*, (hereafter AA) 18 November 1965, AAS 58 (1966): 837-864, AA 11; cf. Congar, *Lay People*, 202.

⁶⁸ See 4.1.5, 4.1.6, 4.1.9, 4.2.7.

⁶⁹ Mastroianni, *Christian Family*, 23-28, 84-89.

⁷⁰ *De Ecclesia*, a. 24, AS II/I, 258-259. The reference to Augustine and the episcopal role of the parents is removed from the draft of the third schema and the footnotes related to the patristic sources for the family as the 'domestic Church' are also omitted; cf. *De Ecclesia*, draft III, AS III/I, 185.

⁷¹ *Relationes de Singulis Numeris*, AS III/I, 15 September 1964, (K), 197.

3.1.5 Karol Wojtyła's intervention in the debate on the 'domestic church'

What has come to light is that Hellín, in *Concilii Vaticani II Synopsis Constitutio Dogmatica De Ecclesia Lumen Gentium*, attributes the inclusion of 'domestic Church' to Fiordelli and Wojtyła citing their submissions commenting on draft II of *De Ecclesia*.⁷² In his written submission Wojtyła affirms the use of patristic sources for the Christian family as the 'domestic Church' and requests that this concept be used in more than one document. He spoke and handed in his submission during the 52nd General Congregation, 21 October 1963, after the reception of the revised draft of *Lumen gentium*. He wrote:

I should like wholeheartedly to add to those things which have already been proposed by one Father or another in this assembly concerning the importance of the Christian family in the structure of the People of God. With good reason some ancient writers have called the family a 'church'. All these things should be included in the chapter on the People of God, notwithstanding the fact that they may already have been mentioned in some other schema under (their) ethical and normative aspects.⁷³

Although the above was not read to the assembly, it was part of his written submission. Wojtyła's insistence on including the 'domestic Church' in more than one document added to the development of the theological ecclesiology of marriage and the family. Karol Wojtyła is amongst those who are responsible for the inclusion of the family, the 'domestic Church', in its ethical and normative reality, in more than one of the documents of the Second Vatican Council.⁷⁴

The family is specifically mentioned as the 'domestic Church' in *Lumen gentium* and in *Apostolicam actuositatem* as the "primary vital cell of society and domestic sanctuary of the

⁷² Hellín, *Synopsis Lumen Gentium*, 92; cf. Fiordelli, AS II/III, 17 October 1963, 21-24; cf. Wojtyła, AS II/IV, 31 October 1963, 340-342.

⁷³ Karol Wojtyła, AS II/III, 21 October 1963, 154-157, «Vellem adhuc toto corde adhaerere illis, quae in hac aula ab aliquo Patre iam prius prolata quoad momentum familiae christianae in structura populi Dei. Non sine fundamento a quibusdam antiquis familiae vocata etiam fuit «ecclesia». Haec omnia in capite de populo Dei inveniatur oportet, non obstantibus illis, quae in alio schemate de familia sub aspectu potius ethico et normativo adhuc dicentur» 157, cited in Hellín, *Synopsis Lumen Gentium*, 92, E/964, 1468-1470.

⁷⁴ Hellín, *Synopsis Lumen Gentium*, 92-93 footnote (K) 92; AS, III/I, *De Populo Dei*, 15 September 1964, *relatio* n.11 (K) «Praecipuae affirmationes Patrum de munere religioso parentum indicantur in textu priore ed. 1963, Cap. III, nota 8, p. 13, ubi etiam habentur testimonia patristica de familia ut «ecclesiola», de statu et ordine coniugatorum et de eorum dono particulari», 197 see Appendix 5.7. This original citation in K does not give the protocol numbers of who is responsible, 197. Hellín, *Synopsis Lumen Gentium*, credits Fiordelli and Wojtyła with the acceptance of the family as an *ecclesiola* [little Church] and for the inclusion of marriage as a participation in the loving union between Christ and the Church in what became *Lumen Gentium* 11, note (I), 92; Pietro Fiordelli, AS II/III, 17 October 1963, 21; Karol Wojtyła, AS II/III, 21 October 1963, 154.

Church.”⁷⁵ Although ‘domestic Church’ is not specifically mentioned in *Gaudium et spes*, it is implied. Reference is made to the home (*family hearth*) where parents educate their children in faith and grow in virtue.⁷⁶ There is a link between *Lumen gentium* 11, and *Gaudium et spes* 48. In the former, the sacramentality of marriage is a participation in the love of Christ for the Church (Eph 5: 32) and the ‘domestic Church,’ the family, is where parents educate their children in faith and life.⁷⁷ *Gaudium et spes* 48 develops this further because not only marriage but also the family participates in the covenant and manifests the genuine nature of the Church in the world. Through marriage, the family is the way in which the Church is *generated* from age to age building the Kingdom of God throughout time. The ‘domestic Church’ is the place where the Gospel is proclaimed, and vocations are fostered which in their diversity enrich the life of the whole community.⁷⁸

3.1.6 Conclusion: Participation in the unity and love between Christ and the Church

Another significant concept developed in *Lumen gentium* 11 is the relationship between Christian spouses and Christ and the Church. The revised text (draft II) states that Christian couples by the power of the sacrament of marriage represent the mystery of the unity and love between Christ and the Church and sanctify each other in their married life and the education of their children.⁷⁹ However, there is a request to change ‘represent’ to ‘participate in.’ The change from represent to ‘participate in’ is a move to a vertical, communal understanding of the People of God which is a participation in the divine life of the Trinity, drawing on the theology of *koinônia* [*communio*].

Hellín credits Fiordelli and Wojtyła with the inclusion of the idea that marriage is a participation in the unity and love between Christ and the Church. The submissions cited by Hellín also contain the reference to ‘domestic Church’ made by Fiordelli and Wojtyła when commenting on draft II. Fiordelli and Wojtyła explained that the couple more than represent the love and unity between Christ and the Church.⁸⁰ Fiordelli wrote that in marriage the couple do not only represent the mystery of the unity and love between Christ and the Church but share in, have fellowship/participation in [*communicatio*] the mystery of the unity and love between Christ and

⁷⁵ LG 11; AA 11.

⁷⁶ GS 48.

⁷⁷ LG 11; cf. GS 48, 50, 52.

⁷⁸ LG 11, GS 48, 50, 52; cf. AA 11; Grillmeier, “The People of God,” 164; Ramon García de Haro, *Marriage and Family in the Documents of the Magisterium* (San Francisco: Ignatius Press, 1993), 212-213.

⁷⁹ *De Ecclesia*, draft II, AS III/1, 259 and for a comparison of texts, AS III/1, 184-185.

the Church.⁸¹ Wojtyła addressed the concept of the People of God and the Church and noted that the treatment of the People of God and the sacramental nature of the Church was expressed well in the draft. However, he went further to say that:

For the people of God is constituted interiorly through faith and grace, which are obtained and strengthened by the help of the sacraments of the Church. As therefore, by virtue of faith and grace this people of God transcends all social formations of the natural order, then likewise this supernatural transcendence (itself) through the help of the sacraments of the Church stands out as something visible. But that this transcendence of the people of God should find its basis in the operation of the sacraments, is proper to the very transcendence of the Church in respect to any society in the natural order and in respect to all human society. In this way the people of God in the Church presents a likeness of the very mystery of the Incarnation: at one and the same time remaining in its humanness in any kind of society and community and at the same time transcending it.⁸²

Wojtyła explained that this is not sufficiently developed in the chapter on the People of God and is important when considering the relationship between People of God and the sacraments of the Church. Wojtyła emphasised that it is through the Incarnation that members of the Church are able to participate in the divine life of the Trinity. The transcendence of the Church is manifest in and through the sacraments and, is a participation in divine life and at the same time emphasises the communal significance of the sacraments.

In point III of his intervention Wojtyła explained that the ministerial priesthood and the universal priesthood of the baptised both participate (share) in the priesthood of Christ.⁸³ His submission was also incorporated into *Lumen gentium* 10 which contains the relationship between the ministerial priesthood and the universal priesthood of the People of God. Sharing in Christ's priesthood is a participation which is foundational in the Eucharistic community and in the community of the whole Church where priest and people are united in participating in the

⁸⁰ Hellín, *Synopsis Lumen Gentium*, (I) 92. "Marriage not so much represents the union of Christ with the Church but participates in it" is attributed to Fiordelli [E/910] and Wojtyła [E/964], III note I, 92; cf. AS III/I, 184-185.

⁸¹ Fiordelli, AS II/III, 21, 17 October 1963, cited in Hellín, *Synopsis Lumen Gentium*, 1395; *Relationes de Singulis Numeris*, AS III/I, (I), only cites Fiordelli with the inclusion of this concept, 197. However, as stated by Hellín in his introduction he set out to correct errors concerning the attribution of certain concepts.

⁸² Wojtyła, AS II/III, 21 October 1963, 154-157, trans. Br Christian Moe FSC 23 October 2006, 155.

⁸³ Wojtyła, AS II/IV, 156; cf. *Sources of Renewal*, 236-239. Wojtyła then goes on to explain the threefold mission of Christ. He writes: "The attitude [of participation] which derives from sharing the threefold power of Christ is the expression not only of a conscious faith ripening in man's inmost heart, but also of Christ guiding the development of the faith of the whole People and each one of its members. Christ and the Christian encounter each other intimately in the priestly, prophetic and kingly mission, and it is this participation which forms the essential characteristics of the Christian," 270.

Eucharist in Christ through the Holy Spirit in an offering of worship and praise to the Father.⁸⁴ In a subsequent submission, 31 October 1963, Wojtyła also explained that the human person participates in the divine life of the Trinity in the Church.⁸⁵ After the Council in *Sources of Renewal*, he explored the importance of the concept of participation. He wrote that a Christian participates in the threefold mission of Christ. Faith has personal and communal characteristics and is primarily a participation in Christ. Wojtyła's submission to the Council Fathers on the concept of People of God developed the vertical dimension of the relationship between God and humanity. Also, after the Council, Wojtyła explained that participation concerns the concept of People of God and our relationship to God in Christ.⁸⁶ *Communio* is the link that unites the Church as the People of God whose unity springs from the Spirit of God.⁸⁷

The approved text of *Lumen Gentium* 11 states:

Finally, Christian spouses, in virtue of the sacrament of Matrimony, whereby they signify and partake [*participant*] of the mystery of that unity and fruitful love which exists between Christ and His Church, help each other to attain to holiness in their married life and in the rearing and education of their children. By reason of their state and rank in life they have their own special gift among the people of God. From the wedlock of Christians there comes the family, in which new citizens of human society are born, who by the grace of the Holy Spirit received in baptism are made children of God, thus perpetuating the people of God through the centuries. The family is, so to speak, the domestic church. In it parents should, by their word and example, be the first preachers of the faith to their children; they should encourage them in the vocation which is proper to each of them, fostering with special care vocation to a sacred state.⁸⁸

Marriage is clearly affirmed in its sacramentality as the signification of the love and unity between Christ and the Church and a 'participation in' this union. Hellín attributes Fiordelli and Wojtyła with the inclusion in *Lumen Gentium* 11 of the notion that marriage not only signifies the

⁸⁴ Wojtyła, AS II/III, 150; *Relationes de Singulis Numeris*, AS III/I, 195 III.1 is attributed to Wojtyła [E/964]; Hellín, *Synopsis Lumen Gentium*, III.1, 83; cf. LG 10; *Sources of Renewal*, 221-222.

⁸⁵ Wojtyła, AS II/IV, 31 October 1963, 340-342, 340.

⁸⁶ Wojtyła, *Sources of Renewal*, 219, 223-239; cf. LG 10, 11.

⁸⁷ Wojtyła, *Sources of Renewal*, 134-135; cf. LG 13.

⁸⁸ LG 11, In this text [*participant*] can also be translated as "participate in or share in." See *Sacrosanctum Oecumenicum Concilium Vaticanum II Constitutiones Decreta* hereafter *SOCV* (Typis Polyglottis Vaticanis, MCMLXVI), [Latin, *SOCV II*, 112] The text would then read: "Finally, Christian spouses, in virtue of the sacrament of Matrimony, whereby they signify and participate (share) in the mystery of that unity and fruitful love which exists between Christ and His Church (Eph 5:32)."

union of Christ with the Church but is a 'participation' [a sharing/*participatio*] in the unity and faithful love between Christ and the Church.⁸⁹

Married couples are a sign of and 'participation' in the love with which Christ loves the Church and gave his life for her. In this light, marriage is a covenantal reality.⁹⁰ Parents are expected to teach their children Christian doctrine and the evangelical virtues in order to co-operate in the fruitfulness of the Church through generous love in building fraternal love [*caritas*]. Therefore, marriage and family life are a part of a universal call to holiness. In the development of this text, the Tradition of the Church Fathers, together with reflections by theologians and preceding popes describing the family as a domestic society in which the faith is passed on to successive generations by parents, coalesced into the ecclesiological understanding of the family as the 'domestic Church.'⁹¹ The concept of the family as *a church in miniature* is based upon Scripture, Tradition and the Magisterium of the Church and is founded on the relationship between Christ and the Church and husband and wife in marriage (cf. Eph 5: 22-33). In *Lumen gentium* this is a clear example of *ressourcement*, a return to the sources.

Karol Wojtyła, after the Council, emphasised that communion [*communio/koinônia*] enables an understanding of the Church as the People of God.⁹² However, the word *communio* signifies more than a community [*communitas*], rather it is a communion which is a unity of persons, in the Trinity and in the Body of Christ.⁹³ *Lumen gentium* states that the Church is centred in Christ and is participatory because she is a sign of the intimate communion with Christ and as such is the Mystical Body of Christ: "established by Christ as a communion of life, love and truth."⁹⁴

Karol Wojtyła is one of those who are responsible for the inclusion of the 'domestic Church' in more than one of the documents produced by the Second Vatican Council and for the

⁸⁹ Hellín, *Synopsis Lumen Gentium*, footnote (I) «Matrimonium non tantum unionem Christi cum Ecclesia representat, sed etiam participat, ut dixit E/910 [Fiordelli], [964, Wojtyła], » 92-93.

⁹⁰ LG 41; 3.2.7, 3.2.9, 3.2.10.

⁹¹ AS II/II, 30 September 1963, *De Populo Dei*, n.24, 258-259; AS II/II, footnote 8 reference to «*ecclesia Domestica*» and the Fathers of the Church, 264-265; AS III/I, *De Populo Dei*, 183-185, In the *Textus prior* note 24 «In hac velut Ecclesia domestica, parentes saepe sunt primi fidei praecones, quasi munus episcopale, ut ait Augustinus, exercent, et sacras etiam vocationes Deo dante fovunt.» 185, see Appendix 5.8. In *Textus emandatus* the reference to Augustine has been omitted, 185, (N) 197; Hellín, *Synopsis Lumen Gentium*, 92-93.

⁹² Wojtyła, *Sources of Renewal*, "If we want to follow the main thread of the Council's thought, all that it says concerning the hierarchy, the laity and the religious orders in the Church should be re-read in the light of the reality of *communio* for the community of the People of God," 137-138, 133-140; cf. LG 13.

⁹³ Wojtyła, *Sources of Renewal*, 61; cf. GS 24.

⁹⁴ LG 9.

development of the concept of participation in Christ by the People of God, the Church.⁹⁵ As a member of the Second Vatican Ecumenical Council, Wojtyła absorbed the mind of the Council and the formulation of its thinking with regard to the theological and philosophical context of the human person, the concept of *koinônia/communio* and marriage and family. Wojtyła made the riches of the Council accessible – not only what is contained in the documents but the mind and intention of the Council Fathers who were an integral part of their development.

3.2 *Karol Wojtyła and Vatican II: Part II, Gaudium et spes*

3.2.1 *Introduction: Gaudium et spes, marriage and family*

The following discusses the development of marriage and family in the document *Gaudium et spes*.⁹⁶ As well as the references already mentioned concerning the history of Vatican II this section includes comments on marriage and family during the Council by Bernhard Häring, Yves Congar, Joseph Ratzinger, Jan Grootaers and Francisco Gil Hellín, *Concilli Vaticani II Synopsis Gaudium et spes* which contains a collection of the various drafts of the document in *Acta Synodalia* and the interventions by the bishops, pertaining to revisions of the various drafts.⁹⁷ Two of Karol Wojtyła's submissions which contain references to marriage and family will be discussed in detail.⁹⁸

This section 3.2, as a whole, provides evidence of the changes in marriage and family from contract and domestic society to covenant, communion and domestic Church which provide the antecedents to the development of the concepts of the covenant between the generations and communion between the generations in chapter four. These concepts subsequently lead to the ethical dimension of the covenant between the generations and its responsibilities and obligations. The following outlines the developments in the drafts of *Schema XVII/XIII* which became *Gaudium et spes*, particularly the concepts of image of God and communion of persons

⁹⁵ Hellín, *Synopsis Lumen Gentium*, 92-93.

⁹⁶ GS 12, 47-52.

⁹⁷ Yves Congar, *Le Concile au Jour le Jour, troisième session* (Paris: Les Éditions du Cerf, 1965); Joseph Ratzinger, *The Theological Highlights of Vatican II* (English Translation: New York: Paulist Press, 1966); Jan Grootaers, *Actes et Acteurs à Vatican II* (Leuven: Leuven University Press, 1998); Hellín, *Synopsis Gaudium et Spes*. In this work, Draft I is the Louvain (Zurich) text, Draft II the Ariccia text, Draft III *textus recognitis* and Draft IV *Textus denuo recognitus*, the final text of GS. The text prepared before the Council is not included in the parallel texts, but is in AS I/IV, 733-767. The first draft of Schema XVII, the pre-Malines Text, is published in Hellín's book and is referred to in the Appendix as A. Schema I, 755-787. The Appendix chapters to the Zurich (Louvain) text are referred to as Schema II and Adnexum II, 789-835.

⁹⁸ Karol Wojtyła, AS III/VIII, 10 November 1964, 380-381; AS IV/III, 1 October 1965: 242-243; See Appendix 4.

in marriage, and marriage and family as covenantal. These two concepts, covenant and communion are linked not only in the context of the Church but also in marriage and family.

3.2.2 *Antecedents to the debate on marriage and family at Vatican II*

Prior to Vatican II some theologians were developing the importance of the loving relationship between husband and wife in marriage. For example, Dietrich von Hildebrand wrote about the communion of love between a husband and wife, and that marriage is a community of love.⁹⁹ The Reformed theologian Markus Barth described marriage as a partnership in a covenant.¹⁰⁰ Paul Evdokimov, an Orthódox theologian, drawing upon the writings of St. Paul and St. John Chrysostom, explained that man and woman in marriage image the Trinity because of their union in one flesh.¹⁰¹ Karol Wojtyła, in *Love and Responsibility*, developed the inter-personal dimension of marriage because husband and wife form a community that expands to become a family and the relationship between husband and wife requires a reciprocal gift of self.¹⁰² Edward Schillebeeckx referred to marriage as a covenant reality and explored how the image of the covenant as a marital relationship in the Old and New Testaments illuminates the covenant relationship between husband and wife in marriage.¹⁰³ Also, *Casti Conubii* (1930) contains elements, which are built upon in *Gaudium et spes* 47-52.¹⁰⁴

3.2.3 *Development of Schema XVII/XIII, 1963-1964*

In the final text of *Gaudium et spes* marriage is referred to as a covenant [*foedus*] and not a contract [*contractus*]. The draft schema for this document, *De castitate, matrimonio, familia*,

⁹⁹ von Hildebrand, *Marriage, the Mystery of Faithful Love*, 19, 22, 23, 27-29, 42, 54-55, 63-64, 69-72.

¹⁰⁰ Markus Barth, *The Broken Wall: a study of the Epistle to the Ephesians* (Chicago: The Judson Press, 1959), 233.

¹⁰¹ Evdokimov, *The Sacrament of Love*, 115-118.

¹⁰² Wojtyła, *Love and Responsibility*, The value and meaning of marriage, 216-224, self-giving to another has its roots in love, 250.

¹⁰³ Edward Schillebeeckx, *Marriage: Human Reality and Saving Mystery* trans. N.D. Smith (London: Sheed and Ward, 1965, fifth impression 1988), 63-68, 159. Originally published as *Het huwelijk: aardse werkelijkheid en heilsmysterie* (Bilkthoven: H. Nelissen, 1963). The publication date of the Dutch original is two years before the promulgation of *Gaudium et spes*. He was certain that if the interconnection between creation and covenant could be established then this would lead to a deeper insight into marriage, 68. His argument also includes the text of Ephesians 5 which is referred to by Hugh of St Victor to describe marriage as a covenant relationship, 320-325, and by Aquinas who wrote that marriage was a sacrament and a sign of the union between Christ and the Church, 326-332, 339-343; Cf. for an analysis of marriage in the twentieth century, Peter J. Elliott, *What God has Joined* (Homebush, NSW: St Pauls Publications, 1990), 110-114, 208-219; García, *Marriage and Family*, 97-101 and Pius XI, *Casti Conubii*, 107-145.

¹⁰⁴ Thérèse Buck, "Gaudium et spes and Marriage: a Conjugal Covenant," in *Australasian Catholic Record*, vol. 89, no.4, October, 2012: 444-457, 445-448.

virginitate was prepared for the first session of the Council. The original document contains no mention of marriage covenant. There is a distinct difference between the initial paragraphs on marriage and the family in the preparatory document of 1962 and what was finally included in *Gaudium et spes* paragraphs 47-52.¹⁰⁵ Bernhard Häring, in an article in Vorgrimler's *Commentary on the Documents of Vatican II*, explains the development and some of the difficulties associated with the section on marriage and family in the preparatory document. The original document, produced before the Council, contained references to marriage contract and mentions marriage as a natural bond, and the family was described as a domestic society.¹⁰⁶ He states, "It was intended to perpetuate the negative and rigorist casuistry of the standard textbooks."¹⁰⁷ Ratzinger, in *Theological Highlights of Vatican II*, notes that the paragraphs on marriage were written in the style of Roman scholasticism. Marriage was discussed in terms of its 'end' and consequently, the morality of marriage was based upon an abstract concept of nature.¹⁰⁸ In the document marriage was a natural reality and necessary for the continuation of humanity through time. Ratzinger elaborates that this view of marriage was more classical and dealt with fulfilling a social function rather than providing a Christian perspective informed by the importance of the human person and relationships.¹⁰⁹

Charles Moeller, who worked on draft texts of the schema for *Gaudium et spes*, wrote that it went through changes which followed the course of development of all other documents. This encompassed a move away from the abstract, conceptual and timeless perspective to an outlook that was biblical, patristic, liturgical and conciliar.¹¹⁰ The key drafts of the document which became *Gaudium et spes* are: "the pre-Malines text (January-May 1963), the Malines text (September 1963-January 1964), the Zurich or Louvain text (February-July 1964), the Ariccia text (January 31-6 February 1965), *Textus recognitus* (acknowledged text 15-17 November

¹⁰⁵ *De castitate, matrimonio, familia, virginitate*, AS I/IV, 733-767; Komonchak, *History of Vatican II*, vol. 2, The original document was prepared by Cardinal Ottaviani's Preparatory Theological Commission. The text on marriage was prepared by Fr Lio, 363; Charles Moeller, "Pastoral Constitution of the Church in the Modern World," hereafter "History of the Constitution," in Herbert Vorgrimler, ed., *Commentary on the Documents of Vatican II* vol. V (London: Burns and Oates, 1969): 1-76, 2; See Appendices 1 and 2 for a comparison of the drafts of relevant sections of GS 48 and GS 50.

¹⁰⁶ *De castitate*, AS I/IV, marriage contract note 3, 750, and the family is a domestic society, 756-757.

¹⁰⁷ Bernhard Häring, "Fostering the Nobility of Marriage and the Family," in Herbert Vorgrimler, ed., *Commentary on the Documents of Vatican II*, vol. V: 225-245, 225.

¹⁰⁸ Ratzinger, *Theological Highlights*. The preparatory schema was written by the Theological Commission in May 1962, 148-149, cf. David E. Fellhauer, "Conciliar and Post-Conciliar Teaching," in *Studia Canonica* vol. 13.1 (Ottawa, Canada: St Paul University, 1979): 101-123.

¹⁰⁹ Ratzinger, *Theological Highlights*, 148.

¹¹⁰ Moeller, "History of the Constitution," 3.

1965), and *Textus denuo recognitus* (final text 2-7 December 1965).¹¹¹ The draft referred to as *Schema XVII* was approved by the Mixed Commission on 25 March 1963. The pre-Malines text was not published because it did not receive approval from the Central Coordinating Committee to be discussed by the Council.¹¹² Moeller notes that H. de Riedmatten mentions that a group of *periti* met at Mgr. Charue's regarding the difficulties associated with reaching agreement on dogmatic perspectives. The group suggested that the work should be divided into two parts: a doctrinal text and pastoral instructions of less authority.¹¹³ At a meeting of the Mixed Commission in June 1964 the status of the appendix chapters was discussed. The decision was that the appendix chapters would not be discussed in the *aula* but would be distributed to the bishops for their written comments. Only what had been written and approved by the bishops could be discussed in the *aula*. The appendices would then be published in a revised form as an official commentary on the schema.¹¹⁴ According to Moeller, Cardinal Suenens proposed the formation of a Mixed Commission comprising members of the Theological Commission and the Commission for the Apostolate for the Laity to develop the new document.¹¹⁵ The appendix chapters were distributed to the bishops for discussion by 30 November 1964.¹¹⁶ The Central Subcommittee obtained permission for the material in the appendices to be included in *Schema XIII*. The separation of the text into two parts ended with the Ariccia text.¹¹⁷ The separation of the text into doctrinal chapters followed by an *Adnexum* with five chapters lasted from 17 September 1963 (Malines and Zurich [Louvain] texts) to February 1965 (Ariccia text).¹¹⁸

The first draft of *Schema XVII* (pre-Malines) contains a reference to an indivisible and indissoluble covenant, from the very beginning, in the one flesh union of the spouses (cf. Gen 1:24, 28; Eph: 5:31).¹¹⁹ Marriage covenant is an attempt to restore the primal unity between the spouses that affirms the indissolubility and sanctity of matrimony and the procreation and

¹¹¹ Buck, "Gaudium et spes and Marriage," 452.

¹¹² "A. Schema I", *De praesentia efficaci ecclesiae in mundo hodierno*, (*Schema XVII*, the pre-Malines Text, Jan. – May, 1963) published in Hellín, *Synopsis Gaudium et Spes*, 755-769. Also see Prefatory Note, xxvii.

¹¹³ Moeller, "History of the Constitution," Discussion took place on Ascension Day 23 May 1963, 17-18.

¹¹⁴ Moeller, "History of the Constitution, 37; Norman P. Tanner *The Church and the World: Gaudium et spes, Inter mirifica* (New Jersey: Paulist Press, 2005), 32-33; Komonchak, *The History of Vatican II*, vol. 4, see footnote 14, 274-275; *The History of Vatican II*, vol. 5, 274-275.

¹¹⁵ Moeller, "History of the Constitution," 12-13.

¹¹⁶ Moeller, "History of the Constitution," 38, see footnote 38; cf. Wojtyła, *AS III/V*, 298-314.

¹¹⁷ Komonchak, *History of Vatican II*, vol. 4, 521.

¹¹⁸ Moeller, "History of the Constitution," 5, 13, 44, see footnote 56; Komonchak, *History of Vatican II*, vol. 2, the Malines text was presented to the Mixed Commission the week before 29 November 1963, 421.

education of children.¹²⁰ However, the Malines text was also rejected because of its purely theological perspective and a new text was proposed which would be more pastoral and incorporate elements of the previous texts.¹²¹

The Zurich (Louvain) text, now referred to as *Schema XIII*, was presented for debate by the Council Fathers (20 October 1964). Article 21 contains a reference to the Christian family as an image of and participation in the covenant between Christ and the Church (Eph 5:32) and affirms that marriage is an indissoluble covenant between the spouses.¹²² A comparison between the Zurich text with the initial schema, *De Castitate, Matrimonio, Familia, Virginitate*, reveals that there is a development from the idea that marriage imitates the love between Christ and the Church to an understanding of marriage as an indissoluble covenant and the Christian family as an image and participation in the covenant of love between Christ and the Church (Gen 2:24; Eph 5:31).¹²³ In the *Adnexum* to the Zurich (Louvain) text these concepts are elaborated. The references to marriage covenant were mainly contained in the Adnexa. Chapter II on marriage and family, in the *Adnexum*, explains that consent is a part of an indissoluble marriage covenant. The unity and love of the spouses is destined for the service of life. Indissolubility, unity, love, and fruitfulness in the marriage covenant between the spouses cannot be separated.¹²⁴ The document states: "The nobility of Christian marriage derives its special splendour from its being elevated and perfected by supernatural charity [*caritas*] and from the sacrament which embodies the covenant of love between Christ and the Church."¹²⁵ Also contained in the adnexum are more explicit references to covenant and also a reference to the concept of communion of persons in marriage and family.¹²⁶ Moeller explains that a number of bishops expressed the opinion that a

¹¹⁹ "A. Schema I," chapter 3.1, in Hellín, *Synopsis Gaudium et Spes*, 765; Komonchak, *History of Vatican II*, vol. 2, 420, 421 and notes that by May 1963, Congar had a profound influence on the text, footnote 144, 423; Moeller, "History of the Constitution," 12-13; García, *Marriage and Family*, 213; see Appendix 5.1.

¹²⁰ *Schema XVII*, (pre-Malines), *De Matrimonio et familia*, article 1, cited in Hellín, *Synopsis Gaudium et Spes*, 765-769.

¹²¹ Moeller, "History of the Constitution," 25-26.

¹²² *Adnexum II*, (Malines text to Zurich/Louvain text) in Hellín, *Synopsis Gaudium et Spes*, 799-807, .2, .3 800, .4 801-802, .5 803; AS III/V, 20 October 1964, 158-168. Hellín refers to this text as the Louvain text whilst Moeller and Komonchak refer to it as the Zurich text. Therefore I have referred to the text as the Zurich (Louvain) text; located in AS III/V, 20 October 1964, Article 21, 131-133, 132. The *Adnexum* is in AS III/V, 158-168; Hellín, *Synopsis Gaudium et Spes*, xxvii; see Appendices 1 and 2 for comparisons of the texts.

¹²³ AS III/V, a.21, 132-133; cf. AS I/IV, 747; cf. A. Schema I, cited in Hellín, *Synopsis Gaudium et Spes*, III indissoluble covenant, 765; cf. AS IV/VI, a.61, 479; cf. AS IV/VI, a.52, 476; cf. AS IV/VII, a.48.5, 273; See Appendix 2.

¹²⁴ *Adnexum II*, articles 2, 3, 4, and 5 in Hellín, *Synopsis Gaudium et Spes*, 800-803.

¹²⁵ *Adnexum II*, cited in Hellín, *Synopsis Gaudium et Spes*, a. 4, 802 translated by Br Christian Moe, FSC, 21 January 2009.

¹²⁶ Zurich Text, AS III/V, 132; *Adnexum II*, AS III/V, 161.

variety of points in the appendix chapters contained more precise material than the draft text. Consequently, the appendix chapters were incorporated into the text itself.¹²⁷ According to Alfons Auer the theological and systematic approach of the pre-Malines text, and the biblical and history of redemption perspectives of the Zurich text are combined to form a pastoral approach in the final document.¹²⁸

3.2.4 *Image of God and communion of persons*

In *Gaudium et spes* there is a development of the concept of 'image of God.' The concept was present in the preparatory text of 1962 referring to dominion and human dignity.¹²⁹ Canon Charles Moeller explained that there was a discussion of the importance of the biblical truth in the concept of the 'image of God' at a meeting between Mgrs. Garrone, Delhaye and Frs. Congar, Daniélou, and Häring who agreed the schema should be developed more around this idea.¹³⁰ Prior to working on the Malines text, Congar met with Philips and Moeller and proposed that the first chapter should be linked to the concept of 'image of God.'¹³¹

The traditional concept of 'image of God' in the writings of Augustine and Aquinas is contained in the Pre-Malines text, retained in the succeeding drafts and in the final document.¹³² However, the expanded concept, including the idea that marriage is a communion of persons, appears in the Ariccia text. Gregory of Nyssa's *de hominis opificio* (the making of man), was used to affirm broadening the concept. The reference was used in the *Textus recognitus*, but dropped from the final version of GS 12. Gregory of Nyssa wrote: "In order therefore to strengthen the social nature of man God from the beginning created male and female (Gen 1:27). This association constitutes the first form of a communion of persons and their association in love and mutual help."¹³³

After the Council, Ratzinger explained the thinking of the Council Fathers. Humanity is social by nature and exists in relationships. The Augustinian-Thomistic interpretation of the image of God

¹²⁷ Moeller, "History of the Constitution," 43-44.

¹²⁸ Alfons Auer, "Man's Activity Throughout the World," in Herbert Vorgrimler ed., *Commentary on the Documents of Vatican II*, vol. V: 182-201, 182-184.

¹²⁹ Moeller, "History of the Constitution," 5 contained in article 23 of the preparatory document.

¹³⁰ Moeller, "History of the Constitution," 16-17.

¹³¹ Komonchak, *History of Vatican II*, vol. 2, 423.

¹³² Hellín, *Synopsis Gaudium et Spes*, 86-88; See Appendix 3 which contains parallel texts outlining the development of the concept 'image of God' from the Pre-Malines text to the final text of GS 12.

¹³³ Gregory of Nyssa, cited in Hellín, *Synopsis Gaudium et Spes*, 89.

remains in GS 12. The added dimension to the concept 'image of God' stems from the capacity to form a relationship between the I and Thou (God) which points to the capacity to form interpersonal relationships between persons – the I and thou of human solidarity which is open to God. The concept gives a justification for worship – humanity does not know God only indirectly, through secular service and work, but has an immediate relationship with God. Ratzinger concludes: "Man stands in immediate relation to God, he does not merely have to do with God indirectly through his work and his relations with his fellow-men. He can know and love God himself."¹³⁴ The concept 'image of God' now has a Christian personalist perspective that includes interpersonal communion between human beings in a relationship with God. Interpersonal communion, especially in marriage, is not an addition to the understanding of 'image of God' but an added dimension because the transcendence and immanence of God is present in human interpersonal relationships.

Another underlying reason was the attempt to introduce the philosophy of the human person of F. Ebner and M. Buber.¹³⁵ Ratzinger notes that this lays the foundation for a theology of the sexes.¹³⁶ Thus interpersonal communion is an element of what is meant by the 'image of God' but does not constitute all that the concept entails. The use of communion of persons [*communio personarum*] in *Gaudium et spes* to describe the relationship between man and woman in marriage invokes covenant language used for the relationship between God and Israel, and Christ and the Church. Therefore, describing marriage as a communion of persons is in continuity with other documents of the Second Vatican Council that had already been drafted and debated.¹³⁷

The concept 'image of God' and communion of persons crystallises in GS 12. In LG 9 the Church is described as a communion of life, love and truth.¹³⁸ Grillmeier explains that communion language was taken up because of the problem of individualism in the modern world. The concept of the people of God has the added dimension of the significance of *koinōnia* (*communio*, communion fellowship).¹³⁹ Another reason was because this idea already existed in the Oriental tradition from the Fathers of the Church. For example, Paul Evdokimov wrote that

¹³⁴ Ratzinger, "The Dignity of the Human Person," 123.

¹³⁵ See 2.3.4 the work of Martin Buber had an influence on the work of Karol Wojtyła.

¹³⁶ Ratzinger, "The Dignity of the Human Person," 122.

¹³⁷ LG 9; cf. LG 1, 7, 9; cf. after the Council, John Paul II, FC 12 marriage covenant [*coniugali pacto*], FC 13 conjugal covenant [*coniugale pactum*].

¹³⁸ GS 12; LG 9.

¹³⁹ Grillmeier, "The People of God," 153.

the married couple is the image of the unity of the Trinity, drawing on the writings of John Chrysostom in particular.¹⁴⁰ The concept of the 'image of God' was presented in the context of an eschatological humanism because the Church contributes to the transformation of the world and its restoration in Christ. Moeller, after the Council, explained that the inclusion of 'image of God' and interpersonal communion was in order to be open to dialogue with the Greek Orthodox in particular and also with Eastern Churches generally.¹⁴¹ The concept of communion of persons is developed further in the work of Karol Wojtyła after the Council in articles, a book and encyclicals and will be discussed in the next chapter.

3.2.5 Development of Schema XIII in 1965

At the Fourth Session of the Council, during the debate on the Arricia text, discussion took place about some of the reasons for the choice of «*foedus*» instead of «*contractus*» for marriage. The reason was ecumenical in origin because the Eastern Churches had a difficulty with the use of *contract* for the relationship between husband and wife in marriage.¹⁴² The Theological Commission added weight to this argument by citing *Casti Connubii* 37 to provide support for the notion of marriage and married life as a lived experience [*personae traditio*].¹⁴³ The difficulty for the Eastern Churches was not clearly presented beyond this simple statement. However, an insight can be found in a submission of P. D. Hadrian Djajasepoetra, archbishop of Jakarta, who spoke on behalf of the bishops of Indonesia. He explained that in eastern countries such as Indonesia, Africa, India, Pakistan and China there is a cultural difference from the West in how two people enter into marriage and begin a family. Djajasepoetra explained that: "You contract marriage because you love, we love because we are joined in matrimony."¹⁴⁴ To accommodate eastern and western cultural differences he suggested the inclusion of marriage as "a sacred and

¹⁴⁰ Evdokimov, *The Sacrament of Love*, 115-118.

¹⁴¹ Moeller, "History of the Constitution," 24.

¹⁴² AS IV/1, 536; Hellín, *Synopsis Gaudium et Spes*, 384, see Appendix 5 as a part of the debate, 384-385; cf. *Adnexusum* II, .3 "Marriage contracted between Christians is not only sacred in itself but is also a sign of a sacred reality in so far as it sanctifies men [and women]," in Hellín, *Synopsis Gaudium et Spes*, 800; García, *Marriage and Family*, 237; Elliott, *What God has Joined*, 178.

¹⁴³ Buck, "Gaudium et spes and Marriage," 446-448; cf. Urbanus Navarrette, *Quaedam Problemata Actualia de Matrimonio* (Romae: Pontificia Universitas Gregoriana, 1974), 70. Navarrette explains that the *Relatio for Schema Receptum*, 20-30 September 1965, discussed matrimonial contract which presented difficulties and was replaced by irrevocable personal consent. See footnote 11 of Navarrette which also explains that the biblical term *foedus* was added because of the difficulties with *contractus*; cf. Häring, "Fostering the Nobility," 233; cf. In the Latin vulgate, '*foedus*' is one of the words translated as covenant, e.g. Genesis 15: 18 VUL, «In illo die pepigit Dominus foedus com Abram, dicens: Semini tuo dabo terram hanc....».

¹⁴⁴ P.D. Hadrian Djajasepoetra, AS IV/III, 65 cited in Hellín, *Synopsis Gaudium et Spes*, 1424-1425, see Appendix 5; Komonchak, *History of Vatican II*, vol. 4, 381.

human community of life between man and woman, instituted by God for the establishment of a family.”¹⁴⁵ In Western culture marriage results from two people falling in love and then marrying and forming a family whereas, in many eastern cultures the parents choose the marriage partners for their children and love and friendship grows. These different reasons for marrying needed to be accommodated in the document. The biblical concept of covenant is the means by which *marriage contract* was replaced by *covenant of irrevocable personal consent*.¹⁴⁶ The precedent for the use of covenant [*foedus*] already existed in *Casti Connubii*.¹⁴⁷ Some of the Fathers wanted to retain *marriage contract* because of the problem of dissolving the marriage if the love that is essential to marriage, between husband and wife, was no longer present.¹⁴⁸ Komonchak explains that there were those who wanted the contractual nature of marriage clearly explained whereas Cardinal Léger requested more emphasis on love as an end or purpose of marriage, an intimate union of the spouses in body and soul.¹⁴⁹

The Council Fathers did not want to use *contract*, in referring to marriage, because, in modern language and usage, a *contract* can be dissolved. They wished to stress the irrevocable nature of the relationship of love and fidelity between persons in marriage. Häring further explains that the references to love in marriage referred to the community of love that is formed by the spouses. The difficulty in emphasising love as the foundation for marriage was because when love ceases, it could follow that the marriage can be dissolved. Häring explains that in the case of partners who no longer love one another they have to work at re-learning what it means to love. He is firm in explaining that the concept of love referred to in the paragraph is not emotional love but a

¹⁴⁵ Djajasepoetra, cited in Hellín, *Synopsis Gaudium et Spes*, 1424-1245; cf. Grootaers, *Actes et Acteurs*, 235.

¹⁴⁶ Cf. *Adnexum II*, “*De Matrimonio et Familia*,” in Hellín, *Synopsis Gaudium et Spes*, 801.

¹⁴⁷ Buck, “*Gaudium et spes and Marriage*,” 446-447. The Latin word *foedus* has been used in CC 32 and 35 but translated into English as marriage bond or marriage contract and CC 24 contains *vitalis communio* which has been translated into English as blending life rather than communion of life.

¹⁴⁸ AS IV/1, 536.

¹⁴⁹ GS 48, translated into English as *intimate partnership of life and love* which can be translated as *intimate community of life and love*. What is lost in translation into English is an understanding that the intimate community that is formed between the husband and wife is a communion between persons, *communio personarum*. Covenant community and *communio* are linked. It is difficult to make this link when the translation does not fully reflect the concept: the theological and personalist aspects to this covenantal relationship. The acceptance of *intima communitas vitae et amoris coniugalis* [intimate community of life and love] into the text of GS 48 is found in *Relatio ad Textum recognitum*, [52 A, p.14] in AS IV/VI, 15 November 1965, 483-484, [incorrectly cited in García, *Marriage and Family*, footnote 64, 236]. For a discussion of the inclusion of communion of life and love in *Gaudium et spes* see Cardinal Léger, AS IV/III, 29 September: 21-30 [*communitatem intimam vitae et amoris*], 22; Hellín, *Synopsis Gaudium et Spes*, footnote III *Relatio* 52: (A), 384; cf. LG 9, the Church is a communion of life, love and truth. The use of community of life and love is a link between the universal Church and the family which stems from the marriage covenant between the spouses.

mutual self-giving in a community of life and love [*intima communitas vitae et amoris*].¹⁵⁰ Häring explains that the moral obligations and duties stem from the dignity of the person in marriage and includes the fundamental responsibility of the family as the setting for the education of children in faith and life.¹⁵¹

3.2.6 *The use of the theological concept of covenant at Vatican II*

The pre-Malines text contains the first reference to marriage covenant in Genesis.¹⁵² Usually, Scripture Scholars view the Noahide covenant (Gen 9: 1-17) to be the first covenant established between God and humanity and do not ordinarily interpret the first three chapters of Genesis as covenantal.¹⁵³ In Scripture there are examples of marriage as a *covenant* (Jer 31:32; Mal 2:14-16; Mt 19:6; Eph 5:25) and in Latin the words *foedus* and *pactio* are used to translate the word בְּרִית [Hebrew] and *diathēkē* [Greek, διαθήκη] for covenant.¹⁵⁴ On investigation there are references to marriage covenant not only in scripture, but also in tradition and Church documents, for example, Augustine, Aquinas and Pius XI, in *Casti Connubii*. In *Casti Connubii*, *foedus* [*foederis nuptialis*] was used and translated into English as *marriage contract*.¹⁵⁵ In another paragraph of the document there is a reference to the matrimonial contract [*pactione coniugali*] citing Aquinas and translated into English as the *marriage compact*.¹⁵⁶ Although words such as pact or compact can be used as well to translate from the Latin these English words do not convey the theological concept of covenant which is contained in words such as *foedus* and *pactio*.¹⁵⁷

¹⁵⁰ Häring, "Fostering the Nobility," 232-233; cf. GS 48.1, 49.2.

¹⁵¹ Häring, "Fostering the Nobility," 236; cf. LG 11.

¹⁵² A. Schema I (*Schema XVII* or pre-Malines text), Chapter III cited in Hellín, *Synopsis Gaudium et Spes*, completed by 3 July 1963, 765.

¹⁵³ John Paul II, the concept of communion of persons in marriage from the beginning, TOB 9:2-9:3, 162-164.

¹⁵⁴ See 4.1.3.

¹⁵⁵ Augustine, "On the Good of Marriage," in *NPNF* First Series vol. 3, .5, compact of a wife [*foedus uxorium*], 401, "On the Good of Marriage," .4, marriage compact [*pactum coniugali*], 400-401. It must be noted that in "On the Good of Marriage" .9, 403 can be found the words "contracted marriage" having the meaning of 'entered into'; Pius XI, *Casti Connubii*, AAS 22 (1930) CC 32, 550, CC 35 *maritale foedus*; 552; García, *Marriage and Family*, Chapter Six "Marriage and Family in Vatican II Council," 211-281, especially 251.

¹⁵⁶ Aquinas, *ST Supp.* q. 49, a. 3; Pius XI, CC 6, AAS 22 (1930), 542.

¹⁵⁷ Since Vatican II *covenant* has become the word in English that theologically describes the relationship between God and the Chosen People of the Old Testament and between Christ and the Church in the New Testament. In Latin three words are used: *testamentum*, *foedus* and *pactio*, all of which can be translated by the one word *covenant*. In previous centuries the English word *compact* is also used to translate *foedus* and *pactio*. In the English translation of *Gaudium et spes*, *compact* and *covenant* are used in GS 48 and 50 to translate *foedus*. It is only in reading these texts in Latin that the continuity of concept can be understood. Jerome, in his translation from *Greek* [διαθήκη] and *Hebrew* [בְּרִית], in the *Latin Vulgate* has used *foedus*, *pactio* and *testamentum* in the Old Testament only *testamentum* in the New Testament which have all been translated into English as *covenant*. See Buck, "Gaudium et spes and Marriage," 445-449.

In the documents of Vatican II, covenant [*foedus*] was used for the relationship between God and Israel, Christ and the Church, and marriage and the family.¹⁵⁸ This was in continuity with the biblical understanding of the *covenant* between God and the chosen People, the *covenant* between Christ and the Church and the sacramentality of marriage contained in Ephesians 5:32. The intervention of the French Fathers in the third session brings out the point of conforming to the wishes of Pope John XXIII in a return to biblical sources in the documents of the Second Vatican Council. The French Bishops note in their submission that the draft text emphasises the importance of *ressourcement* (a return to scripture and tradition) within the document.¹⁵⁹

3.2.7 *The concept of marriage covenant in the development of Gaudium et spes*

In *Studia Canonica*, David E. Fellhauer, who undertook research into the significance of the teaching on marriage at the Second Vatican Council, explains that *Schema XVII* and the section on marriage (the third chapter) was largely the work of German moral theologian Bernhard Häring.¹⁶⁰ Ratzinger confirms that Häring is mainly responsible for the draft of the paragraphs on marriage that was submitted for discussion in late 1964.¹⁶¹ After the third session of the Council it was V. Heylen who worked on the marriage text as the secretary for subcommission VI under

¹⁵⁸ Häring, "Fostering the Nobility," 232; García, *Marriage and Family*, 200-201; Elliott, *What God has Joined*, 176-180; Fellhauer, "Conciliar and Post-Conciliar Teaching," 109. At the Council *foedus* was accepted despite repeated petitions and 190 *modi* with regard to replacing covenant with contract. In English translations of the documents the word in Latin *foedus*, was translated as *covenant*, *compact*, and *alliance* into English: as *covenant* in GS 48 AAS 58 (1966), 1067, 1069 [in Pauline Books and Media, GS 48, 49-50], LG 9 AAS 57 (1965), 13 [in Flannery LG 9, 359-360], DV 4 AAS 56 (1964), 819, [in Flannery, DV 4, 752], DV 14, 824, [in Flannery, 759], DV 16, 825 [in Flannery, 759-760]; as *compact* in GS 48 AAS 58 (1966), 1067, GS 50, 1071 [Pauline Books and Media, GS 48, 49, GS 50, 54]; as *alliance* in LG 2 AAS 57 (1965), 6, LG 6, 8 [in Flannery, LG 2, 351, LG 6, 354]. The data emerged from comparing the original Latin texts with the English texts of the Pastoral Constitution of the Church in the Modern World, *Gaudium et Spes* (Boston: Pauline Books and Media) and *Lumen Gentium* and *Dei Verbum* translated in Austin Flannery, OP *Vatican II Council* vol. 1 (New York: Boston Publishing Company, fourth printing, 1998). In each text it is evident that the covenantal relationship between God and humanity, between man and woman in marriage and in the family is what the Council Fathers meant to convey. Although there more than one word can at times be used, to translate from Latin to English, some that were chosen do not reflect *covenantal theology* and *relationships* which was the intention of the Council Fathers in the original documents.

¹⁵⁹ Quidam Exc.Mi Patres Conciliares Galliae, AS III/VII, 394 cited in Hellín, *Synopsis Gaudium et Spes*, 1091-1099, 1091.

¹⁶⁰ Fellhauer, "Conciliar and Post-Conciliar Teaching," 105; cf. Ratzinger, *Highlights of Vatican II*, 147-148; cf. Häring, "Fostering the Nobility," 225; Komonchak, *History of Vatican II*, vol. 4. Hauptmann replaced Häring as editor in chief of the document. Häring continued to collaborate with Hauptmann, 520; cf. Grootaers, *Actes et Acteurs*, 118.

¹⁶¹ Ratzinger, *Theological Highlights*, 149; Hellín, *Synopsis Gaudium et Spes*, xxxi; Grootaers, *Actes et Acteurs*, 411.

J. F. Dearden.¹⁶² Jan Grootaers, in *Actes et Acteurs à Vatican II*, explains that for each chapter of the document the procedure was the same in each of the three phases of its development. Between May and April 1965 Häring was the secretary in the first phase, the second phase consisted of the submissions of the bishops on the document and in the third phase Gérard Philips was given the task of incorporating in the text the approved amendments.¹⁶³

Häring explains that the Council understood marriage as “a covenant patterned after the covenant between Christ and the Church.”¹⁶⁴ He goes on to explain that in past centuries the term contract had entered Church language because in patriarchal families marriage for their son or daughter was between families. The heads of families decided to enter into “a marriage contract, which was an economic and social affair.”¹⁶⁵ In Häring’s opinion this obscured the ‘covenant of love’ between husband and wife. The Council commission refused to use the term ‘contract’ because in the modern understanding of this word the content can be decided by the parties involved and this mutual agreement can regulate impersonal duties and rights.¹⁶⁶

At the Second Vatican Council the development in the understanding of marriage as covenantal is the result of drawing together Scripture, Tradition and the teaching of the Magisterium.¹⁶⁷ Scripture reveals the sacramental nature of marriage because as Hellín points out: “the covenant between God and the Chosen People prefigured Christ as the Spouse of the Church [which is] the foundation of the sacramental character of matrimony.”¹⁶⁸ These references were used to explain the love and fidelity of the spouses as a covenant relationship. Through the sacrament of marriage

¹⁶² Häring, “Fostering the Nobility,” 227; Moeller, “History of the Constitution,” Häring was assisted by Sigmond, Tucci and de Riedmatten on the marriage text, 34, 63; Grootaers, *Actes et Acteurs*, those who worked on the final redaction of the chapter on marriage included: Ph. Delhaye, E. Schillebeeckx, B. Van Leeuwen, A. Prignon and V. Heylen, 227.

¹⁶³ Grootaers, *Actes et Acteurs*, 230-231; cf. Moeller, “History of the Constitution,” Philips, after completing his work on *Lumen gentium*, worked on the doctrinal supervision of the schema of *Gaudium et spes* and gave a report to the Mixed Commission on the draft, 45.

¹⁶⁴ Bernhard Häring, “Marriage and the Family,” in John H. Miller, ed., *Vatican II: an Interfaith Appraisal* (Indiana: University of Notre Dame, 1966): 439-446, 440.

¹⁶⁵ Häring, “Marriage and the Family,” 440; “Fostering the Nobility,” 232-233. Häring explains that, “the idea of *covenant*, which the Council fought so resolutely to maintain, corresponds to an understanding of marital intercourse as mutual self-giving,” 233; cf. Pius XI, CC 37.

¹⁶⁶ Häring, “Marriage and the Family,” 440.

¹⁶⁷ García, *Marriage and Family*, 195-210; Elliott, *What God has Joined*, 176-181; Buck, “*Gaudium et spes* and Marriage,” 445-449.

¹⁶⁸ Hellín, *Synopsis Gaudium et Spes*, 392, trans. Br Christian Moe, 27 February 2007.

Christ dwells with husband and wife so that each may love the other “in perpetual fidelity through mutual self-bestowal.”¹⁶⁹

3.2.8 *The submissions of Karol Wojtyła and the development of Gaudium et spes*

Having outlined the significance of the concept of covenant and communion and the relationship to marriage and the family in the drafts, and the few accounts recorded in *Acta Synodalia*, I will now turn to the interventions of Wojtyła which demonstrate his thinking and contribution to the debate. The focus is specifically on the interventions of Wojtyła that have a bearing on the document and also express insights into his thinking concerning marriage and family. The following does not include his submission on behalf of the Polish Bishops, the work on religious freedom or *Gaudium et spes* chapter I part IV.¹⁷⁰ What can be noted however, in the submission on behalf of the Polish Bishops is that the term ‘marriage contract’ is mentioned in paragraph 14.¹⁷¹ The two submissions of significance in relation to this thesis are his submission 10 November 1964 on the Zurich text¹⁷² and on 1 October 1965 on the Ariccia Text.¹⁷³

Article 21, in the Zurich text, contains a reference to the Christian family as an image and participation in the covenant of love between Christ and the Church (Eph 5:32). The sentence also states that spouses by their generativity, unity and faithfulness manifest the presence of the Saviour in the world and the true nature of the Church.¹⁷⁴ In his intervention, Wojtyła requests that the text be changed. He makes two points: 1) through the generous faithfulness of the spouses the living presence of Christ becomes known to the world and 2) their mutual love and generous fruitfulness (generativity), in marriage and family life, reveals the unity of the Church

¹⁶⁹ Bishop Franz von Streng, AS II/III, 25 Oct 1963, 558-560; Hellín, *Synopsis Gaudium et Spes*, 392-393 where this was added in the Ariccia text, 1965; GS 48. 2; cf. Mastroianni, *Christian Family*, 40-41.

¹⁷⁰ Karol Wojtyła, AS III/V, 21 October 1964, 298-314; cf. Williams, *The Mind of John Paul II*, 106. According to Williams at Ariccia (*Schema XIII*) Wojtyła participated on Subcommittee V which worked on «*De Munere Ecclesiae in mundo huius temporis*» (The Role of the Church in the Modern World). This became Part I Chapter 4 of the final text, 174-176; cf. Moeller, “History of the Constitution,” Subcommittee V (*De munere ecclesiae*), 63; cf. Grootaers, *Actes et Acteurs*, Grootaers explains Wojtyła’s involvement in Part I Chapter 4 which became GS 40-46, 108-109. Mgr G. Philips wrote that Wojtyła is responsible for the title of the chapter and that Wojtyła was in charge of the revisions for the paragraphs of chapter IV. Philips notes beside the first paragraph of that chapter that Congar and Wojtyła are jointly responsible for the revisions of the paragraph, 119. A discussion of the Polish Schema and its contents, 109-112; cf. Komonchak, *History of Vatican II*, vol. 4, 525.

¹⁷¹ Wojtyła, AS III/V, 307.

¹⁷² Wojtyła, AS III/VIII, 10 November 1964, 380-381; Zurich Text, AS III/V, Article 21, 131-132; Adnexum II, 158-168.

¹⁷³ Wojtyła, AS IV/III, 1 October 1965, 242-243;

¹⁷⁴ Zurich Text, AS III/V, 132; Adnexum II, AS III/V, 161.

and its true nature. He placed an emphasis on the second point in combining the unity of the spouses and their fruitfulness. The second point is prior to the first, because fruitfulness is an expression of the love between the spouses. The Ariccia text and subsequent texts include the phrase “which springs from marriage” and in the Latin text *foederis amoris* is replaced by *foederis dilectionis*. The word *amor* is generally used to denote sexual love whereas *dilectio* is a more general and inclusive word for love. However, there is very little change in the text from the revisions made to the Ariccia text even though some words in the Latin are different their meaning is similar.¹⁷⁵

What is significant is that the family is considered an image of and participation in the covenant between Christ and the Church. Some might interpret the text of GS 48.5 as referring to marriage covenant and the family is only an addition. However, the family as covenantal was included first in the draft document. This is not widely known or developed by theologians after the Council except for Wojtyła.¹⁷⁶ Häring, after the Council, makes it clear that family covenant is intended. He was directly involved in the drafting of the paragraphs on marriage and family and clarifies the reasons and meaning behind the last paragraph of GS 48 which leaves no doubt that the reference is to the family as an image of and participation in the covenant between Christ and the Church. Häring explains that the sanctity of the family is a sharing (participation) in the mystery of the covenant of love between Christ and the Church. The sanctity of the family participates in the covenant of love between Christ and the Church. By ‘sanctity’ he means the radiance, communication and attestation of the sanctifying presence of Christ.¹⁷⁷ Paragraph 48 is about the sanctity (holiness) of marriage and family and the Latin title of this section is the sanctity of marriage and family.¹⁷⁸ The family manifests to the world the true nature of love, fecundity (fruitfulness), unity, faithfulness and solidarity. At the same time the family contributes to making the true nature of the Church more easily recognised in the world. For Häring, this positive witness and understanding of marriage and family encapsulates the replacement of the structure to be found in the original document which he notes included the condemnation of false doctrines at the end of each paragraph.¹⁷⁹

¹⁷⁵ Wojtyła, *AS III/VII*, 381; Zurich Text, *AS III/V*, 20 October 1964, 132. See Appendix 4 for a comparison between the Zurich Text, the submission of Wojtyła and the final text of GS 48.5 and Appendix 2 for a comparison of the Zurich and Ariccia texts.

¹⁷⁶ See Appendix 2; 4.1.3.

¹⁷⁷ Häring, “Fostering the Nobility,” 237.

¹⁷⁸ Hellín, *Synopsis Gaudium et Spes*, 384-385; Flannery, *Vatican Council II* vol. 1, 950.

¹⁷⁹ Häring, “Fostering the Nobility,” 237.

The text of GS 48.5 states that the family participates in the covenant between Christ and the Church, and manifests Christ's presence in the world and the true nature of the Church in and through the way in which its members love each other and the solidarity and assistance given to one another. Here there is a link with LG 11 where the family is called the 'domestic Church.'¹⁸⁰ In analysing what Wojtyła requested in his submission it can be noted that his request is similar to the intentions expressed by Häring. Wojtyła clearly affirms the family's participation in the covenant and its ability to manifest the presence of Christ. The difference is that Wojtyła begins with faithfulness in marriage as an expression of the living presence of Christ in the world and secondly the unity and true nature of the Church is manifest in the love between the spouses and their fruitfulness.

The second intervention for discussion contains Wojtyła's comments about the paragraphs in the Ariccia text.¹⁸¹ Wojtyła was of the opinion that the text is inadequate from a pastoral perspective and found difficulty with the manner in which the doctrinal content is expressed. He favoured an approach that is in the nature of a dialogue that would assist in providing the underlying reasons upon which the principles set out in the document were based.¹⁸² The point he made is that it is important not only to deal with marriage in the abstract, but also in practice. Wojtyła drew attention to "a pastoral concern which is incumbent upon us, that is with marriages in the Church and in the world, because marriage as a Sacrament of the Church presupposes marriage as a sacrament of nature."¹⁸³

In the second paragraph he discussed the dangers associated with a certain view of morality which looks for a solution by artificial means for matters which are personal and natural and common to all men and women. Wojtyła stated that: "In reality marriage is a union of persons, namely of husband and wife, then only perfectly realised in a personal manner when each of the partners at the same time, respects the order of nature."¹⁸⁴ He went on to explain that true personal union and a respect for the order of nature requires true virtue – the true virtue of love [*caritas*] which includes continence and due tenderness. The rules associated with sexual life will

¹⁸⁰ LG 11.

¹⁸¹ Ariccia Text, "Marriage and Family," Articles 61-64, AS IV/I, 478-482; Hellín, *Synopsis Gaudium et Spes*, 384-453.

¹⁸² Wojtyła, AS IV/III, a.1, 242.

¹⁸³ Wojtyła, AS IV/III, a.1, 242.

¹⁸⁴ Wojtyła, AS IV/III, a.2, 242.

not ensure a perfect practice of married life without a proportionate exercise of the virtues. This knowledge makes possible an understanding of the experience of marriage that is responsible and conscientious and corresponds to the dignity of the human person.¹⁸⁵ What must be remembered is the role of those at the Council as ‘pastors of souls’ and therefore, in speaking of marriage within and outside the Church we need to speak “in a pastoral manner and in pastoral language.”¹⁸⁶ He appealed to the experience of the Council Fathers as pastors with knowledge of the difficulties of married life and requested that the document “proclaim the full meaning of married life and its sacred character that flows from the grace of the sacrament. Let us also proclaim that solidarity which, in the people of God, in the human family, joins us to all who live in the married state.”¹⁸⁷ He emphasised the need to be pastoral and use language which can be understood and affirmed the dignity of the human person in marriage. He stated that: “For marriage and family constitute the proper setting, in which the human person is loved. It is the school of love and charity [*caritas*]. Therefore, it is necessary that the Council show forth this love and charity – and not only doctrine.”¹⁸⁸ He went on to say that it is up to those present at the Council to explain “how good practice in marriage corresponds to good use of the intellect, will and heart, how it even corresponds to the good use of sacramental grace.”¹⁸⁹ Wojtyła felt this was needed because at times there is a desperation that arises from moral difficulties in marriage which can lead to a weakening of the faith of the spouses.¹⁹⁰ Wojtyła’s intervention is about the problems associated with morality and acts in marriage. This is what the theology in *Schema XIII* (Zurich text) is trying to make clear.¹⁹¹

The discussion concerning the ends of marriage was directly connected to the question of the legitimate means of birth control.¹⁹² The burning question of the day was that of birth control since the contraceptive pill was available in society in the West. Within the secular world and in the Anglican Church since the Lambeth Conference the contraceptive pill was widely used.¹⁹³ The problem lies in the influence of the secular world on some theologians and the scientific,

¹⁸⁵ Wojtyła, *AS IV/III*, a.2, 242.

¹⁸⁶ Wojtyła, *AS IV/III*, a.3, 243.

¹⁸⁷ Wojtyła, *AS IV/III*, a.3, 243.

¹⁸⁸ Wojtyła, *AS IV/III*, a.3, 243.

¹⁸⁹ Wojtyła, *AS IV/III*, a.3, 243.

¹⁹⁰ Wojtyła, *AS IV/III*, a.3, 243.

¹⁹¹ Cf. Congar, *Le Concile au Jour le Jour, troisième session*, 87-88; See Appendix 2 for the development of the text of GS 50.

¹⁹² Cf. Häring, “Fostering the Nobility,” 242-244; cf. Komonchak, *History of Vatican II*, vol 4, 294. The question of birth control was removed from discussion at the Council by Paul VI, 527; cf. *AS III/V*, 401-403.

¹⁹³ García, *Marriage and Family*, 55-57; cf. GS 50.

technological and medical advances which do not consider the ethical or moral consequences of the use of the contraceptive pill as a solution to birth control. The focus in the paragraphs on marriage includes: the covenantal relationship between the spouses and the lived experience of marriage, the lived witness of Christian families growing in faith and life realised through knowledge of a theology that dialogues with and is pastoral but does not compromise the truth about marriage and family.

3.2.9 *Covenant, marriage and family in Gaudium et spes 47-52*

In *Gaudium et spes* the covenantal relationship in marriage is a participation in the covenant between Christ and the Church.¹⁹⁴ Christ redeemed humanity and makes marriage the image of his union with his disciples in the Church. Through Christ, husband and wife are enabled to love each other as a total gift of self, which at times is a sacrificial love. In so doing husband and wife grow in virtue and holiness, thus enabling them to grow together in love and at the same time fulfill their duties as parents. This mutual self-giving also reflects the healing love of Christ, in that each is ready to forgive and be reconciled to the other.¹⁹⁵ Marriage entails a redemptive love in imitation of Christ.¹⁹⁶ The concept of person as gift contained in GS 24 and GS 22 assists to explain that in giving, the person moves towards integral human fulfillment.¹⁹⁷ Together the spouses form a community of life and love [*intima communitas vitae et amoris coniugal*] finding fulfillment in sharing this communion with their children.¹⁹⁸ Through their union the spouses grow in holiness and virtue, assist each other in their daily lives and in educating their children.¹⁹⁹

Gaudium et spes explains that procreation is the way in which each person comes into being within the family, thus building the Church and society throughout the generations.²⁰⁰ Spouses have conferred on them by God the ministry of 'safeguarding life' from conception, in accepting children as a gift from God and as an expression of their love for each other. Authentic conjugal love is open to the transmission of life in fulfillment of divine law.²⁰¹ God gives husband and

¹⁹⁴ LG 11; GS 48; cf. John Paul II, TOB 89:1-8, 472-475.

¹⁹⁵ GS 48.2, 48.3.

¹⁹⁶ GS 48.

¹⁹⁷ GS 22, 24.

¹⁹⁸ GS 48. Covenant community and *communio* are linked. It is much more difficult to make this link when the translation does not fully reflect the concept: the theological and personalist aspects to this covenantal relationship.

¹⁹⁹ GS 48-52.

²⁰⁰ Cf. GS 50, 51; LG 11; AA 11.

²⁰¹ GS 50.

wife, united in the sacrament of matrimony, a special participation in his creative work in transmitting human life and the responsibility for the education of their children in faith and life.²⁰² Therefore, life is sacred and GS 51 explains that contraception, abortion and infanticide violate the covenant relationship with God, between the spouses and the next generation.²⁰³

The concept of the covenant between the generations appears in an initial way in *Gaudium et spes*. In Paragraph 48 the document states: “For [children] will respond to the kindness of their parents with sentiments of gratitude, with love and trust. They will stand by them as children should when hardships overtake their parents and old age brings its loneliness.”²⁰⁴ Here in a nascent form can be found the covenant obligations of children towards their parents in caring for them in old age as their parents have cared for them when they were young. Essentially, this dimension of the *covenant* relationship lays the foundation for an understanding of the covenant between the generations. Further, it states that the different generations within a family, the deeper school of humanity, are meant to live and help each other grow in wisdom and love building up a *communion of persons* within the Church and in society.²⁰⁵

Children learn from their parents how to live in a community of love and faith as a part of the Church. Families reach out to share with the wider community their love, gift of self and solidarity with other families and those in need. In this manner the family becomes a reflection of and *participation* in the *covenant* uniting Christ and the Church.²⁰⁶

Thus the Christian family, which springs from the marriage, as a reflection of the loving covenant uniting Christ with the Church, and as a participation in that covenant, will manifest to all men Christ’s living presence in the world, and the genuine nature of the Church. This the family will do by the mutual love of the spouses, by their generous fruitfulness, and by the loving way in which all members of the family assist one another.²⁰⁷

The word participation [*participatio*] is of special significance. Wojtyła, in his work on St. John of the Cross, established the idea of participation as a metaphysical indwelling of the divine

²⁰² LG 11; GS 48-52, 60; AA 30; Vatican II Council, Declaration on Christian Education, *Gravissimum Educationis*, October 1965, in Austin Flannery, OP ed., *Vatican Council II: The Conciliar and Post-Conciliar Documents* (New York: Costello Publishing Company, 1996): 725-737, hereafter GE 28, 3.

²⁰³ GS 51.

²⁰⁴ GS 48; cf. AA 11.

²⁰⁵ GS 52; cf. John Paul II, FC 43.

²⁰⁶ GS 48.5; cf. John Paul II, CA 39.

²⁰⁷ GS 48.5; cf. John Paul II, FC 15; 50; cf. LF 7.

substance.²⁰⁸ Therefore, within covenant relationships with Christ in marriage and in the family as a communion of persons (*communio personarum*) there are specific ways of acting-between-persons. The covenant bond is a relationship of love, a sacrificial love, which entails a sincere gift of self. The sincere gift of self of each person within the family is a participation in the covenant and manifests Christ's presence in the Church and to the world.²⁰⁹

Lumen gentium and *Gaudium et spes* reveal a dimension of the human person as one of relationship, from a personalist perspective, one of participation, that brings responsibilities and obligations to our brothers and sisters in the human family. Covenant is a way of understanding the communitarian nature of humanity rather than an individualistic interpretation of the human person.²¹⁰ *Gaudium et spes* draws out interpersonal communion beginning with the creation of human beings in Genesis (1:27), between husband and wife in marriage and between the generations in the family. The document goes on to explain that this communion is with God and in the Church between its members as brothers and sisters in Christ.²¹¹

3.2.10 *Postconciliar Reflections on the significance of Gaudium et spes for the theology of marriage and family*

1 Josef Ratzinger

After the Council Ratzinger highlights some of the developments in marriage and family in *Gaudium et spes* (47-52). He explains that in the document *Gaudium et spes* there is a change in an understanding of the human person and the concept of marriage. "The procreative view is here supplanted by the personalistic view, which of course must not overlook the essentially social meaning of marriage if it is not to become one-sided in the other direction."²¹² The moral norms of marriage, which came from a concept of nature (from below), are now replaced by norms from

²⁰⁸ Wojtyła, *Faith According to St John of the Cross*, 193-201; 2.3.2; Williams, *The Mind of John Paul II*, 106.

²⁰⁹ GS 48; cf. 4.1.5, and 4.1.8. John Paul II developed further the understanding of marriage and family life in documents such as Apostolic Exhortation *The Role of the Christian Family in the Modern World, Familiaris Consortio*, (hereafter FC), 22 November 1981 (Boston: Pauline Books and Media, 1981), *Man and Woman He Created Them: a Theology of the Body*, 1997, (Sept 79-Nov 84), *Letter to Families*, 1994, and *Evangelium vitae*, 1995; cf. GS 22, 24.

²¹⁰ GS 23-32, 48.

²¹¹ GS 12, 19, 21, 23, 32, 38, 50.

²¹² Ratzinger, *Theological Highlights*, 166. He points out the danger of the personalistic view. "In fact we would have to say that the personalistic stress in the contemporary theology of marriage may sometimes risk overlooking the essentially social significance of marriage. Thus the personalists can easily slide into their own kind of artificial construction – foreign both to reality and to revelation," footnote 4, 167; cf. *Codex Iuris Canonici* (Romae: Typis Polyglottis Vaticanis, 1921), *Code of Canon Law*, Can. 1013.1 286; cf. Pius XI, CC 17.

a spiritual understanding of marriage and family (from above). There is a distinct difference between a concept of marriage based on humankind as a race, on the propagation of the human species, and what is according to nature as opposed to one that focuses on the person and relationships.²¹³ In *Gaudium et spes* there is the development of "...a view which focuses on the individual conscience, on the Word of God and on the responsibility toward children, toward the husband or wife and toward the community of mankind."²¹⁴ This provides a new context in which conscience operates, and in which all moral decisions are made. In fact, this is true for all actions and moral decision making and in particular within the family between its members. There is a different orientation and focus for moral action between what is based on what 'is in accord with nature' and what is

responsible actions in view of the other persons with whom he [or she] is related in the marriage community, and whether his [or her] actions are responsible in view of the Word of the personal God who has indicated the fundamental pattern of conjugal love by comparing it with love for the Church as exemplified in Christ (Eph 5:25-33).²¹⁵

This is very much a personalist understanding of the human person and the relationality of the individual within marriage and the family and with God. A Christian personalist understanding of the relationships between persons is communitarian and places an emphasis on actions between persons, actions of mutual self-giving.

2 Karol Wojtyła

Wojtyła, after the Council, comments that *Gaudium et spes* does not mention the traditional hierarchical view of the ends of marriage where the primacy of procreation is stressed nor are the ends of marriage placed in opposition to each other.²¹⁶ Instead, in GS 51, there is a blending of the two meanings of the conjugal act harmonising "conjugal love with a respect for human life."²¹⁷ This is a shift from the traditional thinking on marriage that maintains the ends of marriage but also explains that they are inseparable from conjugal love. Prior to Vatican II, such

²¹³ Ratzinger, *Theological Highlights*, 165.

²¹⁴ Ratzinger, *Theological Highlights*, 167.

²¹⁵ Ratzinger, *Theological Highlights*, 167-168.

²¹⁶ Karol Wojtyła, "The Teaching of the Encyclical *Humanae Vitae* on Love," *Person and Community*: 301-314, 302; cf. *Love and Responsibility*, 66-69; cf. GS 51; Pius XI, *Casti Connubii*, the primary end of marriage is procreation CC 8, 17, and the ends of marriage, CC 10; cf. Fellhauer, "Conciliar and Post-Conciliar Teaching," 112-114.

²¹⁷ Wojtyła, "The Teaching of *Humanae Vitae*," 302.

as in *Casti Connubii*, the ends of marriage were stressed.²¹⁸ Procreation was the primary end of marriage and the secondary ends are the mutual assistance of the spouses and as a remedy for concupiscence.²¹⁹ Also, the goods of marriage (children, fidelity and sacrament) taught by Augustine and Aquinas and highlighted in *Casti Connubii* are combined in *Gaudium et spes* with the ends of marriage.²²⁰

In formulating the section on marriage, Wojtyła explained that the document places “an emphasis on the values of marriage and the family, values connected with a love embraced in the spirit of the Gospel.”²²¹ The couple initiates a community of life and love of continuing mutual self-giving. Family life consists of a community that is established through the conjugal covenant. The change in understanding of marriage as a covenant consists of a development of the biblical, psychological and pastoral concerns in relation to marriage and the family, rather than a legal concern for marriage and its ends.²²² “Two truths, intimately interrelated, emerge with respect to marriage: the dignity of conjugal love and the call of the spouses to holiness.”²²³ Marriage was given a deeper and richer meaning within the Church. Marriage covenant is more than a partnership or a contract as these words are understood today. It is a vocation, a calling by God, and therefore a blessing as well as a vocation that leads to holiness and salvation. Marriage covenant gives a deeper theological significance to the relationships between husband and wife and family life.²²⁴ The covenant is the foundation for both to grow in love of each other and to accept children lovingly as an expression of their love.²²⁵ After the Council Wojtyła continued to explore and develop the covenantal dimensions of marriage and family as the bishop of Kraków and as pope. This will be developed in the following chapter.

²¹⁸ Pius XI, CC 8; Wojtyła, “The Teaching of *Humanae Vitae*,” 302.

²¹⁹ Pius XI, CC 7, 8, 17.

²²⁰ Pius XI, CC 10; cf. Augustine, *On the Good of Marriage*, 32; Aquinas, *ST III Supp.* q. 49, a. 3; 48-50.

²²¹ Wojtyła, “The Teaching of *Humanae Vitae*,” 302.

²²² Häring, “Fostering the Nobility,” 237; cf. Quidam Patres Conciliares Galliae, III/VII cited in Hellín, *Synopsis Gaudium et Spes*, article 5, 1098.

²²³ GS 48; García, *Marriage and the Family*, 99.

²²⁴ Karol Wojtyła, “The Family as a Community of Persons,” in *Person and Community*: 315-328, 323-327; cf. LG 11, 41; GS 48, 49; AA 11; García, *Marriage and Family*, 218-234.

²²⁵ GS 48.

3.2.11 Conclusion: The consequences of communion of persons and covenantal conception of marriage and family

Located in *Gaudium et spes*, in a nascent form, particularly in paragraph 48, is an understanding of the different dimensions to the covenant. This covenant relationship is with the spouse, with Christ, between the generations and with the community of God's people. Since the Second Vatican Council much has been written concerning and in defence of marriage and family, the relationship between husband and wife in marriage, the duties of parents to accept children as a gift from God and to educate their children in faith and life. The family is a theological reality because it is the 'domestic Church' and is an image of and participation in the covenantal relationship between Christ and the Church.²²⁶

At the Second Vatican Council there is a realisation of the covenantal dimension of marriage. Scripture reveals the sacramental nature of marriage because as Hellín points out: "the covenant between God and the Chosen People prefigured Christ as the Spouse of the Church [which is] the foundation of the sacramental character of matrimony."²²⁷ According to Hellín, these references were used to explain the love and fidelity of the spouses as a covenant relationship. Through the sacrament of marriage Christ dwells with husband and wife so that each may love the other "in perpetual fidelity through mutual self-bestowal."²²⁸ In *Gaudium et spes* the covenantal dimension of marriage is expressed as the first form of interpersonal communion in GS 12.

In *Lumen gentium* the Church is a communion of life, love and truth and marriage and family are linked to this: the sacrament of matrimony signifies the love and faithfulness between Christ and the Church and the family is described as the 'domestic Church.'²²⁹ *Apostolicam âctuositatem* states that the family is the primary vital cell of society and domestic sanctuary of the Church.²³⁰ Finally, in *Gaudium et spes* the family is a reflection of and participation in the loving covenant between Christ and the Church and therefore by implication a relationship of interpersonal communion.²³¹

²²⁶ GS 48.

²²⁷ Hellín, *Synopsis Gaudium et Spes*, 392, trans. Br Christian Moe, 27 February 2007.

²²⁸ von Streng, *AS II/III*, 25 Oct 1963, 558-560; Hellín, *Synopsis Gaudium et Spes*, 392-393 where this was added in the Ariccia text, 1965; GS 48.2.

²²⁹ LG 9, 11.

²³⁰ AA 11.

²³¹ GS 48, 50, 52, especially 48.4, 48.5 and 52.3.

Marriage is an intimate community of life and love upon which the family is founded.²³² Wojtyła had requested in an earlier draft of GS 48 the inclusion that the Christian family is the image of and a participation in the covenant of love between Christ and the Church. The faithfulness between husband and wife manifests to the world the presence of Christ and through their mutual love and fruitfulness “the unity of the Church and its true nature become known to the world.”²³³ Wojtyła placed an emphasis on the unitive (through fidelity) and procreative (generous fruitfulness) meaning of conjugal love between the spouses which manifests the love of Christ and the unity of the Church in the world.

Redemptive love is a part of marriage and family life – a means of salvation.²³⁴ “Thus the family, in which the various generations come together and help one another grow wiser and harmonize personal rights with the requirements of social life, is the foundation of society.”²³⁵ The bond of love between parents and children in the family should be mutual and children are expected to care for their parents in old age in gratitude for what they have received.²³⁶ Contained in this paragraph is an understanding that the family is the ‘domestic Church’ which is implied in the emphasis on the relationships in the family of love, solidarity and education in faith. During the discussions at the Second Vatican Council Wojtyła explained that: “For marriage and the family constitute the proper setting, in which the human person is love. It is the school of love [*scola dilectionis*] and charity [*et caritatis*].”²³⁷

In 1930 the encyclical *Casti Connubii* emphasised the procreation of children as the primary end of marriage.²³⁸ What is contained in *Gaudium et spes* constitutes a development whereby there is no prioritization or subordination of conjugal love to the procreation and education of children. Rather there is a complementarity between the goods and ends within the sacrament of marriage. García and Fellhauer point out that the ends of marriage are clearly stated in the paragraphs on marriage and family in *Gaudium et spes*.²³⁹

²³² GS 12, 48, 50.

²³³ Wojtyła, AS III/VII, 10 November 1964, 380-383, See Appendix 4.

²³⁴ GS 48, 51, 52.

²³⁵ GS 52.

²³⁶ GS 48, cf. GS 52.

²³⁷ Wojtyła, AS IV/III, 1 October 1965, 243; Louvain text, Adnexum, in Hellín, *Synopsis Gaudium et Spes*, 801.

²³⁸ Pius XI, CC 8-11, 16-17, 59.

²³⁹ GS 48 «Ipse vero Deus est auctor matrimonii, variis bonis ac finibus praediti». The English translation of this text is: “For, God Himself is the author of matrimony, endowed as it is with various benefits and purposes.” The problem

Casti Connubii contains both the goods and ends of marriage whereas *Gaudium et spes* harmonises the goods and ends of marriage as integral to what constitutes marriage itself. In the English translation of GS 48.1 it is not evident that there is the blending of the goods and ends of marriage in the paragraph. In the English translation ‘purposes’ and ‘benefits’ have been used to translate ‘goods’ and ‘ends’ which obscures the continuity with the preceding tradition such as expressed in *Casti Connubii* and also the development that these have been drawn together in *Gaudium et spes*. As already discussed, Wojtyła was aware that the integration of the goods and ends is essential in understanding marriage from a personalist perspective. García notes that there is a development in the theology from previous documents of the Magisterium such as *Casti Connubii*. William E. May affirms that there is a unity between conjugal love and the procreation of children: the two goods of marriage are ordained to one end, the procreation and education of children.²⁴⁰

Karol Wojtyła, in his two submissions in the debate on marriage in *Gaudium et spes*, dealt with the theological and pastoral problems concerning marriage and the family. These related to the goods and ends of marriage which until the time of the Council had been part of the understanding of marriage from patristic times, heightened during the Middle Ages and promoted from the Reformation to the Second Vatican Council. In *Gaudium et spes* the goods and ends of marriage are still present but, not as a hierarchy of goods or competing ends. What eventuates is the harmonising of the unitive and procreative meaning of marriage that respects the dignity of each spouse and their children. Wojtyła attempted in his first submission to promote the blending of the love between the spouses and loving children into existence: marriage and family manifest the Church to the world. His other submission requests that the document be sensitive and pastoral and provide men and women with the knowledge that in marriage the dignity of the human person and growth in virtue are necessary in sexual relationships. He is requesting that the document reflect an adequate theological anthropology that can be embraced by spouses and also respects the dignity of child/ren in the family. He goes on to add that the sacramental grace of

with this is that ‘purposes and benefits’ does not reflect what is meant because this is a direct inclusion of the ‘goods’ and ‘ends’ of marriage to which the references in the footnote give an explanation; cf. García, *Marriage in the Documents of the Magisterium*, 234-240, 250-262; cf. Fellhauer, “Conciliar and Post Conciliar Teaching,” 110-113; cf. William E. May, *Marriage: the Rock on which the Family is Built* (San Francisco: Ignatius Press, 1995), 110-115; cf. Paul VI, *Humanae Vitae*, (hereafter HV), 25 July 1968 (Homebush, NSW: St Pauls Publications, 1968), HV 11, 12; Wojtyła, *Love and Responsibility*, 67-68; “The Teaching of *Humanae Vitae*,” 313-314; John Paul II, TOB 118:1-5, 617-620 and see translators note, 618, TOB 127:3, 642-643, TOB 132:2, 655-656.

matrimony assists the spouses to act in a responsible manner. The two submissions demonstrate Wojtyła's theological thoughts related to the concepts of marriage and family as covenantal. What he contributed is a clarifying of the relationship of the unity of the love and the fruitfulness of the spouses in marriage. Wojtyła's submissions are an important contribution to understanding the development of his theological anthropology after the Council due to the problems and challenges that faced the Fathers at the Council and Christian spouses and their families.

Significantly, at the Council, there is a development in the understanding of Christian marriage and family as covenantal and that both can form a communion of persons. The development of the various drafts of what became *Gaudium et spes* sheds light on Wojtyła's philosophical and theological anthropology which he developed during and after the Council. These developments provided the foundation for expanding his own theology of marriage as a covenantal communion of persons and for the covenantal and communal dimension of the family, which were expressed in his writings as Archbishop of Kraków and later as Pope.²⁴¹ Wojtyła's submissions discussed in relation to *Lumen gentium* and *Gaudium et spes* highlight his insistence on the idea that marriage and family participate in the divine life of the Trinity, that is communion [*koinônia*]. *Gaudium et spes* ushers in a new era in the theology of marriage and family because it begins from a personalist perspective. It is the end of the Middle Ages and a new era in the theological anthropology of marriage and family which develops from these beginnings after the Second Vatican Council.

²⁴⁰ May, *Marriage, the Rock*, 109-112; García, *Marriage and Family*, 235-246, 246.

²⁴¹ These writings will be discussed in chapter 4.

4 Marriage and Family in the thought of Karol Wojtyła

4.1 Karol Wojtyła's development of the theology of marriage and family

4.1.1 Introduction

The previous two chapters have researched the development of and the influences on the thought of Karol Wojtyła before and during the Second Vatican Council. The present chapter explores the development in the theological anthropology of marriage and family in Karol Wojtyła's books and articles. This extends from articles in *Person and Community* (1974-1975) to *Letter to Families* (1994) written at about the same time as *Evangelium Vitae* (1995), which will be discussed in chapter five. It concludes with a summary of the developments contained in the work of Karol Wojtyła in the theological anthropology of marriage and family from a covenantal perspective that underpins the social and lived experiences of Christians. Beginning with *Lumen gentium* and *Gaudium et spes* the concepts of covenant and *communio* are central to an understanding of marriage and family, 'the domestic Church' as covenantal.¹ The following chapter focuses mainly on his work after the Council in developing a theology of marriage and family.

Drawing on Wojtyła's writings such as *Sources of Renewal* and his interpretation of Genesis 1-3, the following unfolds how the key themes in his philosophy and theology develop and mature in meeting the challenges and needs of marriage and family in the modern world. Avery Dulles explains that Wojtyła begins with the notion that human beings are inherently social and are called to interpersonal communion. The foundation for this statement is taken from Genesis where from the beginning God created humanity: male and female in his image in a relationship that begins with marriage and the family (Gen 1:27-28). Reflection on Genesis 1-3 became a key source for Wojtyła's theological anthropology of marriage. Jesus explains the fullness of the relationship in marriage that extends to the good of the family (Mt 19:3-9). There is also a deep connection between the mystery of Christ and the Church and marriage (cf. Eph 5:22-6:4; Col 3:18-21; 1 Pet 3:1-7).²

Building on *Gaudium et spes*, Wojtyła explained that God has willed that all people should form one family and treat each other as brothers and sisters. This acknowledges the interdependence and reciprocity between the person, society and in the Church.³ Dulles

¹ See 3.1.2 – 3.1.5, 3.2.11.

² Dulles, *The Splendor of Faith*, 109; cf. John Paul II, Post-Synodal Apostolic Exhortation *The Lay Members of Christ's Faithful People, Christifideles Laici*, 30 December 1988, (hereafter CL), (Boston: Pauline Books and Media, 1988), CL 40; cf. GS 12.

³ John Paul II, CL 40; cf. GS 24, 23-32.

explains that because the Church is built as a community of faith and love, as a consequence there is a positive influence on society that strengthens the bonds of social unity and gives the individual a sense of purpose and meaning. When commenting on the *Lay Apostolate* Wojtyła noted that the Christian family has a role not simply in building up society in general but also “to build up the Church and its members in faith and love.”⁴ Wojtyła was particularly concerned about the erosion of the traditional understanding of family life that could lead to further divisions between men and women, causing divisions in families that have consequences for the children.⁵

After the Council, in *Sources of Renewal*, Wojtyła wrote affirming that the fundamental community of Christians is marriage and the family. He built on the documents of the Council where the importance of marriage and the family is described as the fundamental community for building up the Church.⁶ To begin with, the Church, a theological reality, is described in *Lumen gentium* as a communion of life, love and truth.⁷ In *Gaudium et spes* marriage and the family are described as a community of life and love founded upon the marriage covenant between the spouses and a participation in and reflection of the covenant of love between Christ and the Church.⁸ When Wojtyła returned to Krakow he began the work of implementing the teachings of the Second Vatican Council. *Sources of Renewal* documents his efforts to implement the work of the Council.⁹ He emphasised that *communio* [*koinônia*] enables an understanding of the Church as the People of God.¹⁰ However, the word *communio* signifies more than a community [*communitas*], it is a communion which is a unity of persons, in the Trinity and in the Body of Christ.¹¹

The Church as People of God, by reason of its most basic premises and its communal nature, is oriented towards the resemblance there ought to be between ‘the union of the sons of God in truth and love’ and the essentially divine unity of the divine persons, in *communione Sanctissimae Trinitatis*.¹²

Wojtyła emphasised that *Gaudium et spes* 24 presents an understanding of communion that was “a genuinely new aspect...Salvation is both personal and communal, and is realized in

⁴ Dulles, *The Splendor of Faith*, 108-109; cf. Karol Wojtyła, *AS III/IV*, 69-70, 788-789; cf. AA 30.

⁵ Dulles, *The Splendor of Faith*, 109; cf. John Paul II, LF 5.

⁶ Wojtyła, *Sources of Renewal*, 392; cf. LG 11, 35; AA 11; GS 47-52.

⁷ LG 9; see 3.2.13.

⁸ LG 9; cf. GS 48; see 3.2.9.

⁹ Wojtyła, *Sources of Renewal*, 15-18, 419-422.

¹⁰ Wojtyła, *Sources of Renewal*, “If we want to follow the main thread of the Council’s thought, all that it says concerning the hierarchy, the laity and the religious orders in the Church should be re-read in the light of the reality of *communio* for the community of the People of God,” 137-138, 133-140; cf. LG 13.

¹¹ Wojtyła, *Sources of Renewal*, 61; cf. LG 9; GS 24.

¹² Wojtyła, *Sources of Renewal*, 138; cf. GS 24; cf. Michael Waldstein, “Introduction,” 87-94.

and through the community of the Church.”¹³ This community is also a *communio personarum* because the Church is a communion of persons in the Mystical Body of Christ (Rom 12:5).¹⁴ What naturally follows is an understanding that humanity, individually and collectively, is created in the image of God not only spiritually, but also in our social nature in the mutual giving and receiving within relationship.¹⁵ Richard M. Hogan and John M. Le Voir explain that for Wojtyła each person is called to image God: to image the love of the Trinity. Like the Trinity, humans are capable of entering into a communion of persons with God and others.¹⁶ This begins in the family between husband and wife and between parents and children.¹⁷

4.1.2 *The texts of Karol Wojtyła concerning Marriage and Family and Communion of Persons*

The focus on the covenantal dimension of marriage and family is contained in *Love and Responsibility* (1960), *Person and Community* (1965-1975), *Man and Woman He Created Them: A Theology of the Body* (1979-1984), *Familiaris consortio* (1981), *Mulieris dignitatem* (1988) and *Letter to Families* (1994). *Love and Responsibility* was published in 1961 as a response to the separation between the commandment of love and sexual love in Catholic moral theology and ethics manuals. In many respects what is contained in this work is a precursor to what is eventually contained in *Gaudium et spes* paragraphs 48-52. The articles in *Person and Community* on “Marriage and Family” were written by Wojtyła between 1965 and 1975 prior to becoming Pope. These articles develop from the theology contained in *Gaudium et spes* on marriage and family and as a response to the rejection by many Catholics of Paul VI’s encyclical *Humanae Vitae*. In *Theology of the Body* Wojtyła develops a theological anthropology in response to challenges in philosophy and theology and the rejection of *Humanae Vitae*. In his judgement there needed to be an adequate theological anthropology that provided a means of understanding the relationship between the unitive and procreative aspects of conjugal love. Although it was completed prior to his election as pope this work was delivered as the *Wednesday Audiences: Theology of the Body* (1979-1984). *Familiaris consortio* (1981) is the result of the Fifth Synod of Bishops (1980), convened fifteen years after the Second Vatican Council to address the role of the family in the modern world. *Mulieris dignitatem* (On the Dignity and Vocation of Women, 1988) develops the role

¹³ Wojtyła, *Sources of Renewal*, 62; cf. GS 24; see 3.2.9.

¹⁴ Wojtyła, *Sources of Renewal*, 90-92.

¹⁵ Wojtyła, *Sources of Renewal*, 61.

¹⁶ Hogan and Le Voir, *Covenant of Love*, 73.

and vocation of women in the Church and in the world. Finally, *Letter to Families* (1994), written to coincide with the *International Year of the Family*, was written at about the same time as *Evangelium Vitae*.

4.1.3 *Covenant and Communion of Persons: Genesis 1-3*

It is necessary to understand how Wojtyła interprets the theological concept of covenant, and how marriage and family are conceived of within the covenant between God and humanity perfected in the eternal covenant between Christ and the Church. In *Love and Responsibility*, prior to the Council, Wojtyła explored the 'one flesh union' in Genesis which defines the essence of marriage (Gen 2:24). He had begun to unfold the second account of creation from a personalist perspective (Gen 2 :24).¹⁸

At Vatican II, Wojtyła would have had access to the earliest pre-Malines draft of the text of what became *Gaudium et spes* which contains a reference to marriage covenant in Genesis. The draft text states that: "God saw that it was not good for man to be alone (Gen 2:18). Male and female he created them and he blessed them saying, 'Be fruitful and multiply,' (Gen 1:28). By which blessing, he has called them so that, 'in one flesh' that is in an undivided and indissoluble covenant, they may be His co-operators in the propagation of the human race and thus glorify Him."¹⁹ A covenant in Genesis 1-3 (Gen 1:26-31; 2:15-17) between God and our first parents is not generally acknowledged. This notion is found for the most part in recent theology, especially the work of Karol Wojtyła.²⁰ His developments in the theology of marriage and family as covenantal are located in *Sign of Contradiction, Theology of the Body* some of his Encyclicals and Letters such as *Redemptor hominis, Mulieris dignitatem, Letter to Families* and *Evangelium vitae*.

After the Council, the development of Wojtyła's theological anthropology stems from *Gaudium et spes* 12 combined with GS 22, 24 and 48.²¹ Karol Wojtyła wrote *Theology of the Body* as a theologian prior to his election to the papacy.²² His exegesis of the two creation

¹⁷ Hogan and Le Voir, *Covenant of Love*, 39, 72-73; cf Wojtyła, *Love and Responsibility*; John Paul II, RH 13.

¹⁸ Wojtyła, *Love and Responsibility*, 30, 54-55, 184, 212.

¹⁹ Hellín, *Synopsis Gaudium et Spes*, 765; See 3.2.4 for the concept of the image of God and communion of persons.

²⁰ Hellín, *Synopsis Gaudium et Spes*, pre-Malines text, 765; *Adnexum II, "De Matrimonio et Familia,"* in Hellín, *Synopsis Gaudium et Spes*, 799-807, .2, .3 800, .4 801-802, .5 803; AS III/V, 20 October 1964, 158-168.

²¹ John Paul II, TOB 9:2-9:3, 162-164 and see footnote 17, 162; cf. GS 12, 22, 24, 48.

²² Waldstein, 'Introduction,' 7. The original Polish manuscript was found in the archives of Dom Polski by Fr Janusiewicz and Michael Waldstein who came to the conclusion that the typescript preceded the talks. Confirmation of this came from the Polish Sister who had typed the manuscript before Karol Wojtyła was

accounts in *Theology of the Body* begins with the Yahwist narrative. Wojtyła infers that since man and woman (humanity) form a communion of persons in marriage and are created by God then this interpersonal communion images the communion of persons in the Trinity. His argument does not stem from the Priestly account to demonstrate interpersonal communion, but from the Yahwist, from the interpersonal communion formed by the uniting of two in one flesh (Gen 2: 24).²³

At the same time as Wojtyła was developing his theological anthropology in *Theology of the Body* he wrote a series of reflections for the Lenten retreat of Paul VI (1976) which are contained in *Sign of Contradiction*: one in particular is a reflection on “God of the Covenant.”²⁴ Wojtyła argued that there needs to be a careful study of the covenant in Genesis: the dialogue between God and humankind. His reasons included the growing knowledge about the origins of human existence, the fundamental problems that humanity continues to face about the limits implicit in human nature of the knowledge of good and evil and that we are on the threshold of a new eschatology.²⁵ Much later in his *Catechesis on the Creed*, Wojtyła explained that: “Man is the suitable subject for the covenant, because he was created ‘in the image of God, capable of knowledge and freedom.’”²⁶ The concept of covenant describes the communion of love to which the person and the community are called to participate in the divine life of the Trinity begun in this world.

In the Old Testament the phrase ‘image of God’ implies dominion over other creatures and the power to procreate (Gen 1:28; 5:1-3; 9:1-7). God gave man and woman the command to be fruitful and multiply (Gen 1:26-28). Marriage, the communion between man and woman, is contained in the Yahwist text (Gen 2:23-24). Because God created human beings in his image Wojtyła infers that this communion of persons images the Trinity even though ‘image of God’ is not contained in the Yahwist text.²⁷ He deduced that: “man became the image of God not only through his own humanity, but also through the communion of persons, which man and woman form from the very beginning.”²⁸ Marriage can be understood as the primordial sacrament and primeval covenant [*protocovenant*] because God blessed and gave

elected Pope. “The first page is dated on the Feast of the Immaculate Conception 1975. In the top corner, one finds the phrase, *tota pulchra es Maria*.” Personal communication Michael Waldstein, 22 June 2009.

²³ John Paul II, TOB 9:2-9:3, 162-164.

²⁴ Karol Wojtyła, “God of the Covenant,” in *Sign of Contradiction*, 19-43.

²⁵ Wojtyła, *Sign of Contradiction*, 23-25.

²⁶ John Paul II, *Catechesis on the Creed*, vol. 1 *God, Creator and Father*, 235.

²⁷ Waldstein, “Introduction,” 20.

²⁸ John Paul II, TOB 9:3, 163.

the command to our first parents – “be fruitful and multiply,” to begin the cycle of human generations (Gen 1:28b).²⁹

As well as the pre-Malines text of what became *Gaudium et spes* there are scripture scholars who have put forward the notion that the narratives of creation in Genesis are covenantal (Gen 1:1-3:24). Scripture scholars who have written about the covenantal nature of Gen 1:1-3:24 include Gerhard von Rad (1963), Luis Alonso-Schökel (1965), and Paul Ricoeur (1995).³⁰ According to von Rad, the two creation accounts need to be understood in the context of the unity of the Hexateuch, the central element of which is the credal statement in Deuteronomy (Deut 26:5ff.). Paul Ricoeur, following the work of Gerhard von Rad, noted that making sense of the Hexateuch proceeds in concentric circles radiating out from the *credo* (Deut 26:5ff.). The next circle contains the history of the ancestors up until the conquest; followed by that containing the law given at Sinai and finally by creation in the outermost circle. This motif threads its way through salvation history combining the historical traditions into larger sequences that are elaborated into theology and given their role in the faith of Israel.

²⁹ The theological term covenant is not used in the two creation accounts in Genesis 1-3. However, covenant is implied by the structure of the texts. A number of Scripture scholars have identified the covenantal structure of Genesis 1-3. See for example, Luis Alonso-Schökel, “Sapiential and covenant themes in Genesis 2-3,” in *Theological Digest*, vol. 13 (1965): 3-10. Alonso-Schökel’s literary analysis of Gen 2-3 follows the pattern of salvation history and there is a minor sequence which has a covenantal structure, 6-7; Paul Ricoeur, *Figuring the Sacred: Religion, Narrative and Imagination*, trans. David Pellauer, Mark L. Wallace, ed. (Minneapolis: Fortress Press, 1995), 130-131; cf. M. Weinfeld, “b^crîth,” in G.J. Botterweck, and H. Ringgren, eds., *Theological Dictionary of the Old Testament*, vol. II (USA: Eerdmans, 1975): 253-280. Weinfeld explains that there are three great covenants in the history of humanity: the creation (Gen 1-3), re-establishment after the flood (Gen 9:1-17), and the beginning of the Hebrew nation (Gen 17), 264. Protocovenant is here used for the covenant relationship established by God with our first parents (Gen 1 26-31; 2:15-17). The term was suggested in discussion with Anthony Fisher OP, 14 December 2004, and was confirmed by Michael Waldstein in email correspondence, “Protocovenant and other issues,” 24 August 2005. In terms of Biblical Studies the Noahide covenant is the first covenant using explicitly the language of covenant [b^crîth]; In Genesis 1-3 there are elements of covenant in the blessing and obedience to a given law (Gen 1:28; 2:15-17). The covenantal structure of Genesis is located in Pope John Paul II’s, *Uomo e Donna lo credò catechesi sull’amore umano* (Città del Vaticano: Libreria Editrice Vaticana, 1985, VI edizione, maggio, 2003) which is translated into English as *Man and Woman He Created Them: A Theology of the Body*, TOB 4: 1-5, 142-146, 5: 4, 148, 6: 1-2, 150-151, 7: 3, 154-155, 11: 4, 171-172, 26: 2, 235, 58: 3, 356-357, 65: 5, 385-386, 93: 3, 488, 96: 3, 504 and *Sign of Contradiction*, 19-26; cf. Irenaeus, “Against Heresies,” Bk. III 11.8, 428-429 in *ANF* vol. 1. “For this reason there were four principal covenants given to the human race: one, prior to the deluge, under Adam; the second, that after the deluge, under Noah; the third, the giving of the law, under Moses; the fourth, that which renovates man, and sums up all things in itself by means of the Gospel, raising and bearing men upon its wings into the heavenly kingdom,” 429; St. Augustine, “The City of God,” Bk.16.27 in *NPNF*, First Series vol. 2: 1-511, Philip Schaff and Henry Wace eds., (Peabody Mass: Hendrickson Publishing, 1995 second printing), “Now there are many things called God’s covenants besides those two great ones, the old and the new, which any one who pleases may read and know. For the first covenant, which was made with the first man, is just this: “In the day ye eat thereof, ye shall surely die,” 326-327.

³⁰ Gerhard von Rad, *Old Testament Theology*, trans. D.M.G. Stalker (Edinburgh: Oliver and Boyd, 1963), 138; Alonso-Schökel, “Sapiential and covenant themes in Genesis 2-3,” 4; cf. D.J. McCarthy, *Old Testament Covenant: A Survey of Current Opinions* (Atlanta: John Knox Press, 1972). In tracing covenant forms in the Old Testament, M^cCarthy noted that Alonso-Schökel proposed there are elements of covenant contained in the text of Gen 2-3, 32.

The creation texts are situated within the theological narrative of the covenant between God and Israel so that creation is placed in the same category as salvation, thus providing a link between creation and redemption. The creation accounts are different, yet complementary. The first narrative in Genesis, from the Priestly source, presents an objective focus on the creation of the world and humanity's place within it (Gen 1:1-2:4a). Whereas, the Yahwist narrative is concerned with the subjective character of interpersonal relationships: between God and humankind, between human beings, (particularly man and woman united in marriage) and between humanity and the world (Gen 2:4b-3:24). The Elohist tradition only begins much later with the patriarchs (Gen 15).³¹

Karol Wojtyła's reflection on Genesis 1-3 links the protocovenant with Christological and Trinitarian themes. His argument follows the pre-Malines text of *Gaudium et spes* containing the reference to marriage covenant in Genesis. The development of GS 24, the Ariccia text and *textus recognitus* contain references to the union of the persons of the Trinity and the image and likeness of God which were subsequently deleted from GS 22.³² Paragraph 22 concerns humanity created in the image and likeness of God for interpersonal communion with God and one another. As Pope, Wojtyła combined GS 24 containing the concept of the person as gift with Christ and the Incarnation in GS 22 which explains that Christ fully reveals our human nature. "For by his incarnation the Son of God has united Himself in some fashion with every man."³³ In GS 22, Christ is the image of the invisible God and the perfect man who restores the divine likeness in the individual. Christ, in the Incarnation, and through the Father's love, reveals the human person to himself or herself. Fundamental to Wojtyła's philosophy and anthropology is the person of Christ (human and divine) who unfolds the whole truth about the human person. Therefore, one has to view the human person through Christ in order to find the truth.³⁴ Through Christ, the divine likeness is restored in humanity and Christians are conformed to the likeness of the son and through the gift of the Spirit become capable of living according to the new law of love.³⁵ Building on GS 22, *Gaudium et spes* 24 states that:

Indeed, the Lord Jesus, when He prayed to the Father, 'that all may be one, as we are one' (John 17:21-22) opened up vistas closed to human reason, for

³¹ von Rad, *Old Testament Theology*, 138.

³² *Textus recognitus*, in Hellín, *Synopsis Gaudium et Spes*, 170-171; Ariccia text, in Hellín, *Synopsis Gaudium et Spes*, 116-118.

³³ GS 22; cf. Karol Wojtyła, "Thomistic Personalism," 166-167 (1961); cf. John Paul II, RH 9.

³⁴ Kupczak, *Destined for Liberty*, where Kupczak explains that Wojtyła's Christocentric methodology is present in his earlier works and elaborated on after Vatican II in light of GS 22, 86-87; cf. Wojtyła, *Sources of Renewal*, 75-83; *Sign of Contradiction*, "Christ Fully Reveals Man to Himself," 101-108, 117-119; John Paul II, RH 1; cf. Smith, "John Paul II's Seminal Contribution to Moral Theology," 38-51, 44-45.

³⁵ GS 22; cf. John Paul II, RH 8, 10, 13, 18.

He implied a certain likeness between the union of the divine Persons, and the unity of God's sons in truth and charity. This likeness reveals that man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself (cf. Lk 17:33).³⁶

The union of the persons of the Trinity reveals that the human person can only find himself/herself through a sincere gift of self and is called to communion with the Trinity and with other human persons. After the Council, in *Sources of Renewal*, Wojtyła explained that in the Church *communio* constitutes common and reciprocal membership of the People of God, the Mystical Body of Christ whereby all are members of one another.³⁷ Thus, discovery and fulfillment of self is achieved through a sincere self-giving to the other. “*Communio* in fact means the actualization of a community in which the individual not only preserves his own nature but realizes himself definitively.”³⁸ As stated in GS 24 God is the ultimate reality and model of *communio personarum* because God is a communion of persons: Father, Son and Holy Spirit in a perfect communion of love.³⁹

Wojtyła notes that the covenant (*protocovenant*) was instituted together with creation out of love. God is the God of the covenant who offers humanity the gift of the covenant.⁴⁰ In his *Catechesis on the Creed* he elaborated further, that from the very beginning of human history God desired to establish a covenant with humanity.⁴¹

He is not only called to the communion of persons proper to marriage (*communio personarum*) from which the family begins. He is also called to the covenant with God. He is not merely a creature of the Creator, but also the image of God. He is creature as image of God, and he is image of God as creature. The description of creation in Genesis 1-3 is joined with that of the first covenant of God with man. This covenant (just like creation) is a completely sovereign initiative of God the Creator. It will remain unchanged throughout the history of salvation, until the definitive and eternal covenant which God will make with humanity in Jesus Christ.⁴²

For Wojtyła, the Priestly creation account contains elements that can be understood as the establishment of an unconditional covenant by God with humanity. The text contains blessing, command and gift which are unconditional (Gen 1:28). The covenants with Noah (9:1-21) and Abraham (17:1-21) are also derived from Priestly sources and are unconditional. In analysing the structure of these two covenants it can be noted that each contains the

³⁶ GS 24.

³⁷ Wojtyła, *Sources of Renewal*, 120; cf. GS 24, GS 32.

³⁸ Wojtyła, *Sources of Renewal*, 120.

³⁹ Wojtyła, *Sources of Renewal*, 120; cf. GS 24; cf. John Paul II, *Crossing the Threshold of Hope*, 200-201.

⁴⁰ Wojtyła, *Sign of Contradiction*, 21-22.

⁴¹ John Paul II, *Catechesis on the Creed*, vol. 1 *God, Father and Creator*, 140-141.

⁴² John Paul II, *God, Father and Creator*, 235.

establishment of an everlasting covenant (Gen 9:16; 17:7, 13, 19): the former covenant with humanity and the world and the latter with Abraham and his descendants.⁴³

From the two accounts of creation the relationship between man and woman was instituted within creation as a community of persons by the one flesh union in marriage, and humanity is created in the image and likeness of God as male and female (Gen 1:27-28; cf. 2:23-24).⁴⁴ Marriage is the initial relationship that develops a community of persons (Gen 2:23-24). The relationship between the spouses, according to the Yahwist tradition, was meant to be one of faithfulness and companionship/friendship and through their one flesh union open to the generation of children (Gen 2:18-24; cf. 1:28; cf. Mt 19:4-6) and succeeding generations (Gen 1:28-31; 4:1; 5:1-3; 9:1-7) in friendship with God.

4.1.4 *The Family and Parenthood as a Community of Persons (1974-1975)*

Three articles in *Person and Community*, written before Wojtyła became pope, shed light on his development of a theology of marriage and the family. Following on from the teaching of the Council he wrote that marriage is not just a partnership but a *communio personarum* – an ethical reality.⁴⁵ This conclusion was made using the Latin text of *Gaudium et spes* linking paragraphs 12, 24 and 48. Marriage from the beginning was the primary form of interpersonal communion [*communio personarum*] (Gen 1:27).⁴⁶ The development of his ideas presupposes the theological anthropology of GS 12 where marriage is described as the primary form of interpersonal communion, and GS 24 which states that a person cannot be fulfilled without a disinterested gift of self.⁴⁷ In reflecting on GS 48 Wojtyła noted that the use of marriage covenant rather than contract has profound theological and personalist implications compared to the 1917 *Code of Canon Law* which describes marriage as a contract.⁴⁸ He explained that theological anthropology is the fruit of revelation, faith and the natural knowledge of human experience. Analysis of the concept of *communio* reveals that one is dealing with a personal and interpersonal reality as well as a human social structure.⁴⁹ In a Christian context *communio* has a sacramental and religious meaning connected with the Eucharist. Application of the concept of *communio* to the human and interhuman plane does not weaken or diminish

⁴³ cf. Wojtyła, *Sign of Contradiction*, 25.

⁴⁴ GS 12; John Paul II, TOB 4: 1-2, 142-143, 9: 1-5, 161-165, 96: 1-6, 503-506.

⁴⁵ Wojtyła, "The Family as a Community of Persons," 321-323; *Sources of Renewal*, 120-121, 133-154; cf. GS 24; LG 18, 32; see 3.2.7

⁴⁶ GS 12; cf. Wojtyła, AS II/III, 21 October 1963, 157.

⁴⁷ GS 12, 24; Wojtyła, "The Family as a Community of Persons," 323.

⁴⁸ Wojtyła, "The Family as a Community of Persons," 323; cf. *The 1917 Pio Benedictine Code of Canon Law*, English trans. E. Peters, curator (San Francisco: Ignatius Press, 2001), Can. 1012, 351.

⁴⁹ Cf. Wojtyła, *The Acting Person*, Chapter Seven, "Intersubjectivity by Participation," 261-300.

it, but on the contrary, indirectly increases our appreciation of the Incarnation. He stated that: "The category of *communio* may be applied analogously to different kinds of interpersonal structures and relationships, both those between God and human beings and those between human beings themselves."⁵⁰ *Communio* refers to the "mode of being and acting in mutual relation to one another (not just 'in common' with one another) such that through this being and acting they mutually confirm and affirm one another as persons."⁵¹ In any communal relationship fulfillment is realised through a disinterested mutual gift of self.⁵²

Wojtyła explained that the concept of *communio* is a key to understanding the interpersonal relationships in the family especially because the family encapsulates the specifically communal nature of human existence. He identified three dimensions to marriage: *institution*, *covenant* and *communio*.⁵³

The husband and wife are mutually each other's beloved when they enter into the marriage covenant, and this covenant – also as a legal act – testifies that they have both made a mutual gift of self to the other...According to Vatican II, then, covenant seems to signify both a contract, because it is entered into 'by irrevocable personal consent,' and at least the beginning of a community in the sense of a *communio personarum*, because by this personal act 'the spouses mutually give themselves to and accept each other.'⁵⁴

Covenant is theological and personalistic and yet still retains the juridical/legal aspect of the relationship.⁵⁵ A sincere gift of self is at the very core of married love and is the basis of the marriage covenant. Wojtyła goes further to identify three aspects of the marriage covenant: person, gift and *communio*.⁵⁶

The development of his ideas presupposes the theological anthropology of GS 24.⁵⁷ He then proceeded to develop the significance of the dimensions of covenant and *communio* in marriage and the family.

First of all marriage – on the plane of the reality of *communio* has a *twofold significance*: 1) it implies the acknowledgment of the whole personal and interpersonal depth of the relationship that Vatican II defined in the biblical spirit as a 'covenant,' but 2) it also implies a certain set of requirements, which

⁵⁰ Wojtyła, "The Family as a Community of Persons," 320.

⁵¹ Wojtyła, "The Family as a Community of Persons," 321 (original emphasis); cf GS 24.

⁵² Wojtyła, "The Family as a Community of Persons," 322.

⁵³ Wojtyła, "The Family as a Community of Persons," 323.

⁵⁴ Wojtyła, "The Family as a Community of Persons," 323-324.

⁵⁵ Wojtyła, "The Family as a Community of Persons," 323; cf. *The Code of Canon Law*, English translation (London: Collins Liturgical Publications, 1983), Can.1055.1, 189. This is a distinct development from *The 1917 Pio-Benedictine Code of Canon Law*, Can.1012.1, 351.

⁵⁶ Wojtyła, "The Family as a Community of Persons," 325.

⁵⁷ GS 24; Wojtyła, "The Family as a Community of Persons," 323.

apply first of all to marriage, and then to the family, precisely because it is a particular realization of a communion of persons.⁵⁸

Wojtyła unfolds the content of *communio* between persons as a consequence of the marriage covenant from which the family stems. He proceeds to develop the significance of the dimensions of covenant and *communio* for marriage and family. Firstly, communion of persons is related to the biblical concept of covenant on the personal and interpersonal level. Secondly, in the marriage covenant the spouses form a communion of persons open to including the next generation.⁵⁹ In these articles he develops the content of *communio* between persons as a result of the marriage covenant from which the family stems since this covenant relationship has marital and familial dimensions. Marriage is a *communio personarum* open to new life. It is not just a biological or sociological reality, but, as Wojtyła concludes, the family is “a community with a truly communal character, a community that exists and acts on the basis of the bestowal of humanity and the mutual exchange of gifts.”⁶⁰

In the article “The Family as a Community of Persons” (1974) Wojtyła began to develop an understanding of the divine plan for the family in its human interpretation and realisation. He outlined the redemption of the body in its eschatological and historical contexts. Wojtyła recognised that a theological synthesis needed to be undertaken which included the original state of man and woman in creation, and the fall and redemption [*status naturae creatae – lapsae* and *redemptae*]. Wojtyła identified the need for the development of “...a special theology of the body so to speak, one that properly and adequately interprets this basic fact of marital community, this unique *communio personarum*, to which the sacrament of matrimony ultimately gives rise.”⁶¹

Communio is a concept stemming from *Lumen gentium* to describe the Church which draws upon the whole Christian tradition of thought concerning the human being and theological anthropology.⁶² This is based upon what is found in the book of Genesis – human beings are created in the image and likeness of God.⁶³ Wojtyła points out in discussing developments that “... a theological analysis of the family must proceed from the communal reality, from the category of *communio*, and not merely from the category of society, or ‘the smallest social

⁵⁸ Wojtyła, “The Family as a Community of Persons,” original emphasis, 324.

⁵⁹ Wojtyła, “The Family as a Community of Persons,” 324.

⁶⁰ Wojtyła, “The Family as a Community of Persons,” 327.

⁶¹ Wojtyła, “The Family as a Community of Persons,” 326. This statement gives an insight into Wojtyła’s thoughts in writing what became the book, *Theology of the Body*.

⁶² Wojtyła, “The Family as a Community of Persons,” 320; cf. LG 9, 11.

⁶³ Wojtyła, “The Family as a Community of Persons,” 317; cf. GS 24; see 4.1.2.

unit,' as the family is often called...Society, however, lies at the analysis' point of arrival rather than at its point of departure."⁶⁴ Wojtyła developed the theological reality of the family within the Church before going on to explore the social implications of the lived experience of family life. Theological anthropology underpins the social reality of the family, determines its mode of being and acting from within the covenantal relationship between Christ and the Church, and its ultimate fulfillment in communion with the Trinity in eternity.

Karol Wojtyła developed key themes located in GS 48 stemming from the covenant between Christ and the Church and relationships in the family. The first pertains to the covenantal dimension of marriage and family and the covenant between Christ and the Church.⁶⁵ *Gaudium et spes* 48 states that: "the Christian family, which springs from marriage as a reflection of the loving covenant uniting Christ with the Church, and as a participation in that covenant, will manifest to all men Christ's living presence in the world, and the genuine nature of the Church."⁶⁶ Again the pivotal text is taken from Ephesians 5:32 to explain the nexus between the covenant and marriage and the family. Essentially, the family is the Church in microcosm and the love and solidarity between its members manifests and is a reflection of the covenant between Christ and the Church in the world. Of significance is the notion that the family participates in this covenantal relationship and is the unit upon which the Church is built.⁶⁷

The biblical foundation for the relationships in marriage and family is located in the Letter to the Ephesians which refers to the institution of marriage in Genesis and the Ten Commandments as the way to realise a familial *communio personarum* regardless of the change of circumstances.⁶⁸

The continuity and immutability of divine teaching on the family of which the immutable principles are – 'mutual love of spouses, mutual love of parents and children, and the obedience of children to their parents in keeping the Fourth commandment and also in the spirit of the parents' full sensitivity to the developing personalities of their children.'⁶⁹

Therefore, the family is irreplaceable not just for its procreative function but also its personalistic and communal functions.⁷⁰ From the marriage covenant between the spouses stems a community of life and love which grows and changes with time to include the next

⁶⁴ Wojtyła, "The Family as a Community of Persons," original emphasis, 319.

⁶⁵ GS 48.

⁶⁶ GS 48.5.

⁶⁷ see 3.1.4, 3.2.11.

⁶⁸ Wojtyła, "Parenthood as a Community of Persons," 336-337.

⁶⁹ Wojtyła, "Parenthood as a Community of Persons," 337; cf. LF 15; Eph 5:28; 6:1; 6:4.

generation. The loving relationship of life and love is expected to grow and mature along with the nature of the family.

Marriage is a *communio personarum* open to new life. It is not just a biological or sociological reality but as Wojtyła explains it is a community with a truly communal character.⁷¹ From marriage stems the family which develops as a *communio personarum* in stages.⁷²

The social bond that arises around the reality of birth, or the transmission of life to new human beings, is in each instance unquestionably generated by an act of free will, although it corresponds in the strictest way possible to the laws of being itself: the laws of being and becoming as they pertain to human beings. Human parents—men and women as spouses and parents—do not make these laws, but they participate in them by an act of will and accept them as an essential part of their earthly existence.⁷³

The family is irreplaceable because through the conjugal union of a man and woman the transmission of life and the birth of a child is the foundation of a natural society. ‘Natural’ in this sense is not from natural necessity or the result of instinct because the family is not an arbitrary or artificial society manufactured by human will. What ‘natural’ refers to in this context is the constitution of the family and its interior dynamics are an essential part of human nature given by the Creator in our human being and generation. The ontological core of the family resides in the union of the spouses and the procreation of children.⁷⁴ Wojtyła’s reflection on the family and its ontological reality were developed from the teachings of the Second Vatican Council, especially *Gaudium et spes*, in order to deepen contemporary theology of the family. What crystallised in the documents was that integral personal human fulfillment is realised in community, in a sincere gift of self and marriage is more than a community of persons – it is a covenant between the spouses that is a participation in the covenant between Christ and the Church. And the family is also a participation and reflection of the covenant.⁷⁵ The family needs to be safeguarded from alienation not only for its procreative function but its personalistic and communal functions.⁷⁶

⁷⁰ Wojtyła, “Parenthood as a Community of Persons,” 341-342; “The Family as a Community of Persons,” 327.

⁷¹ Wojtyła, “The Family as a Community of Persons,” 327.

⁷² Wojtyła, “Parenthood as a Community of Persons,” 333.

⁷³ Wojtyła, “Parenthood as a Community of Persons,” 340.

⁷⁴ Wojtyła, “Parenthood as a Community of Persons,” 339-340.

⁷⁵ GS 48; see 3.2.9.

⁷⁶ Wojtyła, “Parenthood as a Community of Persons,” 340-342; cf. GS 24, 26.

4.1.5 *Familiaris Consortio* (1981)

Wojtyła continued the work of his predecessors Paul VI and John Paul I in confirming the agenda for the Fifth Synod of Bishops, *The Role of the Christian Family in the Modern World* and reworked the *Lineamenta*.⁷⁷ Fifteen years after the Council the Synod of Bishops focussed on a pastoral study of the effectiveness of the Church's saving mission.⁷⁸ In the *Lineamenta* of *Familiaris consortio*, amongst the themes included to be discussed during the Synod, were aspects of "marriage and the family as covenants."⁷⁹ *Familiaris consortio* expanded the teachings of Vatican II on marriage and family. According to Hogan and Le Voir the purpose of *Familiaris consortio* is to discuss the situation of people and families today. From the opening paragraphs it is clear that Wojtyła was aware of the rapidly changing world, the pressures and challenges placed upon the family, and sets out to define Christian family values.⁸⁰

Familiaris consortio affirms that the relationship between husband and wife is a communion of persons and conjugal communion is the foundation of family communion.⁸¹ Conjugal communion "represents the mystery of Christ's incarnation and the mystery of His covenant."⁸² The communion of persons in marriage entails a mutual gift of two persons as well as the good of their children.⁸³ For children, parental love is the visible sign of the love of God.⁸⁴ Marriage and the family are "a sign and meeting place of the loving covenant between God and man, between Jesus Christ and his Bride the Church."⁸⁵ The family is a community of life and love: a living reflection of and participation in God's love for humanity

⁷⁷ John Paul II, "Importance of the work of Pope Paul VI and of the brief pontificate of John Paul I," 28 September 1980, in *L'Osservatore Romano* (6 October 1980): 1, 4; Synod of Bishops, *The Role of the Christian Family in the Modern World* (Melbourne: A.C.T.S. Publications, 1979), 14-16; Jan Grootaers and Joseph A. Selling, *The 1980 Synod of Bishops* (Leuven: Leuven University Press, 1983), 70. The original theme of Paul VI was *De Familia in mundo hodierno*, with John Paul I, *De Familia Christiana* and finally John Paul II, *De muneribus familiae christianae in mundo hodierno*. This emphasis on the role of the Christian family in the modern world shifted to the role of the domestic Church [*ecclesia domestica*]. The authors state that Karol Wojtyła, as the Cardinal Archbishop of Kraków, presided over the *Concilium* of the *Secretariate* for the Synod (18 May 1978) where it was decided and accepted by Paul VI that the next Synod should focus on the "The Family in the Modern World." This was approved by John Paul I not long before his death and named "The Christian Family." When Karol Wojtyła became Pope the focus became "The Christian Family in the Modern World" thus combining the sentiments of Paul VI and John Paul I. It is also interesting to note that Cardinal Ratzinger was the Relator at the Vth Synod of Bishops, 69-71.

⁷⁸ Synod of Bishops, *The Role of the Christian Family in the Modern World*, 4; cf. García, *Marriage and Family*, 334-335.

⁷⁹ Synod of Bishops, *The Role of the Christian Family in the Modern World*, 12-16; cf. Bishop J. Francis Stafford, "The Marriage Covenant," in *Origins* (30 October 1980) vol. 10, 317-318.

⁸⁰ Hogan and Le Voir, *Covenant of Love*, 195; cf. John Paul II, FC 1, 6, 7, 8.

⁸¹ John Paul II, FC 21, 14; cf. GS 12, 50, 52; cf. LF 7.

⁸² John Paul II, FC 13; cf. Hogan and Le Voir, *Covenant of Love*, 72-75.

⁸³ John Paul II, FC 20.

⁸⁴ John Paul II, FC 14.

and the love of Christ for the Church.⁸⁶ The role of the elderly in the family was not included in the *Lineamenta*. However, the elderly are mentioned in *Propositio* 42, which became a part of *Familiaris Consortio* 27 and the *Charter of the Rights of the Family* 9c.⁸⁷ Jan Grootaers and Joseph Selling are of the opinion that this paragraph in *Familiaris consortio* is from the work of Wojtyła. The evidence for their conclusion is that the material used is found in his earlier speeches such as to the Forum on Active Aging (1980).⁸⁸

Familiaris consortio deepens the interpersonal relationships within marriage and the family as a development of the teachings of *Gaudium et spes*.⁸⁹ The document develops the theological content of marriage and the family from the documents of the Second Vatican Council. *Lumen gentium* states that the Church is a communion of life, love and truth.⁹⁰ Marriage signifies and participates in the faithful love of the Church and the family, the domestic Church, is the human community in which children are educated by their parents to be members of the Church, the People of God.⁹¹ In *Gaudium et spes* the conjugal covenant is assumed into the love of Christ, and sustained by his redeeming power, the communion of the spouses represents the mystery of the Incarnation and the mystery of his covenant.⁹² This communion of persons becomes a communion between the members of the family, the domestic Church. "The Christian family constitutes a specific revelation and realization of ecclesial communion, and for this reason too it can and should be called 'the domestic Church.'" ⁹³ Ecclesial communion begins in the family between the generations where parents educate their children in faith and life.⁹⁴ Wojtyła acknowledges that the Christian family has an effect beyond its confines, ultimately on society. He states that: "The future of the world and of the Church passes through the family."⁹⁵

⁸⁵ John Paul II, FC 51; cf. LF 19.

⁸⁶ John Paul II, FC 17; cf. GS 48.

⁸⁷ For a detailed analysis and history of the development of *Familiaris consortio* see Grootaers and Selling, *The 1980 Synod of Bishops*, The authors are of the opinion that FC 27 concerning the elderly and their role in the family is from the work of John Paul II. Their argument is based on the notion that the content of FC 27 was derived mostly from his earlier speeches, 314. The elderly were not mentioned in the *Lineamenta*. However, they are mentioned in *Propositio* 42, which became the *Charter of the Rights of the Family* (Homebush NSW: St Paul Publications, 1983), 9c and also in FC 27; cf. Canadian Delegates to the Synod of Bishops, "Honor for the Aged," *Origins* vol. 10, 30 October 1980: 313-315.

⁸⁸ John Paul II "Forum on Active Aging," *AAS* vol. 72: 1034-1036; cf. John Paul II, FC 27.

⁸⁹ John Paul II, FC 2; García, *Marriage and Family*, 334-335.

⁹⁰ LG 1, 9.

⁹¹ LG 11.

⁹² John Paul II, FC 13; cf. GS 24, 48.

⁹³ John Paul II, FC 21.

⁹⁴ John Paul II, FC 15, 39, 52.

⁹⁵ John Paul II, FC 75; cf. RH 14.

In *Familiaris consortio* the mission of the family is to guard, reveal and communicate love.⁹⁶ The family is given the task of living with fidelity ‘the reality of communion’ in order to develop ‘an authentic community of persons.’⁹⁷ The love between husband and wife, between parents and children, between brothers and sisters and extended family, leads to a more intense communion which is the foundation of the community of marriage and the family.⁹⁸ This family communion [*communio familiaris*] can only be preserved and perfected through sacrifice; a generous gift of self, forbearance, the Eucharist and reconciliation in order to maintain its unity.⁹⁹ Sin violates the covenant relationship between husband and wife and between the members of the family. All members of the family are called to an ongoing conversion through the sacrament of reconciliation and through God’s mercy and love can “bring to perfection the marriage covenant and the family communion.”¹⁰⁰ Hogan and Le Voir note that Wojtyła, in *Familiaris consortio*, affirms that abortion, contraception and sterilization break family communion.¹⁰¹

Familiaris consortio is a deepening of the idea that marriage and family participate in the mystery of the covenant between Christ and the Church; with the task of forming a community of persons, serving life, sharing in the development of society and in the life and mission of the Church.¹⁰² Following on from *Lumen gentium*, Wojtyła develops the family’s active role in the Church, in building the Kingdom of God by participating in Christ’s threefold mission of prophet, priest and king: in witness, worship and service.¹⁰³ The family, the domestic Church, has the responsibility of building a communion of persons.¹⁰⁴ Hogan and Le Voir explain that when Wojtyła calls the family the domestic Church “he is not using mere analogy, but is defining the family.... Since families are a domestic church, they ought to become a miniature church undertaking the same mission as the universal Church, the mission of Christ.”¹⁰⁵ *Familiaris consortio* deepens an understanding of the broader communion of the

⁹⁶ John Paul II, FC 17.

⁹⁷ John Paul II, FC 18.

⁹⁸ John Paul II, FC 18.

⁹⁹ John Paul II, FC 21; cf. Wojtyła, “Parenthood as a Community of Persons,” 336-337.

¹⁰⁰ John Paul II, FC 58, 57.

¹⁰¹ John Paul II, FC 30 (abortion, contraception and sterilisation); Hogan and Le Voir, *Covenant of Love*, 92-97.

¹⁰² John Paul II, FC 17.

¹⁰³ John Paul II, FC 50, The prophetic, priestly and kingly mission of the family; Prophetic Mission (*witness: a believing and evangelising community*), FC 51-54, Priestly Mission (*worship and education in faith: a community in dialogue with God*) FC 55-62; Kingly Mission (*service of our neighbour: a community at the service of man*) FC 63-64; cf. Wojtyła, “Pastoral Reflections on the Family,” in *Person and Community*: 343-361, 348-352; cf. LG 11.

¹⁰⁴ John Paul II, FC 19, 21, 50; GS 24, 48-52.

¹⁰⁵ Hogan and Le Voir, *Covenant of Love*, 156; cf. John Paul II, FC 17. This mission is the three-fold mission of Christ present in LG and developed by John Paul II in relation to the family in FC 50: prophetic, FC 51-54, priestly, FC 55-62 and kingly, FC 63-64.

family: husband and father, wife and mother, children and grandparents.¹⁰⁶ The Christian family, the domestic Church, needs support. Previously in Western culture, Christian morality was reflected in civil law and within the prevailing culture. However, as culture was progressively demoralised, there was the need to provide families with a means to maintain their Christian identity which is crucial for the future of Christianity.¹⁰⁷ This idea is taken up and developed further in *Letter to Families* where the communion between the spouses in marriage becomes a communion between generations [*communio generationum*].¹⁰⁸

4.1.6 *Mulieris dignitatem, On the Vocation of Women (1988)*

At the beginning of *Mulieris dignitatem* Wojtyła explains that his purpose is to deepen the anthropological and theological basis for the dignity and equality of women and men. The following focuses on marriage and the family and does not explore all the themes contained in *Mulieris dignitatem*. Wojtyła begins with acknowledging that Mary is the model of the human being and in a particular way the model of woman.¹⁰⁹ In *Mulieris dignitatem* (1988), in continuity with *Theology of the Body*, Wojtyła explains in detail that man and woman are created in the image of God.¹¹⁰

Paul V. Mankowski in his article “*Mulieris Dignitatem*” explains that Wojtyła deepens the understanding of the nuptial character of man and woman. He goes on to note that since God created man and woman, in his image, God not only reveals the human being to himself or herself but reveals God to the person and also something of God’s inner life.¹¹¹ According to Angelo Cardinal Scola, in *The Nuptial Mystery*, man and woman created in the image of God are the foundation for a Christian anthropology.¹¹² This is evident in the statement: “Being a person in the image and likeness of God thus involves existing in a relationship, in relation to the other.”¹¹³ Furthermore, the equality of man and woman is derived from GS 24 in the

¹⁰⁶ John Paul II, FC 21-27, 50, 58 where the consequence of sin breaks the covenant relationships and the communion in the family. In FC 57, 58 marriage covenant [*pactum coniugale*]; FC 58 covenant with God [*pactum cum Deo*] and covenant between husband and wife [*foedus coniugum*] AAS 74, (1982), 150-151.

¹⁰⁷ Grootaers and Selling, *The 1980 Synod of Bishops*, 71.

¹⁰⁸ John Paul II, LF 10, 14, 19; cf. FC 21, 51.

¹⁰⁹ John Paul II, MD 1, 2; Angelo Cardinal Scola, *The Nuptial Mystery*, translated by Michelle K. Borras (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2005), 16; Paul V. Mankowski, “*Mulieris Dignitatem*,” in John M. McDermott, ed., *The Thought of John Paul II: 237-241*, 239-240.

¹¹⁰ John Paul II, MD 6.

¹¹¹ Mankowski, “*Mulieris Dignitatem*,” 238-239.

¹¹² Scola, *The Nuptial Mystery*, 7-8; cf. John Paul II, MD 7.

¹¹³ John Paul II, MD 7. Person as gift is also discussed in MD 21, 24.

concept of the person as gift. Also, Wojtyła provides an exegesis of Eph 5:21-31 where he explains that for both man and woman there is a mutual subjection in Christ.¹¹⁴

In *Mulieris dignitatem* Wojtyła again explains that through the Incarnation Christ reveals man to himself and in this encounter a new relationship is established between God and humanity.¹¹⁵ According to Scola, this encounter is a spousal union and constitutes a new spousality which is a Christological foundation for the dual unity of man and woman. In *The Nuptial Mystery* Scola explains that in Wojtyła's thought, the Christological foundation for the communion of persons in marriage stems from the incarnation of the Son and can only be conceived in the Trinitarian relationship of Father, Son and Holy Spirit.¹¹⁶ Consequently, the human person is a being who is fulfilled in relationship because the image of God is completed in interpersonal communion.¹¹⁷ Wojtyła explains that the concept of image of God contains not only the idea that the human person is a free rational being capable of knowing God but also involves existing in relationship: in a communion of persons.¹¹⁸ In MD 7 Wojtyła refers to the relationship between the image of God in the human person and the 'ethos' of the person which reaches its apex in the commandment of love.¹¹⁹

Mankowski notes that *Mulieris dignitatem* promotes the unique dignity and vocation of women. Partly, this is developed from the example of Mary who was entrusted with God's Son in an intimate and personal way: as mother. Entrustment concerns a woman in her femininity and vocation because God entrusts the human being to her.¹²⁰ Here again is an example of Wojtyła's nuptial and spousal character of the body which in a woman informs love and gift in the vocation of a woman.¹²¹ Wojtyła states that there is a link between Mary, the Mother of God, and the whole human family.¹²² There are three dimensions fundamental in woman: nuptiality, motherhood and prophetic genius.¹²³ Also, in a certain sense every human being is entrusted to a woman who is open to the gift of interior readiness to accept the

¹¹⁴ John Paul II, MD, 24, 29. John Paul II explains that the author of Ephesians is aware the text referring to the husband is the head of the wife is rooted in the customs and religious tradition of the time. Wojtyła explains that subjection is not one-sided. Subjection to Christ is mutual between husband and wife (Eph 5:21); MD 24; cf. Talbert, *Ephesians and Colossians*, who explains the context of mutual subjection in Christ, 153.

¹¹⁵ John Paul II, MD 2; cf. GS 22; cf. Scola, *The Nuptial Mystery*, 11.

¹¹⁶ Scola, *The Nuptial Mystery*, 11; cf. John Paul II MD 7.

¹¹⁷ Scola, *The Nuptial Mystery*, 8-9; cf. John Paul II, MD 2, 6-8.

¹¹⁸ John Paul II, MD 7; cf. GS 12, 24, 48.

¹¹⁹ John Paul II, MD 7.

¹²⁰ Mankowski, "Mulieris Dignitatem," 240; John Paul II, MD 30, 3, 4.

¹²¹ Mankowski, "Mulieris Dignitatem," 241; cf. John Paul II, MD 20-21.

¹²² John Paul II, MD 2.

¹²³ Scola, *The Nuptial Mystery*, 16; cf. John Paul II, MD 16, 29.

child.¹²⁴ Motherhood, according to Wojtyła, involves a special kind of communion with the mystery of life.¹²⁵

Motherhood *in the bio-physical sense* appears to be passive: the formation process of a new life 'takes place' in her, in her body, which is nevertheless profoundly involved in that process. At the same time, motherhood *in its personal-ethical sense* expresses a very important creativity on the part of the woman, upon whom the very humanity of the new human being mainly depends. In this sense too the woman's motherhood presents a special call and a special challenge to the man and to his fatherhood.¹²⁶

Here, as in *Love and Responsibility*, motherhood calls forth the response of fatherhood.¹²⁷ Even though the man shares parenting with the woman in a sense he has to learn his fatherhood from the woman. This stems from the intimate bond between mother and the child developing within her. The father, on the other hand, "always remains 'outside' the process of pregnancy and the baby's birth."¹²⁸ As the child grows and matures both parents contribute to the nurturing and upbringing of the child within the family.¹²⁹ Significantly, Wojtyła explains that: "The history of every human being passes through the threshold of a woman's motherhood; crossing it conditions 'the revelation of the children of God' (cf. *Rom* 8: 19)."¹³⁰

In *Mulieris dignitatem* Wojtyła upholds the equality, dignity and vocation of women in marriage. He links the vocation and dignity of women with that of Mary, Mother of God, who is the exemplar of the human person and of womanhood.

Motherhood has been introduced into the order of the Covenant that God made with humanity in Jesus Christ. Each and every time that *motherhood* is repeated in human history, it is always *related to the Covenant* which God established with the human race through the motherhood of the Mother of God.¹³¹

Mary's unique relationship to the Son through the Incarnation places her within the establishment of the new covenant God made with humanity in Christ.¹³² Since Christ established the new and eternal covenant in his body and blood and in his Cross and resurrection "this covenant is to be fulfilled in 'flesh and blood,' its beginning is in the Mother....A dimension of the New Covenant in Christ's blood enters into human parenthood,

¹²⁴ Scola, *Nuptial Mystery*, 20; cf. Mankowski, "Mulieris Dignitatem," 240; John Paul II, MD 18.

¹²⁵ John Paul II, MD 18.

¹²⁶ John Paul II, MD 19.

¹²⁷ Cf. Wojtyła, *Love and Responsibility*, 259; cf. John Paul II, LF 7.

¹²⁸ John Paul II, MD, 18.

¹²⁹ John Paul II, MD 18.

¹³⁰ John Paul II, MD 19.

¹³¹ John Paul II, MD 19.

¹³² John Paul II, MD 19.

making it a reality and a task for ‘new creatures’ (cf. 2 Cor 5:17).”¹³³ In *Theology of the Body* and *Familiaris consortio* Wojtyła unites the Trinitarian (communion of persons) with the Christological (through the Incarnation) in developing his theological anthropology of the human person as being-in-relation beginning in marriage and family.

4.1.7 *The covenant between the generations (1979)*

The earliest reference to the covenant between the generations in the work of Wojtyła is located in the Homily, “Pilgrimage to the Marian Shrine of Loreto,” 8 September 1979.¹³⁴ He explains that “the house remains as the ark of the covenant between the generations and is the safeguard of the more profound *values: human and divine*.”¹³⁵ Wojtyła’s context is theological and he provides links between faith, family and national identity. He describes the family as the symbol of love and unity and extends this notion to include the idea that we all belong to the one human family. What is also significant is that the family is the setting where human and divine values are taught. Wojtyła describes the family as the symbol of love and unity and extends this notion to include the idea that we all belong to the one human family.¹³⁶ This follows the outline of the virtue of filial piety in the writings of Aquinas.¹³⁷

This reference to the covenant between the generations can be located in the broader context of his work on marriage and family. The most likely context is the preparation for *Familiaris consortio*. Wojtyła had been involved in the work leading up to the Synod of Bishops held in 1980 and added revisions to the *Lineamenta* once he became Pope.¹³⁸ The *Lineamenta* that was circulated in March 1979 contains a discussion of marriage and family as covenants. The document also makes reference to the human and divine dimensions of the marriage covenant and the indissoluble bond between parents and children united by ties of blood and kinship.¹³⁹

¹³³ John Paul II, MD 19.

¹³⁴ John Paul II, “Pilgrimage to the Marian Shrine of Loreto,” 8 September 1979, in *L’Osservatore Romano*, 17 September 1979: 6-7, 12; Original text *Laureti recitata ante templum B.V.M. sacrum*, 8 September 1979, in AAS 71, 1979: 1377-1381, “...rimane sempre la casa, come arca dell’alleanza delle generazioni e tutela dei valori più profondi: dei valori *umani e divini*,” 1379-1380 original emphasis. John Paul II states that “the house remains as the ark of the covenant between the generations and as the safeguard of the more profound *values: human and divine*,” 7.

¹³⁵ John Paul II, “Pilgrimage to the Marian Shrine of Loreto,” original emphasis, 7.

¹³⁶ John Paul II, “Pilgrimage to the Marian Shrine of Loreto,” 7.

¹³⁷ Aquinas, *ST IIa IIae*, q. 101, a. 1; *ST IIa IIae*, q. 102, a. 3.

¹³⁸ Grootaers and Selling, *The 1980 Synod of Bishops*, 70.

¹³⁹ Synod of Bishops, *The Role of the Christian Family in the Modern World*, 14-16.

4.1.8 *Letter to Families and communion between the generations (1994)*

In *Letter to Families* (1994), Wojtyła develops the theological dimensions of marriage and family life between husband and wife, children and grandparents, the domestic church. This document contains the fullest theological expression of the link between covenant and communion in the family, which is a communion of life and love between the generations.¹⁴⁰ “Through the genealogy of the person, conjugal communion becomes a communion of generations. The sacramental union of the spouses, sealed by the covenant which they enter into before God endures and grows stronger as the generations pass.”¹⁴¹ Wojtyła reveals that the marriage covenant between the spouses is open to accepting and sharing life and love with the next generation in a communion of persons. Thus the family, through which the Church passes, is at the heart of the *civilization of love*: as a community of persons where each individual person is respected and loved, including the unborn, the infant, the disabled, the sick, the comatose and the frail elderly.¹⁴² Love and care for members of the family is tied to the concept of the person as gift.¹⁴³ The importance of the family in building a civilisation of love is because of the particular closeness and intensity of the bonds between persons and generations. Scola goes on to explain that in *Letter to Families* these two relations, conjugal and generational present a specific way of living and loving.¹⁴⁴ *Letter to Families* reveals that the communion between persons and between generations in the family depends upon “the mutual love of husband and wife, of parents and children, a love embracing all generations. Love is the true source of the unity and strength of the family.”¹⁴⁵

At the beginning of *Letter to Families* Wojtyła’s Christological perspective of the human person is evident when he reiterates what is written in GS 22. Wojtyła states:

The divine mystery of the Incarnation of the Word thus has an intimate connection with the human family. Not only with one family, that of Nazareth, but in some way with every family, analogously to what the Second Vatican Council says about the Son of God, who in the Incarnation ‘united himself in some sense with every man.’ Following Christ who ‘came’ into the world ‘to serve’ (Mt 20:28), the Church considers serving the family to be one of her essential duties. In this sense both man and the family constitute ‘the way of the Church.’¹⁴⁶

¹⁴⁰ John Paul II, LF 10, 13, 14, 15, 17, 19.

¹⁴¹ John Paul II, LF 10; cf. Scola, *The Nuptial Mystery*, 185 where Scola notes that John Paul II emphasises the intergenerational dimension of the family.

¹⁴² John Paul II, LF 13, 15; cf. GS 27, 52.

¹⁴³ John Paul II, LF 11.

¹⁴⁴ John Paul II, LF 13; cf. Scola, *The Nuptial Mystery*, 185.

¹⁴⁵ John Paul II, LF 20.

¹⁴⁶ John Paul II, LF 2; cf. GS 22; LG 11.

His Christocentrism extends beyond the individual person to include the family in a relationship to Christ through the Incarnation. At the same time, Wojtyła emphasises the role of the family in education in life and love.¹⁴⁷

Wojtyła had emphasized in *Love and Responsibility* the notion that the family is in itself a small society which anticipates developments at the Council and explains his insistence on the acceptance of the concept of domestic Church to describe the family.¹⁴⁸ In the documents of the Second Vatican Council the family is the domestic Church [*ecclesia domestica*] based on what was written by the Fathers of the Church to describe the Christian family.¹⁴⁹ Paul VI, in *Evangelii Nuntiandi*, wrote that the family is the domestic Church because aspects of the entire Church should be found in every Christian family. He also called for the building of a *civilization of love*.¹⁵⁰ Reference to the domestic Church can be found in the New Testament.¹⁵¹ *Ecclesia* is the word used for God's people and the Church.¹⁵² Following on from *Familiaris consortio*, throughout *Letter to Families* is the image of the family, the domestic church.¹⁵³ This image of the family is related to the image of the covenant relationship between Christ and his Bride, the Church.¹⁵⁴ Wojtyła deepens the theological dimension of family communion in the domestic Church by using the imagery of the Church as the Bride of Christ. In applying this imagery to the family within the covenant, the family is in miniature the covenant relationship between Christ and the Church.¹⁵⁵

The Church professes that Marriage, as the Sacrament of the covenant between husband and wife, is a 'great mystery', because it expresses the spousal love of Christ for his Church...The 'great mystery', which is the Church and humanity in Christ, does not exist apart from the 'great mystery'

¹⁴⁷ Scola, *The Nuptial Mystery*, 141-145.

¹⁴⁸ 3.1.5.

¹⁴⁹ LG 11; AA 11; the term *ecclesia domestica* first appears in the second draft *de Ecclesia* in AS III/I, 259. Footnote 8 gives the references used to explain this choice. The patristic authors are Augustine, Chrysostom, Gregory of Nyssa and Jerome, AS II/I, 264; cf. John Paul II, LF 13, 15.

¹⁵⁰ Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, 8 December 1975, (hereafter EN), (Homebush, NSW: St Paul Publications, 1989), EN 71, citing LG 11; AA 11; Paul VI, "Homily for the Closing of the Holy Door, 25 December 1975, AAS 68 (1976), «La Civiltà dell'amore prevarrà nell'affanno delle implicabili lotte sociali, e darà al mondo la sognata trasfigurazione dell'umanità finalmente cristiana» 145; "Message for the World Day of Peace," 1 January 1977, http://www.vatican.va/holy_father/paul_vi/messages/peace/documents/hf_p-vi_mes_19761208_x-world-day-for-peace_en.html. accessed 22 October 2007.

¹⁵¹ The use of *ecclesia domestica* is prefigured in the Vulgate translations from the Greek. 1 Cor 16:19 VUL, "salutant vos ecclesiae Asiae salutant vos in Domino multum Aquila et Prisca cum domestica sua ecclesia."

¹⁵² Joseph Ratzinger, *Called to Communion: Understanding the Church Today* (San Francisco: Ignatius Press, 1996), 29-33; *Ecclesia* - 1 Chron 29:20 VUL; Ps 106:32 VUL, Ps 107:32 RSV; Acts 7:38; 8:1; 9:31 VUL; 1 Cor 16: 19 VUL.

¹⁵³ John Paul II, LF 3, 13, 15, 16, 19.

¹⁵⁴ John Paul II, LF 19; cf. GS 48; LG 11.

¹⁵⁵ GS 48; John Paul II, FC 49, 50; LF 13, 15; Paul VI, "At different moments in the Church's history and also in the Second Vatican Council, the family has well deserved the beautiful name of 'domestic Church.' This means that there should be found in every Christian family the various aspects of the entire Church. Furthermore, the family, like the Church, ought to be a place where the Gospel is transmitted and from which it radiates," EN 71; cf. Wojtyła, AS III/VII, 381.

expressed in the 'one flesh' (cf. Gen 2:24; Eph 5:31-32), that is, in the reality of marriage and the family. The family itself is the great mystery of God. As the 'domestic church', it is the bride of Christ. The universal Church...is most immediately revealed as the bride of Christ in the 'domestic church' and in its experience of love: conjugal love, paternal and maternal love, fraternal love, the love of a community of persons and of generations.¹⁵⁶

The text provides a direct reference to the family, the domestic Church, which in its successive generations is analogically the Bride of Christ. In using this Scriptural imagery the theological dimension of the communion between the generations is established. The texts from Genesis 1-3 and the Letter to the Ephesians are the foundation for the theological dimension of the family, the domestic Church as a communion of persons participating in the covenant relationship between Christ and his Bride the Church. As well, the establishment of the new covenant between Christ and the Church in his death on the Cross sheds light on the covenantal dimensions of marriage and family.¹⁵⁷ These developments in explaining family communion and the family, the domestic Bride of Christ, in *Letter to Families* provide ways of understanding the relationships within the family as a covenant between the generations [*pactio generationum*] that establishes a communion between the generations [*communio generationum*].¹⁵⁸ This text in LF 19 is significant in the development of the theology of the family, the domestic Church as covenantal. The theology of marriage and family contained in *Gaudium et spes* 48 where the family is an image and participation in the covenant between Christ and the Church has been combined with the concept that the family is the domestic Church.¹⁵⁹

4.1.9 *Conclusion: The theological foundation in the work of Wojtyła for the covenant between the generations*

In *Dives in misericordia*, Wojtyła explains that one covenant has been offered to humanity from the beginning in the mystery of creation and that the new and everlasting covenant was established by Christ in his death on the Cross at Calvary (Jn 19:26-30).¹⁶⁰ *Redemptoris mater* refers to the entrustment of the beloved disciple to Mary (Jn 19:26-27). The phrase 'took her to his own home' is of significance in two ways. Firstly, it is a reference to "He came to his

¹⁵⁶ John Paul II, LF 19.

¹⁵⁷ John Paul II, LF 19.

¹⁵⁸ John Paul II, LF 7.

¹⁵⁹ Cf. GS 48; LG 11.

¹⁶⁰ John Paul II, DM 7 (1980).

own home, and his own people received him not” (Jn 1:11).¹⁶¹ This is a reference to Jesus’ rejection by the chosen people and the establishment of a new family of God at the Cross (Jn 19:26-27).¹⁶² Secondly, Wojtyła explains that the text goes beyond the material sense of providing a home for Mary to indicate a *communio of life* established between Mary and the beloved disciple by Christ dying on the Cross.¹⁶³ From the text in John’s Gospel (Jn 19:26-30) there is the establishment of the new and everlasting covenant, new family relationships, and interpersonal communion between the generations.

In *Mulieris dignitatem*, Wojtyła explains that God begins a new covenant with humanity through Mary’s acceptance to be the mother of Jesus. He states that motherhood is related to the covenant through Mary’s motherhood.¹⁶⁴ In the text of Jn 19:26-27 Mary is addressed first. If this text was simply an example of filial piety of a son, Jesus, for his mother, then the beloved disciple would have been addressed first. However, in addressing Mary first as ‘woman,’ a reference to the new Eve, Jesus establishes a new family of God.¹⁶⁵

As already discussed in *Letter to Families*, Wojtyła develops from the text in Ephesians 5:32 the link between the covenant between Christ and the Church and marriage and family. He also refers to the Church as the Mystical Body of Christ as a sign of the covenant between God and humanity which is a reference to communion with Christ and to marriage and family as a part of that great mystery. He concludes that the family, the domestic Church, is the bride of Christ: of conjugal, paternal, maternal, and fraternal love and “the love of a community of persons and of generations.”¹⁶⁶

Drawing these threads together, from the work of Wojtyła, the relationships between the Church and the family, the domestic Church and the new and everlasting covenant, and the covenant between the generations can be understood and developed. In the text of Jn 19:26-27 Jesus first addressed his mother, “Woman, behold your son” (Jn 19:26). Children are generated, given the gift of life through co-creation, the co-operation of parents with God who is the Creator (Gen 1:28; 3:20; 4:1). From the Cross, a new family is generated, the Church,

¹⁶¹ John Paul II, RM 45, see footnote 130 ‘*eis ta idia*’ indicates a communion of life between Mary and John established by Christ. The text of Jn 19: 27 is where a new covenantal familial relationship is established and the text is related to Jn 1:11 where Jesus is rejected.

¹⁶² Anthony J. Kelly and Francis J. Moloney, *Experiencing God in the Gospel of John* (New York: Paulist Press, 2003), 45-46.

¹⁶³ John Paul II, RM 45; cf. Augustine, *On the Gospel of St. John*, Tractate 119.3 in *NPNF*, First Series, vol. 7, 433.

¹⁶⁴ John Paul II, MD 19.

¹⁶⁵ John Paul II, *Jesus, Son and Savior*, 466-469; *The Church*, 618-619; Francis J. Moloney, *Reading John* (North Blackburn, Victoria: Dove, 1995), 70-71; Kelly and Moloney, *Experiencing God in the Gospel of John*, 364-368.

the new People of God of the new and everlasting covenant. Mary, woman and mother of all the living, the new Eve, is the spiritual mother not only of John but the whole Church.¹⁶⁷ “Behold your Mother! And from that hour the disciple took her to his own home” (Jn 19: 27). Jesus entrusted Mary to the care of the beloved disciple. Reciprocal entrustment reveals not only the depth of the love between Mother and Son but the depth of love between parents and children.¹⁶⁸ Jesus gives Mary to John, as his mother, and to all Christians as our Mother (Jn 19:26).¹⁶⁹ Thus, not only is the new and everlasting covenant established; but a new relationship is established with and through Mary and John that illuminates and reveals within the family the covenant between the generations, between parents and children in the family, the domestic Church.

In this light the relationship established between Mary and John by Jesus, not only reveals and establishes the covenant between Christ and the Church, but also that between Christ and the family, the domestic Church, the covenant between the generations. Mary, his mother is addressed first. Parents generate children and have a higher honour because through them their children come into existence. The new and everlasting covenant established by Christ is with the Church represented by Mary and John. Mary is the Mother of the Church and all God’s people are her spiritual children. In addition, a new familial relationship was established because Mary became the mother of John, the beloved disciple, who accepted her as his mother “and took her to his own home” (Jn 19: 27). Mary and John are witnesses to the consummation of the new and everlasting covenant and to a family or domestic covenant, the covenant between the generations.

4.2 *The Fourth Commandment in the work of Wojtyła*

4.2.1 *Introduction: the context of the fourth commandment in the work of Wojtyła*

In the previous sections of this chapter the relationships between covenant, Church, the family and communion have been researched in the work of Wojtyła. Now we turn to the specific task of studying Wojtyła’s reflection on the meaning of the fourth commandment. Integral to

¹⁶⁶ John Paul II, LF 19.

¹⁶⁷ John Paul II, RM 23, 45, 46; *Jesus, Son and Savior*, 465-469.

¹⁶⁸ John Paul II, RM 45.

¹⁶⁹ John Paul II, RM 45 “The Redeemer entrusts Mary to John because he entrusts John to Mary. At the foot of the Cross there begins that special entrusting of humanity to the Mother of Christ...Thus also is exercised that motherhood in the Spirit which became Mary’s role at the foot of the Cross and in the Upper Room”; cf. RM 18, 19, 23, 43, 44; cf. Ratzinger, *Jesus of Nazareth*, For the identification of the beloved disciple as St. John the Apostle and the Evangelist, 224-238 “Since the time of Irenaeus of Lyon (d.ca. 202) the Church has unanimously regarded John, the son of Zebedee as the beloved disciple and the author of the Gospel,” 224; cf. Irenaeus, “Against Heresies,” Bk. III 1.1, in *ANF* vol. 1, 414-415.

analysing what Wojtyła has written on the fourth commandment is his understanding of the relationship between covenant and commandments, in particular the link to the fourth commandment and the consequent effects on Christian discipleship.¹⁷⁰ The following research includes documents from the Second Vatican Council, encyclicals, letters and catechesis of Wojtyła that unfold his interpretation of covenant, communion, the fourth commandment and its responsibilities, the duties and obligations between members of the family, and in particular between adults and their parents.¹⁷¹

The key source is *Letter to Families*, completed the year before *Evangelium vitae*, which contains much of his theological understanding of the fourth commandment.¹⁷² The concepts of covenant and communion in the document *Lumen gentium* describe the relationship between the Trinity and Christian life and are applied to marriage and the family.¹⁷³ In the first place consideration will be given to Karol Wojtyła's understanding of the relationship between covenant and commandment. This is important because the commandments describe actions of love in interpersonal relationships that fulfill the covenant. Secondly, this section will research Wojtyła's explanation of the responsibilities, duties and obligations of the fourth commandment and finally, the relationship between the fourth commandment, communion and the covenant between the generations.

4.2.2 *The Fourth Commandment in Letter to Families and Evangelium Vitae*

Prior to becoming pope, Wojtyła wrote in "Parenthood as a Community of Persons" that the family is a unique kind of *communio personarum*. He notes that Scripture contains texts that have a relevance to family life, which remain constant throughout history. These texts begin with the relationship between husband and wife in marriage as a mutual love (Eph 5:28). As an example of the relationship between parents and children in the family he relies on the text "Children obey your parents in the Lord, for this is right" (Eph 6:1). This is followed by, "And you, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Eph 6:4). These passages from Ephesians are in continuity with the Ten Commandments and

...emphasize the continuity and immutability of divine teaching on the organization on the family that in an indispensable way condition the

¹⁷⁰ The commandment to honour one's parents is in the Catholic tradition the fourth commandment. However, it is also referred to as the fifth commandment.

¹⁷¹ This includes *Sources of Renewal*, *Sign of Contradiction*, *The Catechesis on the Creed*, *Veritatis splendor*, *Evangelium vitae*, *Dilecti Amici*, and *Letter to Families*.

¹⁷² John Paul II, LF 14; cf. FC 21; cf. GS 48.

¹⁷³ LG 9, 11; cf. GS 48; cf. AA 11.

realization of the familial *communio personarum* regardless of changing circumstances. Among these immutable principles of the ethos of the family we should include, following St. Paul, the mutual love between the spouses, the mutual love of parents and children, and the obedience of children to their parents in keeping the Fourth Commandment and also in the spirit of the parents' full sensitivity to the developing personalities of their children.¹⁷⁴

Wojtyła recognises the mutual giving and receiving of love in the family between persons and generations that respects and fosters the development of its members. These ideas are further developed in the document *Letter to Families*.

In *Letter to Families* Wojtyła develops the theological dimensions of marriage and family life between husband and wife, children and grandparents, the domestic Church, and the communion of life and love between the generations in terms of covenant relationships.¹⁷⁵ Enumerated in the second table are the responsibilities, obligations and duties between persons in living in a community. This begins with the commandment to honour one's parents followed by laws which safeguard life, marriage, property and the respect due to one's neighbour.¹⁷⁶ The Fourth Commandment states: "Honour your father and your mother, that your days may be long in the land which the Lord your God gives you" (Ex 20:12; Lev 19:3; Deut 5:16).¹⁷⁷ The only positive command of the second table is addressed to adults in fulfilling the covenant in their relationship to their parents. The fourth commandment is concerned with how to live in community beginning in the family. It requires that elderly parents, who have seemingly lost their usefulness in society, should be honoured by their children.

Furthermore, Wojtyła explains the contemporary meaning of the fourth commandment. He begins with the idea that authentic love creates the good of the person and the community and this good is given to others.¹⁷⁸ According to Aquinas, cited by Wojtyła, the good by its nature is self-diffusive.¹⁷⁹ Love is the foundation of family life with Christ's commandment of love at the centre of interpersonal relationships. What is written in St. Paul's letter to the Corinthians reveals that love is never boastful or jealous but endures all things (1 Cor 13:4,7). Each person is realised through a sincere gift of self which is achieved by exercising freedom in truth. The concept of gift contains the free initiative of the subject together with a sense of

¹⁷⁴ Wojtyła, "Parenthood as a Community of Persons," 337.

¹⁷⁵ John Paul II, LF 10, 13, 14, 15, 17, 19.

¹⁷⁶ von Rad, *Old Testament Theology*, vol. 1, For a discussion of the significance of the Commandments and how the final version includes both positive and negative commands, 190-203 especially 199.

¹⁷⁷ Ex 20:12; The negative form of this commandment can be found in Ex 21:17 and Deut 27:16.

¹⁷⁸ John Paul II, LF 14.

¹⁷⁹ John Paul II, LF 10; Aquinas, *ST Ia*, q. 5, a. 4, ad 2.

duty and responsibilities. Freedom is not a licence to do as one pleases but instead, requires a gift of self and an interior discipline of the gift. Love, freedom and gift are realised in the communion of persons in the family. Wojtyła develops his ideas within a Christian personalism that is the antithesis of individualism.¹⁸⁰

Individualism, according to Wojtyła, presupposes that the subject exercises freedom to do what he or she pleases and in so doing the subject is the one who establishes the truth of what is pleasing or useful.¹⁸¹ The problem with this position is a failure to acknowledge ‘the other’. “Individualism thus remains egocentric and selfish. Personalism is altruistic and moves the person to become a gift for others and at the same time discovers the joy in self-giving (cf. Jn 15:11; 16:20, 22).”¹⁸² There is no obligation to become a sincere gift for the other on the basis of objective truth. He notes that at the foundation of ethical utilitarianism is the quest for maximum happiness, pleasure and immediate gratification for the benefit of the individual “apart from or opposed to the objective demands of the true good.”¹⁸³ This utilitarian notion of freedom is individualistic – a freedom without responsibilities which is the opposite of love.¹⁸⁴ Chapter six compares the preference utilitarianism of Peter Singer with the Christian communitarian ethics promoted by Wojtyła.¹⁸⁵

Wojtyła develops the significance of the fourth commandment and the meaning attached to “honour your father and your mother” (Ex 20:21). He explains that the concept of honour (Ex 20:12) emphasises the subjectivity and rights of members of the family. “Honour your father and your mother, that your days may be long in the land which the Lord your God gives to you” (Ex 20:12) follows directly after the commandments concerning the relationship between God, the individual and the community. There is a link between the fourth commandment and the first three commandments, which are oriented to love, honour and worship of God. Like Aquinas, and Ambrose, Wojtyła explains that after God our parents have the closest relationship to us because they are our progenitors and our benefactors, because “begetting is the continuation of Creation,” and “the genealogy of the person is inscribed in the very biology of generation.”¹⁸⁶ He highlights the closeness of the fourth

¹⁸⁰ John Paul II, LF 14. cf. GS 24.

¹⁸¹ John Paul II LF 14.

¹⁸² John Paul II, LF 14.

¹⁸³ John Paul II, LF 14.

¹⁸⁴ John Paul II, LF 14.

¹⁸⁵ see 6.1

¹⁸⁶ John Paul II, LF 9; cf. FC 28, 36; MD 8 cited in EV 43. Please note in John Paul II, LF 9 and EV 43 the footnote cites Pius XII, *Humani Generis* (12 August 1950) AAS 17: 561-578, 574. However, this particular page of the document deals with philosophy and truth and has no relevance to “begetting as the continuation of creation.” It is likely that the reference to begetting has its origins in FC 28 “The transmission of life,” AAS 74 (1982): 114, FC 36 “the primary vocation of married couples to participate in God’s creative activity: by

commandment to the commands of the first table of the Decalogue because our parents “are in a certain sense representatives of the Lord.”¹⁸⁷ Motherhood and fatherhood stem from the Fatherhood of God (Eph 3:14-21).¹⁸⁸ Therefore, love of neighbour is first encountered and lived in the family.¹⁸⁹

Love is a duty and the foundation of mutual responsibility – as spouses and as mother and father lovingly accepting and educating children. Children are gifted by God with their parents who gave them life in a particular family, nation and culture. Parents are in a sense God’s representatives on earth. Wojtyła points out that there is a certain analogy between worship of God and honouring one’s parents. What Wojtyła emphasises is that first of all each person is called to love God which is expressed in the first three commandments of the Decalogue and in the *Shema* (Ex 20:3; Deut 6:4-5; cf. Mt 22:37). To honour, according to Wojtyła, means to acknowledge, requires an attitude of unselfishness, a sincere gift of person to person and is closely related to love.¹⁹⁰

The *Catechism of the Catholic Church* includes revisions to an understanding of the fourth commandment in light of the Second Vatican Council and the deepening of the theological significance of the family.¹⁹¹ The document recognises that the family is the domestic Church and therefore a realisation of ecclesial communion and the cell of social life.¹⁹² However, there is a tension between Christian discipleship and honouring parents because love of God comes first. This tension arises from the imperatives of following Christ as a disciple (Mk 10:29-30) and upholding the fourth commandment (Mk 7:11-12; Col 3:20), which are not always in harmony if ‘to honour’ is understood as ‘literal obedience’. This is why classical moral theology emphasized that children are free to choose their ‘state of life’, whether or not this conformed to the wishes of their parents. This can be found in the traditional manuals.

begetting in love and for love a new person...”, 126 and FC 38 which cites Aquinas, *Summa Contra Gentiles*, (hereafter *SCG*), *On the Truth of Catholic Faith*, translated by C. O’Neil (New York: Image Books, 1957), *SCG*, vol. IV 58, 129.

¹⁸⁷ John Paul II, LF 15; Aquinas, *ST IIa IIae*, q. 26, a. 8, “Charity’s act of love not only involves the object but the one who loves as well. Hence it comes about that the more closely a person is connected with us the more we love him [or her].”

¹⁸⁸ John Paul II, LF 9, 10, 15, 17, 19, 20; MD 8.

¹⁸⁹ John Paul II, LF 15; St. Thomas Aquinas, *The Commandments of God: Conferences on the Two Precepts of Charity and the Ten Commandments*, trans. L. Shapcote (London: Burns, Oates and Washbourne Ltd, 1937), 50; *ST Ia IIae*, q. 100, a. 5, ad 4; *ST Ia IIae*, q. 100, a. 6; St. Ambrose, *Exposition on the Holy Gospel According to St. Luke*, trans. Theodosia Tomkinson (Etna: Center for Traditionalist Orthodox Studies, 2003), .73-.75, 365-367.

¹⁹⁰ John Paul II, LF 15.

¹⁹¹ *Catechism of the Catholic Church* (Homebush, NSW: St Pauls, 1995) hereafter CCC 2196-2543.

¹⁹² CCC 2204, 2207; LG 11; AA 11; cf. John Paul II, FC 21; LF 4, 13, 19; SRS 33; EV 94.

Although generally the fourth commandment deals with the responsibility and obligation of children to honour their parents, Wojtyła goes beyond what is contained in the *Catechism of the Catholic Church*. Wojtyła extends honouring parents to include honouring sons and daughters (cf. Eph 6:4).¹⁹³ The fourth commandment is linked to the commandment of love because all the commandments are summed up in love of God and love of neighbour. Honour and love are connected. Although honour is associated with the virtue of justice it cannot be explained without reference to love of God and neighbour. It is in the family that one encounters the closest connection between persons who are our neighbour. He applies the concept of honour to the mutual obligations between parents and children.¹⁹⁴ Wojtyła explains that even though, when taken literally, the fourth commandment concerns the honour due to parents from their children, this commandment in fact demands more. Indirectly, parents owe their children honour, which according to Wojtyła, means to acknowledge the human person—your parents, other members of the family in an attitude of selflessness. Honour is a sincere gift of person to person and therefore converges with love.¹⁹⁵ The command to honour one's parents is made for the good of the family. Consequently, there is the responsibility of parents to act in a manner which merits the honour and love of one's children. Wojtyła explains that there exists a mutual honour between the generations in the family.

The commandment 'honour your father and your mother' indirectly tells parents: Honour your sons and your daughters. They deserve this because they are alive, because they are who they are, and this is true from the first moment of their conception. The fourth commandment then, by expressing the intimate bonds uniting the family, highlights the basis of its inner unity.¹⁹⁶

He identifies that the fourth commandment calls for a mutual honour and love between the generations. Children are expected to honour their parents, and parents are likewise expected to honour their children. He proposes that mutual honour is the attitude between members of the family community that realises the good of the person and of the family. In this sense, the family is a subject made up of persons joined by a bond of communion forming a single subject. Consequently, States and societies receive their subjectivity from persons and their families.¹⁹⁷

¹⁹³ John Paul II, LF 15; cf. "Family needs Protection: parents and children must respect one another and all should acknowledge the Fatherhood of God," in *L'Osservatore Romano*, 17 June 1991: 3, .1-8. This homily contains an analysis of the fourth commandment as the foundation of family life and the interpersonal bonds between parents and children which begin with parents accepting the child conceived as a gift from God and thus being worthy of the honour of their children; "Parenthood as a Community of Persons," 336-337.

¹⁹⁴ John Paul II, LF 15; cf. CCC 2197-2200. CCC 2199 points out the duties and responsibility of parents but does not go so far as to require mutual honour.

¹⁹⁵ John Paul II, LF 15.

¹⁹⁶ John Paul II, LF 15.

¹⁹⁷ John Paul II, LF 15.

Evangelium vitae paragraph 94 also contains the same idea: that there are mutual obligations and responsibilities in the family of love and solidarity. “In this way parents, in their later years, can receive from their children the acceptance and solidarity which they themselves gave to their children when they brought them into the world.”¹⁹⁸ Again he refers to fulfilling what is required in the fourth commandment (Ex 20:12; Lev 19:3).¹⁹⁹ Honour and respect for all members of the family, especially those in need, is an integral part of family life. The family is the place where parents nurture, hand on the faith and teach their children the meaning of freedom, respect for others, and solidarity through an authentic gift of self which is realised especially in fostering assistance to the sick and elderly members of the family.²⁰⁰

The interpretation of the fourth commandment promoted by Wojtyła highlights the system of human rights. He states that ‘human rights’ are fragile and ineffective if fundamentally at their basis there is a failure to acknowledge the individual and their humanity. The family is the foundation and fundamental unit upon which states and nations are built and this is based upon the fourth commandment. Wojtyła explains that societies in the present are threatened by ‘alienation’, which is one effect of a certain understanding of individualism. It is in the family that one learns to be human and it is in the family that the individual is affirmed as a person.²⁰¹

4.2.3 *The relationship between the covenant and the commandments in the writing of Wojtyła*

Every person is born, lives and matures within a family. The place where each person learns the meaning of love and how to relate to others is encountered first in the family and then in the wider community. In the successive covenants the imagery and symbolism used reveals and deepens an understanding of relationships of love in marriage, the family and community.²⁰² Wojtyła explains that the Decalogue given to Moses contains “the ten principles of conduct, without which no human community, no nation, not even the international community can function....are also inscribed on human hearts. The divine law of

¹⁹⁸ John Paul II, VS 94; cf. GS 48.

¹⁹⁹ John Paul II EV 94. The verses from scripture have father mentioned first in the former and mother mentioned first in the latter which demonstrates that these two passages were chosen to affirm that honour is equally due to both parents.

²⁰⁰ John Paul II, EV 92.

²⁰¹ John Paul II, LF 15; cf. Wojtyła, “Participation or Alienation?” 197-208.

²⁰² John Paul II, RH 9; Joseph Ratzinger, “The New Covenant, On the theology of Covenant in the New Testament,” in Joseph Cardinal Ratzinger, *Many Religions – One Covenant*, trans. Graham Harrison (San Francisco: Ignatius Press, 1999): 44-77, 56-57.

the Decalogue is also binding, as natural law, for those who do not accept Revelation.”²⁰³ Furthermore, he points out that all the commandments “seek to defend a fundamental good of human and social life.”²⁰⁴ The culmination of the covenant is communion with God and others begun in this world and realised in the promise of eternal life.

In Scripture, covenant establishes a relationship between God and humanity individually and collectively as a community of persons and unfolds the content of acting-together-with-others (being-in-relationship). In Christian doctrine God is described in terms of a trinitarian relationship: *relatio subsistens*. God is revealed as a communion of persons: Father, Son and Spirit.²⁰⁵ Wojtyła wrote that the covenant springs from God’s love for humanity. In the beginning of the book of Genesis God gives the command that: “You may eat freely of every tree of the garden but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die” (Gen 2: 16-17). He identifies that this text sets the limits of human nature. Wojtyła explains that: “The human person created in the image of God is not set ‘beyond the confines of good and evil,’ as Nietzsche and other propounders of the absolute autonomy of man would have it.”²⁰⁶

Wojtyła expresses the opinion that the first covenant (*protocovenant*) (Gen 1-3) is the key to understanding the world today and essential to understanding the Church-world relationship. He goes on to explain that there is a relationship between *Lumen gentium* and *Gaudium et spes* that is a logical consequence of the work of the Second Vatican Council.²⁰⁷ This relationship begins with creation and the first covenant implied in the text of the first three chapters of Genesis “which is the foundation of the definitive covenant offered by God to humanity in Jesus Christ. The Church is precisely a sign of that covenant.”²⁰⁸ *Lumen gentium* contains an exposition of the relationship between God and the Church, the people of God who are the people of the new and everlasting covenant, a communion of life, love and

²⁰³ John Paul II, *Memory and Identity*, 149-151; VS 12, 40; cf. Aquinas, *The Commandments of God*, 1-2.

²⁰⁴ John Paul II, *Memory and Identity*, 149-150.

²⁰⁵ Ratzinger, “The New Covenant,” 76; cf. John Paul II, *God, Father and Creator*, 143.

²⁰⁶ Wojtyła, *Sign of Contradiction*, 23.

²⁰⁷ Wojtyła, *Sign of Contradiction*, 24; John Paul II, *God, Father and Creator*, 140-141. The covenants offered to Moses at Sinai (Ex 19: 9-24; 20: 18-21), to Abraham (Gen 17:1-14), to Noah (Gen 9:1-17) and the primeval covenant (Gen 2:15-17) “demonstrate that God desired to establish a covenant with his people from the beginning of human history,” 140-142; *A Catechesis on the Creed*, vol. 3 *The Spirit, Giver of Life and Love* (Boston: Pauline Books & Media, 1996), 67-71; cf. John Paul II, VS 10.

²⁰⁸ Wojtyła, *Sign of Contradiction*, 24.

truth.²⁰⁹ Furthermore, the Church is a sign and instrument of the unity “with God and of the unity of all mankind.”²¹⁰

He explains in *Veritatis splendor* and elsewhere that the Christian disciple is able to attain union with God through the gift of faith and by the power of the Holy Spirit. “But union with God through faith has as its goal union with him in love of charity, a divine love in which the human soul shares as an active and unifying source.”²¹¹ In referring to what Wojtyła wrote earlier in *Faith According to St. John of the Cross* it is evident that he bases these insights on the work of St. John of the Cross and St. Thomas Aquinas. Wojtyła explains that union with God stems from faith enlivened by charity and the gifts of the Holy Spirit, especially wisdom and understanding.²¹²

St. Thomas Aquinas explains that charity is the ‘noblest of the virtues’ and the ‘form of all the virtues’ because through charity all acts of virtue are directed to their proper end. Aquinas comes to the conclusion: “Charity loves God because of himself, and because of him loves all others in so far as they are subordinated to him hence. In a certain way we love God in all our neighbours, for to love one another in charity is to love him because he is in God or so that God may be in him.”²¹³ For Aquinas then, love of God and love of neighbour have the same end and cannot be separated. This understanding of the relationship between love of God and love of neighbour is contained in *Gaudium et spes* and reflected in the work of Wojtyła.²¹⁴ Aquinas notes the link between the commandments of the first table and the first commandment of the second table of the law and that all the commandments can be summed up in love of God and love of neighbour.²¹⁵ Therefore, the end of all the commandments is love [*caritas*].²¹⁶ However, the commandments are also related to living justly, because their

²⁰⁹ LG 9; see 3.1.3-3.1.7.

²¹⁰ LG 1 cited in Wojtyła, *Sign of Contradiction*, 26; John Paul II, *Dominum et Vivificantem* (Boston: Pauline Books and Media, 1986), (hereafter D Viv), D Viv, 64.

²¹¹ John Paul II, *The Spirit*, 407-408; cf. Karol Wojtyła, *Faith According to St. John of the Cross*, 198-199, “And through grace and charity the soul is capable of reaching the ‘transforming union’, where it becomes ‘God by participation’. Hence, faith, as the proportionate means of union is something substantially supernatural,” 239; cf. St. John of the Cross, *The Ascent*, book II, chapter 29, 113-113, 256; *The Dark Night*, 358-359, Bk II chapter 18, no. 5, 439-440; John Paul II, D Viv 51; VS 21, 45 and Aquinas, Romans, VIII.1 cited in footnote 84.

²¹² Wojtyła, *Faith According to St. John of the Cross*, 268; cf. John Paul II, VS 45; Aquinas, *ST IIa IIae*, q. 1, a. 1; q. 2, a.3; q. 6 aa. 1 and 2.

²¹³ Aquinas, *De Caritate* 4, cited in *Summa Theologiae*, vol. 34 trans. R. J. Batten OP, 82-83; *ST IIa IIae*, q. 25, a. 1, a. 12; *IIa IIae*, q. 44, a. 2. For a discussion of the relationship between love of God and neighbour see Eberhard Schockenhoff, “The Theological Virtue of Charity (*IIa IIae*, qq. 23-46),” trans. Grant Kaplan and Frederick G. Lawrence in Stephen J. Pope ed. *The Ethics of Aquinas* (Washington, D.C.: Georgetown University Press, 2002): 244-258, 251-253; cf. John Paul II, VS 78.

²¹⁴ GS 24; John Paul II, *The Spirit*, 407-411; VS 76; Aquinas, *ST IIa IIae*, q. 23, a. 1; cf. 1 Cor 1: 9 (*koinônia* is translated into English as fellowship, communion, participation in, sharing in); cf. Schockenhoff, “The Theological Virtue of Charity (*IIa IIae*, qq. 23-46), 246-247.

²¹⁵ Aquinas, *The Commandments of God*, 49-50.

²¹⁶ Aquinas, *ST Ia IIae*, q. 99, a. 1.

immediate concern is acts of justice.²¹⁷ Therefore, the commandments of the second table of the law are all dimensions of love of neighbour. In fulfilling love of neighbour, a person loves those who have the closest relationship to them and wills their good. The commandment to honour one's parents comes after the commands concerning how to love and worship God, because each person is under the greatest obligation to love one's parents after God since they are the principle of one's generation.²¹⁸

Towards the end of his life Wojtyła summed up the relationship between Christ, the commandments, and the Christian moral life.

Christ confirmed the commandments of the Decalogue as the foundation of Christian morals, synthesizing them in the twin precepts of love of God and love of neighbour. And he gives a truly comprehensive interpretation of the term 'neighbour' in the Gospel. The love to which the Christian is committed embraces everyone, including enemies. When I was writing the essay *Love and Responsibility*, the greatest commandment of the Gospel presented itself to me as a personalist norm. Precisely because man is a personal being, it is not possible to fulfil our duty towards him except by loving him. Just as love is the supreme commandment with regard to the personal God, so too only love can be our fundamental obligation towards the human person, created in God's image and likeness.²¹⁹

Wojtyła's personalist norm is based upon the commandment of love and is found in *Love and Responsibility*, "Thomistic Personalism," chapter seven of the *Acting Person, Veritatis splendor* and mentioned in *Crossing the Threshold of Hope*.²²⁰

The theological virtues of faith, hope and charity (love) "*express in a special way the relation—revealed through 'facts and words' —of human beings to God.* The nature of this relation is such that our relation to God, to others and to ourselves conforms, corresponds, and is 'a response' to God's relation to us."²²¹ Without an understanding of revelation it would not be possible to comprehend salvation history or our call to participation in the divine life. Knowledge of the life of Christ, the incarnate God, makes possible an interpretation of the moral content of revelation. Only through theology can the virtues be properly interpreted because theology reveals the truth about our relationship to God, which is a response to God's

²¹⁷ Aquinas, *ST IIa IIae*, q. 122, a. 1, ad 4 and citing 1 Tim 1:5.

²¹⁸ Aquinas, *ST Ia IIae*, q. 100, a. 5, ad 4; cf. Aristotle, *Nicomachaen Ethics*, viii.12, 212-213; *ST Ia IIae*, q. 100, a. 6; *ST IIa IIae*, q. 26, a. 9, ad 3; *ST IIa IIae*, q. 22, a. 1, ad 3, explains we are bound by a duty given as a positive precept i.e. the first and fourth commandments. It is implied in both of these that the opposite is to be avoided because it is wrong; *Catena Aurea* vol. 1, *St. Matthew XXIII*, 5-12, 775.

²¹⁹ John Paul II, *Memory and Identity*, 150; cf. Wojtyła, "The Problem of the Theory of Morality," 154-157, the person is the centre of morality and there arises an encounter with God, 154-157.

²²⁰ Wojtyła, *Love and Responsibility*, 42-43, 245-247; "Thomistic Personalism," 172-173; *The Acting Person*, 292-300; John Paul II, VS 6-27; *Crossing the Threshold of Hope*, 201-202; 2.3.6.

love for us. The revealed truth about our humanity, theological anthropology, is centered in an understanding of “being in Christ.”²²² The moral code comes from God and is found in the Old and New Covenants which Wojtyła points out is the basis for all human legislation, especially in a democratic system. He strongly emphasizes that: “The law established by man, by parliaments, and by every other human legislator must not contradict the natural law, that is to say the eternal law of God.”²²³ This is evident in what is written in *Veritatis splendor*.²²⁴

4.2.4 *Christian discipleship, piety and the fourth commandment*

Christ formed a new family of God, a people of the new covenant.²²⁵ In particular *Veritatis splendor* develops the relationship between discipleship and Christian morality.²²⁶ Wojtyła explains that the foundation for Christian discipleship requires a relationship to Christ (Mt 19:29).²²⁷ Following Christ, as a disciple, is essential to a Christian morality. Just as Israel followed God in the desert, every disciple is called to follow Jesus who gave the commandment of love (Jn 13:34-35; 15:13).²²⁸ In the Sermon on the Mount, the Beatitudes are a portrait of Christ and also an invitation to become a disciple in a communion of life with Christ.²²⁹ The Sermon on the Mount contains the fullest expression of the new law, which is the perfection of the commandments given to Moses (Mt 5-7). The commandments are the essential foundation of Christian discipleship and a participation in the life of God. Even though communion with God is attained in its perfection after death in eternal life, by the light of faith this is a source of the meaning of life in following Christ as a disciple.²³⁰ For a Christian disciple faith and life cannot be separated, instead they form a unity.²³¹

Fulfilling the commandment to love God and neighbour requires the freedom to choose to give of oneself to the other in imitation of Christ who gave his life for us on the Cross. Wojtyła emphasises that all the commandments are expressions of the commandment of love (cf. Rom 13:8-10; Mt 19:19; Mk 12:31) and are a reflection of the spiritual and bodily good of the person in relationship with God and other human beings.²³² Although this is not explicitly

²²¹ Wojtyła, “Ethics and Moral Theology,” 105; *The Acting Person*, “The Commandment of Love,” 295-300; Aquinas, *The Commandments of God*, 10.

²²² Wojtyła, “Ethics and Moral Theology,” 105-106.

²²³ Wojtyła, *Memory and Identity*, 150-152; cf. John Paul II, VS 44.

²²⁴ John Paul II, VS 98-101.

²²⁵ John Paul II, RM 45-46; 4.1.12.

²²⁶ John Paul II, VS 19.

²²⁷ John Paul II, VS 12.

²²⁸ John Paul II, VS 19.

²²⁹ John Paul II, VS 15, 16, 107; cf. CCC 1717.

²³⁰ John Paul II, VS 12.

²³¹ John Paul II, VS 25, 26, 89.

²³² John Paul II, VS 13, 17, 18, 20, 21, 85; cf. GS 24.

referred to in VS 20, the discussion demonstrates that Wojtyła relies on the work of Aquinas in the ‘Order of Charity’ which explains the degrees of love.²³³ Christ taught that love of God comes before love of anyone or anything else (Mt 16:24). In effect, fulfilling the commandment of love is realised in all the commandments of the Decalogue. *Veritatis splendor* confirms that the foundation of the moral quality of human action is the covenant, the commandments, love and the virtues.²³⁴

The virtue of piety is associated with fulfilling the fourth commandment and underlies the religious dimension of respect due to parents.²³⁵ Wojtyła even discusses patriotism, which is a healthy respect for the common good of the citizens of one’s country, as a part of keeping the fourth commandment. The fourth commandment, in its traditional expression, includes more than just honouring parents. The virtue of piety [*pietas*] has its roots in the Jewish tradition and Graeco-Roman culture, which measured filial piety according to the obedience of children to their parents throughout life.²³⁶ However, as Wojtyła points out, there are limits to obedience and these are present throughout the Christian tradition. Wojtyła relies on the text

²³³ John Paul II, VS 20; cf. Aquinas, *ST IIa IIae*, qq. 23-46. We love those more who have the closest relationship to us – God, family, friends, followed by citizens of our country. Aquinas also sets out the unity between love of God, self and neighbour in *ST IIa IIae* qq. 25-26. See Schockenhoff, “The Theological Virtue of Charity (IIa IIae, qq. 23-46),” 254-255.

²³⁴ John Paul II, VS 82.

²³⁵ John Paul II, *Memory and Identity*, 73.

²³⁶ John Paul II, *Memory and Identity*, 73-74; “Pilgrimage to the Marian Shrine of Loreto,” 7; Some of the key sources for these interpretations of *pietas* in Christian and pre-Christian tradition are the following: cf. Cicero, *De Officiis* vol. XXI, Bk 1.XVII, 57-61. His order of moral obligation is: country, parents, children the whole family, and kinsmen, 61; Ambrose, “Duties of the Clergy,” Bk. 1 ch. XXVII .127, 22 in *NPNF*, Second Series vol. 10, *Ambrose Select Works and Letters*. Ambrose changed the order of Cicero and now piety towards God is our first obligation followed by the order of Cicero in *De Officiis*, Bk 1.XVII, v.58, 61. This is later taken up by St. Thomas Aquinas who changes the order and gives preference to parents before one’s country, Aquinas, *ST IIa IIae*, q. 101, a. 1; *IIa IIae*, 102, a. 3; cf. Aquinas, *SCG* vol. III, *Providence*, translated by. V. J. Bourke (New York: Image Books, 1956), 128.7, 126. His order is influenced by that of Aristotle, *The Nicomachean Ethics* viii.12, 212-214; Piety [Latin: *pietas*; Greek: *theosébeia* (piety, reverence for God), *eusébeia* (piety); Hebrew: *hesed* (kindness, grace, goodness, mercy). For explanations of the use of these words see, G. Bertram, “*theosebēs* [God-fearing], *theosébeia* [piety, reverence for God],” in *TDNT-A*, 331; W. Foerster, “*eusébeia*,” in *TDNT-A*, 1010-1014; G. Bertram, “*θεοσεβής, θεοσε, βεια*,” in *TDNT* vol. III: 123-128; W. Foerster, “*ευσέβεια*,” in *TDNT* vol. VII: 168-196, 178-183; Zobel, “*hesed*” in *TDOT* vol. V, 51-52, “*Hesed* [*pietas*] is the virtue that knits together society... It is an act that preserves and promotes life. It is an intervention on behalf of someone suffering misfortune or distress. It is demonstration of friendship or piety. It pursues what is good and not what is evil. Thus the most appropriate translation of *hesed* is “goodness”, “grace”, or “kindness”, 51. Zobel also notes the transference of *hesed* to the relationship between God and the person or the People of God is probably the work of J [Yahwist source dated c.950 B.C.], 63. The covenantal relationship based on God’s kindness, *hesed*, now underpins the relationships within the family and community and shapes not only the relationship with God but with others as a community whose laws are given by divine decree; cf. John Paul II, DM 4 see footnote 52 for the relationship between God, covenant, the individual and the community; Cf. Wojtyła, “Parenthood as a Community of Persons,” 337. He comments that St. Paul had in mind that the obedience of teenage and adult children is dependent upon what the parents require of them not only in words but in actions. Obedience is not unconditional, blind or uncritical, 337; John Paul II, LF 15; cf. TOB 57:2, footnote 64, and refers to Foerster, “*ευσέβεια*,” *TDNT* as above, 352-353; TOB 88:4, 471-472, 131:2, 653, 132: 1, 6, 655, 657.

of Ephesians 6:1-4 which he explains affirms the fourth commandment of the Decalogue and places limits on parental authority.²³⁷

Jesus always upheld that parents were to be honoured as a part of fulfilling the law (Mt 19:18-19; Mk 7:8-13; 10:19; Lk 18:20). However, he did set limits to obedience owed to parents. Frequently Jesus referred to the fact that he did not come to bring peace in the family, but to divide (Lk 12:51-53; Mt 10:34-39). His references are to the establishment of a new family of God based on discipleship. There is a tension between fulfilling the obligations of the fourth commandment in honouring your parents and discipleship. Jesus taught that discipleship takes precedence only when parents would turn one from fulfilling God's law because whether parent or child, faithfulness to God's law comes first. The tension between members of the family can be the result of putting oneself or others before one's commitment to God's law of love (Mt 10:24-27). In this light, discipleship limits parental obedience to what is in accord with following Christ in fellowship with the community of believers. Christ taught that we are to love God and one another as a part of a family.²³⁸ A new possibility is opened up and barriers are broken down between Jew and Gentile because through Jesus membership of the community is universalised (Eph 2:14-22; Acts 6:1-7). Christ taught that hospitality and service extended beyond the community to the stranger, and even to love of enemies (Lk 10:25-37; Mt 5:43-48). Through discipleship the person is challenged to love the other (neighbour) as a brother or sister beyond differences of race or culture. Discipleship gives a broader context to the family and social order beyond the boundaries of kinship, nation and culture. Tension exists between discipleship and fulfilling the fourth commandment but these two concepts are not in opposition. Discipleship sets limits to the fourth commandment but does not negate the obligations and duties attached to its fulfillment.

The natural piety of children for their parents is associated with maintaining cultural stability between the generations, focussed on the family, and required obedience to the wishes of parents.²³⁹ However, in Christianity, the relationship with God comes first. Discipleship enables new family relationships within the Christian community that includes those who have no family or whose social or natural biological family have neglected or abandoned them for whatever reason. This service of the other in need goes beyond natural family

²³⁷ John Paul II, LF 19.

²³⁸ Mk 12 28-34; Mt 22:37-38; Lk 20:39-40; 10:25-28; Jn 15:12-13; 1 Jn 4:19-5:5; Eph 3:14-20.

²³⁹ Daniel I. Block, "Marriage and Family in Ancient Israel," in Ken M. Campbell ed. *Marriage and Family in Ancient Israel* (Downers Grove: InterVarsity, 2003): 33-102. In the New Testament in continuity with the Old Testament *filial piety*, respect and honour due to parents was measured by obedience (Deut 20:18; Prov 1:8; cf. Mk 7:10-13), 93.

relationships, or ethnic origins or culture which is demonstrated by the parable of the Good Samaritan (Lk 10: 25-37). Christ teaches that not only immediate family and those who belong to one's country are considered as a neighbour but even those who are classed as an alien or enemies (Lk 10:30-37). The parable of the last judgement also gives an expression of the category of neighbour (cf. Mt 25:31-46).²⁴⁰ Through Christ the concept of neighbour has become universalised to include all humanity beyond the bounds of religious belief. Christ widened discipleship to include men and women following him in imitation of his sacrificial love for us.

Christian discipleship enables new possibilities, new dimensions to the responsibilities, obligations and duties to parents and those in a parental generation within the community. *Gaudium et spes* and *Veritatis splendor* state that the dignity of every human being is acknowledged in God's love for all humanity and through the Incarnation Christ unites himself in some way with every human being.²⁴¹ In sharing our humanity Christ brought about a union and a communion with God, (Jn 17:21). Through the Incarnation, Christ in taking on our humanity enables human beings to become sons and daughters of God our Father. Christ is our brother and we are united in the Spirit (Gal 4:4-7, Rom 8:14). Divine adoption is a gift of the Father, through the incarnation and in baptism by the power of the Holy Spirit (Eph 1:3-14).²⁴²

The Christian disciple is challenged to love the 'other' (neighbour) as a brother or sister beyond differences of race or culture. *Evangelium vitae* affirms the notion that Christian discipleship demands the recognition that every human being is our neighbour, especially the poor and those who are defenceless such as children and the elderly.²⁴³ Discipleship reveals that all relationships are mediated in Christ and apply to fulfilling the fourth commandment, which even goes beyond the obligations and duties attached to family and nation.

²⁴⁰ John Paul II, VS 16; cf. Joseph Ratzinger, *Jesus of Nazareth*, "Now Jesus' intention is not to abolish either the family or the Sabbath-as-celebration-of-creation, but he has to create a new and broader context for both. It is true that his invitation to join him as a member of a new and universal family through sharing his obedience to the father does at first break up the social order of Israel. But from her very inception, the Church that emerged, and continues to emerge, has attached fundamental importance to defending the family as the core of all social order, and to standing up for the fourth commandment in the whole breadth of its meaning," 120-121.

²⁴¹ John Paul II, VS 13; cf. GS 22, 24.

²⁴² John Paul II, *The Spirit*, 65.

²⁴³ John Paul II, EV 41, 87; cf. Lk 10: 29-37; Mt 25:40; cf. Ex 21:22; 22:20-26; cf. Rom 13:9-10 cited in EV 41 and 87.

4.2.5 *The fourth commandment, communion and the covenant between the generations*

Familiaris consortio builds upon *Lumen gentium* and *Gaudium et spes*. The concept of the domestic Church has both vertical and horizontal dimensions. The vertical dimension is the participation in the covenant between Christ and the Church; and horizontally, in relationships between persons in the family: between spouses, parents and their children and children and their parents.²⁴⁴ Wojtyła clearly associates the family, the domestic Church, with the image of the Bride of Christ. The image of the Church as the Bride of Christ is contained in *Lumen gentium* and *Gaudium et spes*.²⁴⁵ Throughout *Letter to Families* is the concept of the family, the domestic church.²⁴⁶

In his interpretation of the text from the Letter to the Ephesians, Wojtyła gives a theological explanation of marriage and family within the new covenant and also the ethical teaching concerning the fourth commandment in mutual responsibilities and obligations between the generations. He acknowledges the mutual love and respect between husband and wife in marriage where each becomes gift for the other (Eph 5:33). Immediately following the passage concerning marriage the Letter to the Ephesians refers to the fourth commandment (Eph 6:1-4). Children are reminded to keep the fourth commandment to honour their parents (Eph 6:1-2). This is followed by a reminder to parents to educate their children in faith and life and at the same time limits parental discipline and control of their children. Wojtyła applies this text as a foundation for the mutual respect between husband and wife and parents and children which is the basis for family stability.²⁴⁷ According to Wojtyła, the fourth commandment deals with the family, its bonds of interior unity and solidarity – “the communion between generations.”²⁴⁸ Wojtyła notes that in the text of Ephesians 6:1-4 the author “sees in the fourth commandment the implicit commitment of mutual respect between husband and wife, between parents and children, and he recognizes in it the *principle of family stability*.”²⁴⁹

Even though the fourth commandment does not mention the family, in fact this is its real subject matter. God intended in this commandment to reveal the communion between the generations. Wojtyła explains that: “The family is a community of particular intense

²⁴⁴ LG 11.

²⁴⁵ John Paul II, LF 19; cf. LG 11, 41; GS 48; Chrysostom, “Homilies on Ephesians, Homily XX,” in *NPNF* First Series vol. 13: 143-152; 4.1.11, 4.1.12.

²⁴⁶ John Paul II, LF 3, 13, 15, 16, 19.

²⁴⁷ John Paul II, LF 19.

²⁴⁸ John Paul II, LF 15, 10, 19.

²⁴⁹ John Paul II, LF 19 original emphasis.

interpersonal relationships: between spouses, between parents and children, between generations.”²⁵⁰ As noted above in 4.1.9 the concept of a communion between generations is also located in *Redemptoris mater* where Wojtyła reflects on the filial relationship between Mary and John established by Christ from the Cross (Jn 19:25-27).²⁵¹ The entrusting of John to Mary and Mary to John goes beyond simply an example of filial piety to the establishment of a communion of life. In an exegesis of the text Wojtyła notes that John welcomes Mary into his own home (Jn 19:27).²⁵²

Wojtyła builds upon this analogical imagery to explain that the family, the domestic Church, is the Bride of Christ just as this concept can be applied to the universal Church or a particular Church.²⁵³ As already stated the key text includes the following:

The family itself is the great mystery of God. As the ‘domestic church’, it is the *bride of Christ*. The universal Church, and every particular Church in her, is most immediately revealed as the bride of Christ in the ‘domestic church’ and in its experience of love: conjugal love, paternal and maternal love, fraternal love, the love of a community of persons and of generations.²⁵⁴

Based upon the text of Ephesians (5:22-6:4) he develops the covenant relationship between Christ and the Church, the covenant between husband and wife in marriage and the family, the domestic Church.²⁵⁵ Wojtyła builds his theological anthropology of the family on the concepts of covenant and communion. The texts Jn 19:25-27 and Eph 5:22-6:4 are the basis for the covenantal relationship and the communion [*koinônia*] between Christ and the Church, the people of God and between Christ and the family, the ‘domestic Church.’²⁵⁶ The covenant between the generations [*inter generationes pactio*] is the internal dynamics of the fourth commandment. The gift of person to person in the family in fulfilling the commandment of love gives rise to a communion of generations [*communio generationem*]. In a certain sense, the covenant between the generations is the ‘family (domestic) covenant’ that is an image and participation in the covenant between Christ and the Church which is revealed in the texts of Jn 19:25-27 and Eph 5: 22-6:4.

²⁵⁰ John Paul II, LF 15.

²⁵¹ John Paul II, RM 23.

²⁵² John Paul II, RM 23, 45.

²⁵³ LG 6, 7, 9, 39, 41; DV 8, 23.

²⁵⁴ John Paul II, LF 19.

²⁵⁵ John Paul II, LF 19.

²⁵⁶ John Paul II, RM 45; LF 19.

As noted above in 4.1.7, the earliest reference to the covenant between the generations in the work of Wojtyła is located in a Homily given in late 1979.²⁵⁷ The Italian text of the Homily which includes the phrase “*arca dell’alleanza delle generazioni*” provides evidence that Wojtyła is responsible for the concept of the “covenant between the generations.” Even though the Latin word *pactio* which is used in *Evangelium vitae* can be translated as “pact” or “covenant” the context in the Homily and in *Evangelium vitae* leads to the conclusion that the concept and word intended is the theological concept of “covenant.”²⁵⁸

Wojtyła goes beyond what is traditionally understood to be the content of the fourth commandment in *Letter to Families* and *Evangelium vitae*. *The Catechism of the Catholic Church* includes the duties and responsibilities of parents stemming from Ephesians (5:32-6:4). Wojtyła goes beyond this document in proposing that by implication the fourth commandment requires that parents honour their children. Therefore, there are two dimensions: two bonds of fidelity to the covenant between the generations – *parental* and *filial*.

In *Letter to Families* and *Evangelium vitae* these bonds between the generations are implied in the mutual honour and respect of parents for their children and adults for their ageing parents. The fourth commandment is the cusp between love of God and love of neighbour and governs interpersonal relationships because it expresses the communion between the generations within the covenant community. The *parental* bond includes accepting children lovingly as a gift from God, nurturing, providing food, clothing, and shelter and includes teaching children to grow in virtue, in love of God and love of neighbour. The *filial* bond includes honouring parents, obedience in matters of faith and morals prior to the age of independent judgement and the ongoing relationship of love, solidarity, care and support of aged and ageing parents.²⁵⁹

4.2.6 *Covenant communion and the family*

Covenant establishes and maintains relationships based upon love and entails a sincere gift of self from person to person. To be created in the image and likeness of God includes the capacity to know and love God and for relationship. Covenant therefore, concerns being-in-

²⁵⁷ John Paul II, “Pilgrimage to the Marian Shrine of Loreto,” Original text in AAS 71, 1979: 1377-1381, “...rimane sempre la casa, come arca dell’alleanza delle generazioni e tutela dei valori più profondi: dei valori *umani e divini*,” 1379-1380 original emphasis.

²⁵⁸ Buck, “*Gaudium et spes* and Marriage,” 448-449; See Appendix 7.

²⁵⁹ John Paul II, LF 15; EV 94.

relationship, the establishment of a relationship founded on love: a sacrificial love requiring a sincere gift of self. Covenant not only establishes the relationship but also maintains the communion between persons. God is the initiating partner in the covenantal relationship and cares for each person.

The fourth commandment deals with the family, its bonds of interior unity and solidarity – “the communion between generations.”²⁶⁰ Love of neighbour is first encountered and lived in the family.²⁶¹ Mutual honour between the generations requires a sincere gift of person to person. Building on the text from Ephesians (5:32-6:4) and Aquinas, Wojtyła extends what is expressed in the fourth commandment concerning honouring parents to include honouring sons and daughters (cf. Eph 6:4).²⁶²

The Church is a communion of persons. The family, the domestic Church, is an ecclesial communion between parents and children and between generations.²⁶³ Wojtyła recognises that this is realised when “there is care and love for the little ones, the sick, the aged; where there is mutual service every day; when there is a sharing of goods, of joys and of sorrows.”²⁶⁴ Within the family communion is maintained and deepened through sacrifice which at times is difficult. Communion in the family over time becomes a communion of generations [*communio generationum*].²⁶⁵ The ecclesial context of the family is important because the family is the domestic Church. The family does have a function within communities in maintaining social order and stability. However, this is because the Christian family is the ecclesial context where the covenant and the faith are handed on from generation to generation.

The commandment of love of God and neighbour is a positive command and love of God and love of neighbour cannot be separated (1 Jn 4:7-21).²⁶⁶ The primordial, original relationship offered by God to humanity is contained within this double commandment of love. Consequently, love of neighbour is not something that stems from duty or obligation or responsibility or laws (Rom 13:8-10). It is an inner disposition of the heart where in the very core of being the choices are made out of love and for love of God, self and the other. Love is a choice and a free gift – the free gift of God to humanity, in and through his Son by the

²⁶⁰ John Paul II, LF 15.

²⁶¹ John Paul II, LF 15; Aquinas, *The Commandments of God*, 50; *ST Ia IIae*, q. 100, a. 5, ad 4; *ST Ia IIae*, q. 100, a. 6; Ambrose, *Exposition on the Holy Gospel According to St. Luke*, .73, .74, .75, 365-367.

²⁶² John Paul II, LF 15.

²⁶³ John Paul II, FC 21; LG 11; AA 11; GS 48.

²⁶⁴ John Paul II, FC 21.

²⁶⁵ John Paul II, LF 13-20.

outpouring of the Holy Spirit. The only way that a debt of love can be repaid is with love because “Love is repaid by love alone.”²⁶⁷ This is first encountered in the family where each person comes into being taught to know and love God and our neighbour by parents to their children and their children’s children.

Covenant deals with relationality, being-in-relation to God and to each other bound by an unbreakable bond of love and kinship.²⁶⁸ The laws or commandments are the conditions by which we are expected to live in our relationship with God and each other in order to be faithful to the covenant of love. An expression of this relationship is the way in which the generations relate towards each other in imitation of the love between persons in the Trinity. Humans are temporal beings and relationships within the family change over time from child, to adult to elderly person. Each stage of life has its own inherent goodness. All relationships with one another stem originally from the family beginning with the marriage covenant between a man and a woman united in the indissoluble bond of love and fidelity which is open to the acceptance of children.²⁶⁹ The Fourth commandment – “honour your father and your mother” is the way of honouring family life, of respecting the family as a communion between generations built upon the covenant between the generations.

4.2.7 *Conclusion: Marriage and the Family, a communion of persons and of generations*

Karol Wojtyła’s doctoral thesis and his habilitation thesis are the foundations for his understanding of the person, the nuptial meaning of the body and the ethical value of experience.²⁷⁰ His key ideas, formed before the Second Vatican Council, were developed after the Council and during his papacy. As pointed out by Waldstein the concepts of spousal love, the person as gift and participation in a life of communion all stem from his study of St. John of the Cross. This is evident in *Love and Responsibility* which contains elements of the person as gift and the inseparability of the unitive and procreative meaning of the conjugal act anticipating developments in the documents *Gaudium et spes* and *Humanae Vitae*. Allied to the concept of the person as gift is the personalistic norm which goes beyond the ethics of Kant and the phenomenology of Scheler. The personalistic norm in its fullest sense is contained in *Crossing the Threshold of Hope* where Wojtyła explains that the personalistic

²⁶⁶ John Paul II, VS 14, 76.

²⁶⁷ St Thérèse of Lisieux, *Story of a Soul*, trans. John Clarke, OCD 3rd Edition (Washington DC: ICS Publications, 1996), 195. This quote is from St. John of the Cross, *Spiritual Canticle*, stanza 9, no.7 and appears on the coat of arms of St Thérèse.

²⁶⁸ Ratzinger, “The New Covenant,” 640.

²⁶⁹ GS 47-52; John Paul II, FC 21; LF 19.

²⁷⁰ 2.3.

interpretation of the commandment of love is contained in GS 24. The human person is the only creature willed by God for his or her own sake and only through a sincere gift of self can the person find himself or herself, destined for communion with the Trinity (Jn 17:22).²⁷¹ He wrote: “*The person is a being for whom the only suitable dimension is love. We are just to a person if we love him. This is as true for God as for man.*”²⁷² The personalistic norm develops from his work in sexual ethics in *Love and Responsibility* and is present throughout his work. *Gaudium et spes* paragraphs 22 and 24 are integral to the development of the idea that through the Incarnation Christ reveals the true nature of the human person and as a consequence of being created in the image of God the human person is called to participation in communion with the Trinity. These two paragraphs in *Gaudium et spes* contain in essence the Christological and Trinitarian foundation of his theological anthropology which develops throughout his work in an understanding of the human person as being-in-relation, called to participate in a communion of persons in marriage and the family.

In marriage the *communio personarum* of the spouses is open to forming a *communio between generations* through the procreation of children. Motherhood and fatherhood from conception, from the first moment of the existence of a new human being, bring about a change in each person, in the relationship between the spouses and establishes a relationship with the child, the fruit and expression of their love.²⁷³ A change occurs stemming from the spousal union in marriage because a new interpersonal relationship is established: a familial relationship of interdependence because the child begins to grow within his or her mother. The marital relationship of man and woman extends to include a familial relationship with the next generation through the woman’s motherhood. The interdependence between the mother and child, from conception, is not only physical-biological and psychological but also spiritual as a part of what it means to be human, to be in community, a community of persons that is also a communion of generations [*communio generationum*]. At the beginning-of-life a new human being comes into existence at conception and from this moment until birth the child establishes an *interdependent* relationship with his or her mother. The *communio personarum* of the man and woman forms new relationships of motherhood and fatherhood, and the filial relationship of the child with his or her parents. This understanding of the intimate communion that begins between mother and child is further developed in *Familiaris*

²⁷¹ John Paul II, *Crossing the Threshold of Hope*, 201.

²⁷² John Paul II, *Crossing the Threshold of Hope*, 200-203, 201; Wojtyła, “Thomistic Personalism,” 172-173; *Love and Responsibility*, 42-43, 245-247.

²⁷³ Wojtyła, “Parenthood as a Community of Persons,” 229-331; *Love and Responsibility*, 258-261; MD 18-19.

consortio and *Mulieris dignitatem* and reaches a developed form in *Letter to Families* culminating in the communion between the generations.

Throughout *Letter to Families* Wojtyła provides an anthropology from a theological perspective that is Trinitarian and Christological. Significantly, the covenantal relationships in marriage and the family subsist within the covenant between Christ and the Church. The analogical imagery of Bride of Christ for the universal Church and for the domestic Church is a means of describing the communion of persons and participation in the divine life of the Trinity that exists in the Church, in marriage and in the family that stems from marriage. In so doing, Wojtyła has combined the theological concepts of covenant and communion and applied them to marriage and the family. Wojtyła develops an understanding of family communion conceiving the family as the domestic Bride of Christ. He thus provides a means of understanding the relationships within the family as covenantal that establishes a communion between the generations [*communio generationum*].²⁷⁴ Covenant is the means by which communion is offered to humanity individually and collectively beginning in marriage and family. In this way the theological concept of covenant has been expanded beyond the horizons of unconditional promise and juridical/legal agreement, and is fulfilled in accepting the invitation by God to participation in a communion of persons in the divine life of the Trinity.

²⁷⁴ John Paul II, LF 7.

5 *Evangelium vitae* and the covenant between the generations

5.1 *Evangelium vitae* and *Veritatis splendor*

5.1.1 *Introduction: The context and historical background of Evangelium vitae in moral theology and the defence of life*

The encyclical *Evangelium vitae*, was written as a response to the growing number of threats to life – especially to the weak and vulnerable at the beginning and end of life such as the unborn, the elderly, and those with a disability or a terminal illness.¹ This chapter is an analysis of the encyclical *Evangelium vitae* in order to situate the importance and development of the concept of the covenant between the generations in the thought of Karol Wojtyła. There are a number of key themes in the document that will be investigated. Firstly, the historical context of the document will be discussed and its relationship to the conception of moral theology expressed in *Veritatis splendor*. This is because *Evangelium vitae* needs to be read in light of *Veritatis splendor* to understand human action in interpersonal relationships and why euthanasia is not an acceptable option in the Christian tradition. The chapter also includes an analysis of the methodology of the encyclical followed by a discussion of how Wojtyła has employed the concepts of covenant and communion and the way in which these concepts assist in the development and understanding of the covenant between the generations. There is also a discussion of the problems facing the elderly, especially the threat of euthanasia for those who are weak and vulnerable. Furthermore, the virtue of solidarity, as proposed by Wojtyła, will be explored as an important expression of fulfilling the responsibility of the covenant between the generations. Finally, the chapter will consider the meaning of the family (domestic) covenant in family life which has an impact on the solidarity between the generations and promotes care and support for those in need in the family and for the elderly in the community.

By the 1990's the College of Cardinals was concerned because abortion and euthanasia had been legalized in some countries, and there was the further threat of legalization spreading throughout the world.² Increasingly the unborn, the sick, disabled, elderly, the unconscious and the dying

¹ John Paul II, EV 11, 12, 15, 16; Congregation for the Doctrine of the Faith, "Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation, *Donum Vitae*," 22 February 1987 (London: Catholic Truth Society, 2003), Introduction, I, II; John Paul II, CL 38.

² College of Cardinals, "Pope asked to Reaffirm the Sacredness of Human Life," in *L'Osservatore Romano*, (8 April 1991): 1.

were being devalued and abortion and euthanasia were offered as a solution.³ The Fourth Extraordinary Consistory of Cardinals (4-7 April 1991) discussed these threats to life and the need to find new ways to promote respect for the human person and protection for the weak and vulnerable members of society. The Cardinals identified the source of these threats to life in a mentality that no longer recognised the value of the life of every human being. They also recognised that the legalization of abortion had led to the social and judicial legitimisation of what is morally illicit which promoted a lack of moral sensitivity in individual, social and political ethics. The Cardinals observed that there was an underlying problem of a mentality that no longer recognised the value of life or the principles of natural reason: a problem of individual and social morality.⁴ The cardinals requested the pope write an encyclical dedicated to affirming the Church's teaching on the value of human life. There was a general concern because some states had legalised abortion and genetic manipulation at the beginning of life and also due to the problem of euthanasia, which threatens the life of the elderly, and those with a terminal illness.⁵

At the consistory, Cardinal Joseph Ratzinger addressed the College of Cardinals on the problem of the threats to human life. In his address there are themes, which were later developed in *Evangelium vitae*, emphasising the need to proclaim the "Gospel of Life."⁶ Ratzinger closed his address emphasising the need to proclaim "the Gospel of life by all preachers in the world, to rebuild the clarity and joy of the faith, and to offer believers the reasons for our hope (1 Pet 3:15), which can also convince non-believers."⁷ Cardinal Ratzinger summed up all the threats to life and the problems that the Church faced in defending life from conception to natural death.⁸ His address to the cardinals contains much of what was later expanded in the text of *Evangelium vitae*.

The areas which Ratzinger identified in 1991 as important included:

1. The biblical foundations for the dignity and respect due to all human beings;
2. The dialectics of the modern age which stems from the Enlightenment in the development of theories of human knowledge, freedom, and social contract;

³ John Paul II "Pontiff calls Cardinals to share his concern for all the Churches," in *L'Osservatore Romano* (8 April 1991): 1; EV 4-6, 8, 12-19. The expression *Gospel of Life* is not used in Scripture. However, in EV 2 John Paul II notes that this corresponds to what he calls "an essential dimension of the biblical message."

⁴ College of Cardinals, *Final Communiqué* "Cardinals promote respect for life and greater commitment to evangelization," in *L'Osservatore Romano* (15 April 1991), 9.

⁵ College of Cardinals, *Declaration*, "Pope asked to reaffirm sacredness of life," 1.

⁶ Joseph Cardinal Ratzinger, "The Problem of the Threats to Human Life," in *L'Osservatore Romano* (8 April 1991): 1-4, 4.

⁷ Ratzinger, "The Problem of the Threats to Human Life," 4.

3. The war on life today which includes the legalisation of abortion in many countries, the use of prenatal diagnosis to identify the unborn with a life-limiting illness and IVF with its subsequent production of surplus embryos, also threats of euthanasia for those in a coma, or suffering from a terminal illness;
4. The reasons for the opposition to life – the logic of death based upon the separation of personal ethical conviction and the political sphere;
5. The anthropological dimensions of the challenge which is based upon individualism, an individualist notion of self-fulfillment, sexuality de-personalised and the unitive and procreative dimensions of conjugal love separated, absolute freedom of choice, the loss of the relationship between God and humanity; and
6. Possible responses to the challenge of our time: which even though the Magisterium has produced documents which uphold respect for life as opposed to abortion and euthanasia have not been heeded. Two original characteristics of the new document on defence of human life are the not only the development of its treatment of individual morality but also consideration of social and political morality and detail of the threats against human life “could be confronted from five points of view: the doctrinal, the cultural, the legislative, the political, and finally the practical.”⁹

The new document most importantly would be a restatement of the message of the value of every human being beginning from what is taught by revelation and in philosophy. What can be noted in this address are the key areas that need to be considered: morality and ethics, the respect for life from its beginning to natural end and how faith and reason support the dignity and value of the life of all human beings. Even the title of the new encyclical is located in Ratzinger’s Address: the Gospel of life [*Evangelium vitae*].¹⁰

As a result, over a number of years, three encyclicals were written: *Veritatis splendor*, the Splendour of Truth (faith and morals in the divine and natural law, 1993), *Evangelium vitae*, the Gospel of Life (faith, life and the dignity of the human person, 1995), and *Fides et ratio*, Faith and Reason, (the interaction/relationship between theology and philosophy, 1998). The problems

⁸ Ratzinger, “The Problem of the Threats to Human Life,” 2-4.

⁹ Ratzinger, “The Problem of the Threats to Human Life,” 2-4.

¹⁰ Ratzinger used the term *Gospel of Life* in his address at the Fourth Extraordinary Consistory of Cardinals in which he summed up by saying that any document produced needed a committed proclamation by all the preachers of the world of the *Gospel of Life* – to share the Christian Good News that “beyond all suffering, Christ has cleared the way to thanksgiving for life, in both its human and divine aspects,” in “The Problem of the Threats to Human Life,” 4.

associated with the protection of human life needed a framework that included a Christian morality and a foundation in faith and reason. These three encyclicals form a triptych and were written in order to address the problems concerning moral action, the human person, and the separation of faith and reason within contemporary society. Together these encyclicals promote an understanding of the dignity of the human person, the inviolability of life, the relationship between truth and freedom, the moral law based on the commandments of the covenant and the integral relationship between theology and philosophy (faith and reason).¹¹ Both the Cardinals' discussions and Cardinal Ratzinger's address argued for the evident need at this point in history to address the problems of Enlightenment and post-Enlightenment philosophy.¹² The natural relationships between faith and reason, humankind and God and an understanding of the human person and natural law had been distorted because of certain philosophical ideas, such as the separation of human being from human person, the denial of the existence of God, and of the meaning and purpose of life defined by our relationship as creature to Creator.

Evangelium vitae is Wojtyła's bioethical encyclical which is a defence of life in response to threats to life of the weak and vulnerable at the beginning and end of life.¹³ Wojtyła recalled how the Second Vatican Council 30 years earlier upheld the dignity of the human person, the obligations between persons and the defence of life.¹⁴ He noted that the devaluing of life stems from: new prospects opened up by scientific and technological research; a new cultural climate whereby sectors of the community and public opinion justify abortion and euthanasia because of the right to individual freedom; and all of the above carried out with the assistance of health-care systems.¹⁵ These threats to the very foundation of family life and relationships reflected a crisis in understanding of the nature and value of the human person and of the relationship between freedom and truth.¹⁶ Wojtyła identified a *culture of death* at work changing the very fabric of society.¹⁷ He called for the building of a *civilization of truth and love*, the fruit of which is 'the culture of life,' the foundation of which is the family, 'the sanctuary of life' and 'domestic Church.'¹⁸

¹¹ A discussion of *Fides et ratio* goes beyond the confines of the question of this thesis and will not be explored.

¹² Ratzinger, "The Problem of the Threats to Human Life," 2.

¹³ John Paul II, EV 3, 2.

¹⁴ GS 27 cited in EV 3.

¹⁵ John Paul II, EV 4.

¹⁶ John Paul II, EV 19, 20, 29, 34, 48, 50, 51, 69, 70, 90, 95, 96, 98, 101.

¹⁷ John Paul II, EV 12, 21, 22, 26, 28, 50, 64, 87, 95, 100.

¹⁸ John Paul II, EV 6, 77, 82, 86, 92, 93, 94, 95, 97, 98, 99, 100, 101; cf. LG 11; AA 11; GS 47-52.

In the encyclical Wojtyła identified the lack of respect for the dignity of the human person and the sanctity of life (1 Cor 3:17).¹⁹ He explained that the marginalisation of the elderly has led to the belief that they are a burden to their families and society once they can no longer remain independent.²⁰ In contrast, what is needed is an understanding of the ‘interdependence’ that exists between persons within the family, and with society.²¹ He noted that there was a general trend to measure life in ‘quality’ terms such as consciousness and contribution or usefulness. In modern culture human value is reduced to the exercise of freedom and autonomy.²² In contrast, *Evangelium vitae* emphasises that all life is a gift from God from conception to natural death.²³ Human beings do not have mastery over life and death because God is the author and giver of life; no one should choose for themselves or another whether to live or die.²⁴ Wojtyła emphasised the dimension of interdependence and solidarity between persons as essential to our humanity and an expression of the care and compassion for the weakest members of society: the unborn, children, the elderly and those with a terminal illness.²⁵

5.1.2 *Veritatis splendor* and a response to Moral Theology

Before discussing *Evangelium vitae* it is necessary to understand what ethical responses are expected within the Catholic tradition. In 1991 Wojtyła spoke about the fact that people’s moral conscience appeared confused resulting in a lack of perception of the distinction between good and evil in matters pertaining to human life.²⁶ Further, Ratzinger pointed out that it was also necessary to address the problems within the Church associated with moral theology, the moral and ethical life of the human person and the relationship between faith and reason.²⁷ Therefore, before any document defending the dignity and sanctity of life could be written the moral and ethical life of the human person needed to be addressed.

This led to the writing of *Veritatis splendor* (1993). The encyclical begins by studying moral law in Scripture, especially the dialogue with the rich young man (Mt 19:16-19) and the Sermon on

¹⁹ John Paul II, EV 2, 3.

²⁰ John Paul II, EV 64.

²¹ John Paul II, EV 94; cf. GS 23-32.

²² John Paul II, EV 4, 19-23, 64, 96; VS 17, 31-42, 50, 51, 54.

²³ John Paul II, EV 22, 34, 39, 40, 48, 81, 83.

²⁴ John Paul II, EV 46, 47.

²⁵ John Paul II, EV 23.

²⁶ John Paul II, “Proclaiming the Gospel of Life,” 19 May 1991 in *L’Osservatore Romano*, 24 June 1991:1, 1.

²⁷ Cf. Ratzinger, “The Problem of the Threats to Human Life,” 1, 4.

the Mount (Mt 5-7). The second section is historical, reflecting on the meaning of law and the formation of moral judgements according to Church Fathers such as St. Augustine and St. Basil followed by St. Thomas Aquinas and his teaching on natural law, and finally, John Henry Newman's teaching on conscience and the authority of the Magisterium. The third section of the encyclical discusses ethical norms, intrinsically evil acts, and the judgement of conscience. The final section studies these concepts within a framework of Gospel law.²⁸

According to Servais Pinckaers, *Veritatis splendor* is the first document produced by the Magisterium that pronounced "with authority on *fundamental elements of moral teaching* and explained them in such detail."²⁹ He notes that the *Catechism of the Catholic Church*, written at the same time as *Veritatis splendor*, was published first because it contains a broader perspective and general teaching on morality, whereas, *Veritatis splendor* focuses on certain theories which are open to criticism in the Catholic tradition.³⁰ The encyclical corrects the views of consequentialism and proportionalism in morality, instead emphasising the primacy of charity and re-reads the commandments as a response to love.³¹ Pinckaers notes the teaching of Aquinas on the double commandment of love contained in his works, *The Two Precepts of Charity* and *The Ten Commandments* are referenced in *Veritatis splendor*. These works explain the twofold response of love of God and love of neighbour required by Christians.³² This brings out the personalist nature of the encyclical, which safeguards the spiritual and material goods of the person in relationship to God, neighbour and the world because each of the commandments is a way of expressing love of God and neighbour.³³

The specific task of the encyclical *Veritatis splendor* was to update the Church's moral teaching drawing upon Scripture and Tradition in light of the reforms proposed at the Second Vatican Council.³⁴ The document is a rejection of a legalism in morality. Instead, it is a return to a

²⁸ Servais Pinckaers, "An Encyclical for the Future: *Veritatis splendor*," in *Veritatis Splendor and the Renewal of Moral Theology*, J.A. Di Noia, and Romanus Cessario eds., trans. Mary Thomas Noble (Huntington IN: Our Sunday Visitor, 1999): 11-71. The book produced by Servais Pinckaers and J. C. Pinot de Oliveira follows the themes stated above, 14.

²⁹ Pinckaers, "An Encyclical for the Future," 17; cf. John Paul II, VS 115.

³⁰ Pinckaers, "An Encyclical for the Future," 17; cf. John Paul II, VS 5 where the document explains that the *Catechism* is a reference text for Christian moral teaching.

³¹ John Paul II, VS 75; Pinckaers, "An Encyclical for the Future," 13-14.

³² Pinckaers, "An Encyclical for the Future," 23-24; cf. John Paul II, VS 12 and see footnote 19, 40 and see footnote 71, VS 11-13; Aquinas, *The Two Precepts of Charity*, 1-26; GS 24.

³³ Pinckaers, "An Encyclical for the Future," 24.

³⁴ John Paul II, VS 5; cf. DV 10; OT 16; Pinckaers, "An Encyclical for the Future," 12-13.

biblical, patristic, and Thomistic vision of the Christian moral life.³⁵ Wojtyła explains the relationship between the moral law, freedom, truth and Christian discipleship that is a call to communion with the Trinity.³⁶ It was necessary to present anew the foundation of morality, the fundamental truths of Christian doctrine and the principles of moral teaching based on Scripture and the living Apostolic Tradition ultimately encompassing the relationship between freedom and truth.³⁷

5.1.3 *Veritatis Splendor: the commandment of love, freedom, truth and the moral law*

It is important to present a short exposition of the contents of *Veritatis splendor* because its teaching on the significance of the commandment of love and the covenant, and freedom, truth and the moral law is embedded in understanding the ethical responses contained in *Evangelium vitae*. In reflecting on moral law and human action Wojtyła uses the Gospel text of the rich young man (Mt 19:16-22) to explain that we are meant to follow Christ who came to fulfill the law, that is, to complete the Commandments.

From the texts used it is evident that Wojtyła wrote the first section of *Veritatis splendor*. Much of the content can be found in his habilitation thesis evaluating the work of Scheler (1953). Also, in *Delicti amici* (1985) Wojtyła had also used the dialogue between Christ and the rich young man (Mt 19:16-22) to explain the content of Christian discipleship, and that within the Covenant between God and humanity the commandments are the basis of behaviour, defining the moral value of human acts.³⁸ In continuity with Aquinas, Wojtyła emphasises that moral acts are human acts proceeding from the will. The object of the will is the good and terminates in what the will intends as the end.³⁹ Each person attains fulfilment through a disinterested gift of self because the

³⁵ J. A. Di Noia, "Veritatis splendor: Moral Life as Transfigured Life," in J.A. Di Noia OP and Romanus Cessario, OP eds., *Veritatis Splendor and the Renewal of Moral Theology* (Huntington IND: Our Sunday Visitor, 1999):1-10, 4; John Paul II, VS 12; see 4.2.3.

³⁶ John Paul II, VS 84-89; cf. Livio Melina, *Sharing in Christ's Virtues*, trans. William E. May (United States of America: Catholic University of America Pres, 2001), 139-164; DiNoia, "Moral Life as Transfigured Life," 4-5.

³⁷ John Paul II, VS 4, 5, 84. "The Spirit of truth, of freedom and of love: in him we are able to interiorise the law, to receive it and to live it as the motivating force of true personal freedom: the perfect law, the law of liberty (Jas 1:25)," VS 83, also see 45, 85; Romanus Cessario, "Moral Absolutes in the Civilization of Love," in J.A. Di Noia, and Romanus Cessario, eds., *Veritatis Splendor and the Renewal of Moral Theology*: 195-208, 202-203.

³⁸ Karol Wojtyła, "Valutazioni Sulla Possibilita Di Costruire L'Etica Cristiana Sulle Basi del Sistema di Max Scheler," 305-320, 397-406; John Paul II, *Dilecti amici*, 4-9; EV 52; see 2.3.3, 5.1.1, 5.2.6.

³⁹ John Paul II, VS 71 citing Aquinas, *ST Ia IIae*, q. 1, a. 3 who cites St. Ambrose, *Exposition on the Holy Gospel according to St Luke*, Prologue, .7, 15; Aquinas, *ST Ia IIae*, q. 1 .a 3, «Idem sunt actus morales et actus humani» cited in VS 71. "Human acts are moral acts because they express and determine the goodness of evil of the individual who performs them."

intention is the good of the other, rather than derived from individual subjective freedom and feelings. The document affirms that: "Human acts are moral acts because they express and determine the goodness or evil of the individual who performs them."⁴⁰ The morality of human acts depends on the object chosen, the end or intention and the circumstances of the act.⁴¹ The *object* is a chosen good towards which the will, by the light of reason, directs itself.⁴² The *intention* originates within the *heart* of the person/s (acting subject/s) and is essential to the moral evaluation of the act/s and the purpose of the action/s.⁴³ Circumstances, including consequences, are secondary to the moral act, increasing or diminishing the moral goodness or evil of human acts.⁴⁴ Therefore, the conclusion in the document is that: "A morally good act requires the goodness of its object, of its end, and of its circumstances together."⁴⁵ *Veritatis splendor* affirms the teaching of *Gaudium et spes* that some acts of themselves are always intrinsically evil such as those which do not respect the human person: homicide, genocide, contraception, abortion, euthanasia and suicide.⁴⁶

The document is centred on Christ's teaching, especially the new law, the Sermon on the Mount, and the fulfillment of the commandment of love. Wojtyła explains that Christ gave us the example of what it means to be fully human that culminated in his giving his life for us on the Cross in obedience to the will of the Father.⁴⁷ In truth and in freedom Christ's death on the cross entails a gift of self in service of God and one's brothers and sisters.⁴⁸ Obedience to God's commandments out of love and in freedom is essential to a good moral life.⁴⁹ Yet, obedience is not an exterior imposition of the law but an internal law of love.⁵⁰ Integral to human nature is the ability to love, and an inclination towards life in a community of persons. The law of the Gospel is an interior law that is inscribed in the heart and mind (cf. Jer 31:31; Heb 8:6-13; Rom 3, 8). As well, consideration is given to the natural law and its relationship to the Decalogue beginning

⁴⁰ John Paul II, VS 71, 39 and see previous footnote.

⁴¹ John Paul II, VS 78; cf. CCC 1750, 1761 "There are concrete acts that it is always wrong to choose, because their choice entails a disorder of the will, i.e., a moral evil. One may not do evil so that good may result from it."

⁴² John Paul II, VS 72, 73; *Catechism of the Catholic Church* (hereafter CCC) (Homebush, NSW: St Pauls Publications, 1995), CCC 1751.

⁴³ John Paul II, VS 21-24; CCC 1752, 1753.

⁴⁴ John Paul II VS 52; cf. CCC 1754.

⁴⁵ CCC 1755-1761.

⁴⁶ John Paul II, VS 78-83; cf. GS 27.

⁴⁷ John Paul II, VS 85-87, VS 4-27; cf. Pinckaers, "An Encyclical for the Future," 25.

⁴⁸ John Paul II, VS 87; cf. GS 22.

⁴⁹ John Paul II, VS 102.

⁵⁰ John Paul II, VS 21-26, 44, 77, The conscience in the heart, VS 54, 57-64; cf. Pinckaers, "An Encyclical for the Future," 22.

with St. Paul (Rom 2:15) and the writings of Aquinas on the new law, the regulation of human acts and the heart.⁵¹

In the past the manualist tradition had served its purpose because of the practical need of confessors and in answering questions which may be encountered in confession. *Veritatis splendor* articulates a change in moral theology. Since the Second Vatican Council there has been a shift away from legalism to restore the primacy of the biblical concepts of love and discipleship.⁵² According to DiNoia *Veritatis splendor* seeks to recover and reaffirm a more complete biblical, patristic, and authentic Thomistic vision of the whole of Christian life and to locate the moral good within this perspective of the call to communion.⁵³

The first section of *Veritatis splendor* is an exposition of each person's life as a Christian disciple and also an interpretation of the Decalogue and the Sermon on the Mount. Wojtyła explains that the Ten Commandments cannot be reduced to a set of legal obligations imposed by God. Instead, Christ revealed that the commandments are a gift of God's wisdom and mercy calling forth a response in love.⁵⁴ Thus in moral autonomy, human freedom and God's law become one because human reason and human will participate in God's wisdom and providence.⁵⁵ The moral law corresponds to our natural inclinations to truth, goodness, and a sense of God and others, a law that is written in our hearts and can be known by our conscience, that is, by the light of reason.⁵⁶ Moral philosophy can articulate other moral principles and identifies the virtues which lead to integral human fulfillment.⁵⁷

⁵¹ John Paul II, VS 12, 15; Eberhard Schockenhoff, "The Theological Virtue of Charity, (IIa IIæ, qq. 23-46)," trans. Grant Kaplan and Frederick G. Lawrence in Stephen J. Pope, ed., *The Ethics of Aquinas*: 244-258. St. Thomas Aquinas synthesises the writings of St. Paul and St. Augustine to provide an understanding of the concept of the law written in the heart. Aquinas also used the Johannine Letters to provide further evidence of the law written in the heart, 251; Aquinas, *ST Ia IIæ*, q. 106, a. 1, a. 2, ad 3.

⁵² DiNoia, OP, "Moral Life as Transfigured Life," 4; cf. DV 7; LG 36; GS 4, 23, 33, 36, 43, 55; OT 16.

⁵³ DiNoia, OP, "Moral Life as Transfigured Life," 4-5. DiNoia points out that moral goodness in human beings is a participation in divine goodness, 4-5. "The family is in a true sense an image of Trinitarian communion itself. Indeed, family relationships have provided a persistent inspiration for Trinitarian theology throughout Christian history," 9; cf. Pinckaers, "An Encyclical for the Future," 19-21.

⁵⁴ John Paul II, VS 11, 12, 41, 42; cf. Servais Pinckaers, "Conscience and the Virtue of Prudence," in *The Pinckaers Reader: Renewing Thomistic Moral Theology*, John Berkman and Craig Steven Titus, eds., trans. Mary Thomas Noble, Craig Steven Titus, Michael Sherwin and Hugh Connolly (Washington D.C.: Catholic University of America, 2005): 342-355, 346; "An Encyclical for the Future," 21-25; Melina, *Sharing in Christ's Virtues*, 113-120.

⁵⁵ John Paul II, VS 41; Encyclical Letter *Fides et Ratio*, Faith and Reason, (hereafter FR), 14 September 1998 (Strathfield, NSW: St Pauls Publications, 1999) FR 25; Pinckaers, "Conscience and the Virtue of Prudence," 345-349; Melina, "Desire for Happiness," 151-155; *Sharing in Christ's Virtues*, 112-114.

⁵⁶ GS 16; John Paul II, VS 29, 36, 40-43, 51, 54, 57-64; cf. Karol Wojtyła, *The Acting Person*, 152-174.

⁵⁷ John Finnis and Anthony Fisher, "Theology and the Four Principles: A Roman Catholic View I," in Raanan Gillon, ed., *Principles of Health Care Ethics* (Chichester: John Wiley and Sons, 1994): 31-44, 33.

In fact, since the Word of God became incarnate and died on the Cross for us, the Ten Commandments make themselves heard through his voice. He roots them, through the new life of grace, in the hearts of those who believe in him. Thus Jesus' disciples do not feel oppressed by the multitude of prescriptions, but, spurred by the power of love, see God's Commandments as the law of freedom: the freedom to love through the internal action of the Spirit.⁵⁸

As discussed previously, the commandments cannot be separated from love of God and love of neighbour.⁵⁹ Being conformed to Christ enables each person to enter into an intimate relationship with the Father and the Holy Spirit infuses within our spirit "new principles of action through the theological virtues, which will effect our conformation to Christ by making us children of the Father through grace."⁶⁰

Freedom, in the Christian sense, means being conformed to the will of God, a freedom exercised in seeking what is good, in loving God and our neighbour and in seeking the Kingdom.⁶¹ For *Veritatis splendor* freedom is the freedom to choose within a moral order based in the covenant and its terms and obligations that lead to communion with God and with our neighbour. As Pinckaers has noted with regard to this: "Our freedom is therefore freedom for truth, for the good, for love, for happiness."⁶² McNerney also notes that Wojtyła's personalism is radical because the person (the acting subject) assimilates moral truth, which becomes the person's own through action and growth in virtues.⁶³ Therefore, the ethical questions are contained within what it means to be a human person.⁶⁴ Morality is not external to the person. Instead, according to McNerney, for Wojtyła, "It is essentially about the working out of the onto-ethical implications of an adequate theory of the human person."⁶⁵

⁵⁸ John Paul II, "God's Law is Written in the Human Heart," in *L'Osservatore Romano*, 8 March 2000, 11; *The Spirit*, 349.

⁵⁹ John Paul II, VS 76; GS 24.

⁶⁰ John Paul II, VS 21-24, 45; cf. Servais Pinckaers, "Conscience and the Christian Tradition," in *The Pinckaers Reader: Renewing Thomistic Moral Theology*, John Berkman and Craig Steven Titus, eds., trans. Mary Thomas Noble, Craig Steven Titus, Michael Sherwin and Hugh Connolly (Washington D.C.: Catholic University of America, 2005): 321-341, 331.

⁶¹ John Paul II, VS 43-45; cf. GS 16-17; cf. Christ has set us free (Gal 5:1). This is a freedom from sin. By his death on the Cross Christ set us free from the power of sin and death (Rom 6:3-11, 8:2).

⁶² Pinckaers, "An Encyclical for the Future," 38; cf. "Conscience and the Virtue of Prudence," 346-347; cf. John Paul II, VS 34, 8-11, 19-21; cf. Wojtyła, "*Valutazioni Sulla Possibilita Di Costruire L'Etica Cristiana Sulle Basi del Sistema di Max Scheler*", 393-404; VS 1-27; 2.2.2, 2.3.3.

⁶³ McNerney, *Footbridge*, 156; cf. John Paul II, VS 52.

⁶⁴ McNerney, *Footbridge*, 156; John Paul II, VS 13.

⁶⁵ McNerney, *Footbridge*, 156.

One of the problems Wojtyła addresses in the encyclical is a tendency to concentrate on determining the legal minimum of an act. Instead, the goodness of an act is determined by consideration of the intention, means and end. The moral law is prescribed in the commandments which are the terms, duties and obligations of the covenant. The commandments contain the truth concerning living justly in community and are not opposed to freedom in human acts.⁶⁶ Another problem stemmed from casuistry and proportionalism (teleologism) which had grown out of the manualist tradition.⁶⁷ Trying to determine the limits of what is licit can involve a legalism which attempts to stretch the law as far as possible. In *Veritatis splendor* the intentions of the heart, the means used and the resulting actions determine growth in virtue or vice in the life of a person. However, in casuistry these are not considered except in terms of the end result. Instead, ethics underpinned by the commandment of love enables freedom, growth in virtue, in solidarity and in communion with God and with our neighbour.⁶⁸ *Veritatis splendor* leads to a development in moral theology of the notion that love [*caritas*] underpins the commandments, underpins relationships between persons and the law of love underpins the moral life.⁶⁹ This is reflected in what Aquinas writes: “Charity loves God because of himself, and because of him loves all others in so far as they are subordinated to him. Hence in a certain way we love God in all our neighbours, for to love one another in charity is to love him because he is in God or so that God may be in him.”⁷⁰ For Aquinas and Wojtyła love of God and love of neighbour have the same end, and cannot be separated. Consequently, throughout *Veritatis splendor* Wojtyła explains that freedom is directed towards communion with God and our neighbour through our actions.⁷¹

It is these features of *Veritatis splendor* that underline its importance as a background to *Evangelium vitae*. The moral absolutes in *Veritatis splendor* are defended in *Evangelium vitae* from the perspective of the dignity of every human being created in the image of God, the covenant and the commandments, interpersonal solidarity and exceptionless moral norms. This builds on the foundation of the moral theology outlined in *Veritatis splendor*. Romanus Cessario

⁶⁶ John Paul II, VS 75-77; Pinckaers, “Conscience and the Christian Tradition,” 336.

⁶⁷ John Paul II, VS 74-83; cf. Joseph Cardinal Ratzinger, “The Renewal of Moral Theology: Perspectives of Vatican II and *Veritatis Splendor*,” in *Communio* 32 (Summer 2005): 357-368, 358-364; Pinckaers, “Conscience and the Virtue of Prudence,” 346; “An Encyclical for the Future,” 14-16; DiNoia, “Moral Life as Transfigured Life,” 3-4.

⁶⁸ John Paul II, VS 88,

⁶⁹ John Paul II, VS 88, 68, 10, 18, 24, 29, 51, 53, 78, 82, 87, 89, 95, 107, 110, 115.

⁷⁰ Aquinas, *De Caritate* 4, cited in *Summa Theologiae*, vol. 34 trans. R. J. Batten OP, 82-83; *ST* IIa IIae, q. 25, a. 1, a. 12; IIa IIae, q. 44, a. 2. For a discussion of the relationship between love of God and neighbour see Eberhard Schockenhoff, “The Theological Virtue of Charity (IIa IIae, qq. 23-46),” 251-253.

⁷¹ John Paul II, VS 52, 82, 87, 88.

explains that *Evangelium vitae* should be read as a companion to *Veritatis splendor* because health care ethics raises some of the most serious challenges to moral absolutes.⁷² *Veritatis splendor* upholds moral absolutes which defend the human person as the subject of rights not only those who are independent and able to exercise autonomy.⁷³ This view is in opposition to ethicists such as Peter Singer who holds that while biologically human beings belong to the one species, only those who can exercise cognitive ability are the subject of rights, such as the right to life.⁷⁴

5.2 *The Elderly from Vatican II to Evangelium vitae*

5.2.1 *The Elderly*

Before turning to *Evangelium vitae* it is important to note the context and some developments in the moral teaching of Wojtyła concerning the elderly in the period between the Second Vatican Council and the encyclical. At the Second Vatican Council the importance of the family was emphasised because the family is the foundational unit of society and essential for the Church to continue throughout history.⁷⁵ The focus in *Gaudium et spes* is primarily associated with the relationship between husband and wife in marriage and on the procreation of children.⁷⁶ However, it does recognise the covenantal and multigenerational dimensions of the family and the mutual responsibilities and obligations between persons that change over time, and that its members assist one another to grow in holiness.⁷⁷

Early in 1980 the *Declaration on Euthanasia* was published.⁷⁸ Just prior to the fifth general assembly of the Synod of Bishops, the Forum on Active Aging was held to discuss the difficulties and role of the elderly in the family and society in preparation for *The World Assembly on the Problems of Aging* organised by the United Nations to be held in Vienna in

⁷² Cessario OP, "Moral Absolutes in the Civilization of Love," 204-205.

⁷³ John Paul II, VS 50, 51, 76, 80-83.

⁷⁴ see 61, 6.2, 6.3.

⁷⁵ LG 11; AA 11; GS 47-52.

⁷⁶ At the time the document was written the problem of birth control and the use of the contraceptive pill was hotly debated. As a consequence Paul VI withdrew this issue from discussion at the Council.

⁷⁷ GS 48-52.

⁷⁸ Congregation for the Doctrine of the Faith (hereafter CDF), *Iura et bona* Declaration on Euthanasia, 5 May 1980, http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19800505_euthanasia_en.html, accessed 12 October 2004.

1982. The reason was because of the issues related to an ageing world population. In his address to the forum, Wojtyła states that “the existence of the elderly and of their condition of life is already a good in itself...the life of the aging helps to clarify a scale of human values; it shows the continuity of the generations and marvellously demonstrates the interdependence of God’s people.”⁷⁹ In Munich he spoke about the wisdom of the elderly, the burdens of old age and their suffering with Christ.⁸⁰ He affirms that the elderly should be cared for in the family and the elder generation could and do make a valuable contribution to society.⁸¹ Wojtyła identifies the valuable contribution of the elderly in their families in passing on history, tradition, culture and faith. Also, the elderly can assist the younger generation with their problems because of their life experiences. He makes the observation that old age deserves the reverence of younger generations. This is also demonstrated in Scripture, which contains examples of the value and wisdom of the elderly such as Abraham and Sarah and Simeon and Anna.⁸² Wojtyła reminds the elderly that through their suffering in illness that can accompany old age, Christ is with them. The elderly are companions of Christ in his suffering and death on the cross. Suffering has been redeemed by Christ and through suffering the elderly cooperate in his work of salvation.⁸³

His message to *The World Assembly on Aging* emphasises that life at every stage is a good and of value and that euthanasia is “a violation of Divine Law, an offence against the dignity of the human person, a crime against life, an attempt against humanity.”⁸⁴ Wojtyła notes that society has a duty towards the generations who have contributed to the history of nations. Therefore support institutions should be established and maintained in order to provide for the needs of the elderly.⁸⁵ In his address Wojtyła refers to the document *Declaration on Euthanasia* and affirms the protection of human life from its beginning to natural end. He notes that in the West there needs to be a reintegration of death into human life. Old age has challenges such as suffering and

⁷⁹ John Paul II, “Address to the Participants in the International Forum on Active Aging,” AAS vol. 72, 5 September 1980: 1034-1036, 1034-1035; cf. FC 27. Please note in early documents the spelling is aging which later becomes ageing.

⁸⁰ John Paul II “Trials of the Elderly with Christ at the Cross,” Discourse of Pope John Paul II to an audience of Senior Citizens in Munich, 19 November 1980, in *The Pope Speaks*, vol. 26 1981: 257-264.

⁸¹ Grootaers and Selling, *The 1980 Synod of Bishops*, cite John Paul II, FC 50, 17, 21; cf. GS 52.

⁸² John Paul II “Trials of the Elderly,” citing Acts 14:23; 15:6-7; 1 Tim 4:14; 5:17, 19; Titus 1:5; 1 Pt 5:1, 259.

⁸³ John Paul II “Trials of the Elderly,” 260; cf. EV 50.

⁸⁴ John Paul II, “Message of Pope John Paul II to the World Assembly on the Problems of Aging Organized by the United Nations and Held in Vienna,” 26 July 1982 in *The Pope Speaks*, vol. 27 (1982): 346-352, 348.

⁸⁵ John Paul II, “Message of Pope John Paul II to the World Assembly,” 350-351; Intervention of the Holy See Delegation at the U.N., Text of the Delegation to the Third Committee, 6th U.N. General Assembly, Wednesday 13 October, “Question of the Elderly and the Aged,” in *L'Osservatore Romano*, 16 November 1981, “The Catholic Church believes...that the life of the elderly is a good of inestimable value for the elderly themselves and for others,

frailty. However, Christians understand that the end of life can be viewed as accompanying Christ in his passion and death on the cross which leads to the hope of the resurrection.

Wojtyła explains that old age does have positive aspects such as sharing love and friendship, time for prayer and sharing their wisdom with family and friends. Also, the elderly need to recognise the positive aspects of their state in life and their contribution as witnesses to a life of faith and imparting the wisdom of their experiences. However, he identifies that society needs to recognise the value of the elderly instead of promoting the view that a person's worth is measured simply by their productivity.⁸⁶ Unfortunately, today it is not always possible for the elderly to live with their families. However, it is important to maintain regular contact with elderly members of the family especially if they have to live in an aged care facility. Society also needs to acknowledge that the older generations have contributed to the building up of the present and provide support for them in old age.⁸⁷

Familiaris consortio contains a paragraph specifically concerning the elderly in the family and society.⁸⁸ Wojtyła recognises that in many cultures the elderly have an active and responsible role within the family. However, in western culture as a result of industrialisation and urban development, the elderly may be simply tolerated or isolated and marginalised which causes acute suffering and impoverishes family life.⁸⁹ The *Charter of the Rights of the Family* was produced as a result of the recommendations of the synod and 9c upholds the dignity of the elderly in the family and society. He also maintains that the elderly and their families are entitled to the necessary support from social and economic domains without discrimination.⁹⁰

5.3 *The Encyclical Evangelium vitae*

5.3.1 *The historical background and context of Evangelium vitae*

The following discussion will consider key themes in the encyclical that are relevant to upholding the dignity of the elderly and the responsibility and obligation of adults for their parents and by

and she is convinced that a society cannot call itself advanced if it does not respect, protect, help and honour the elderly," 11.

⁸⁶ John Paul II, "Message of Pope John Paul II to the World Assembly," 348-350.

⁸⁷ John Paul II, "Message of Pope John Paul II to the World Assembly," 350-351.

⁸⁸ John Paul II, FC 27; see 4.1.8.

⁸⁹ John Paul II, FC 27.

⁹⁰ *Charter of the Rights of the Family*, "The elderly have the right to find with their own family or, where this is not possible, in suitable institutions, an environment which will enable them to live their later years of life in serenity

extension the elder generation in the community. This culminates in the concept of the covenant between the generations which entails mutual obligations and responsibilities that are parental and filial within the family and are an expression of the domestic (family) covenant which is an image of and participation in the covenant between Christ and the Church.

Evangelium vitae is Wojtyła's bioethical encyclical written at the end of the second millennium with the future and beginning of a third millennium firmly in mind.⁹¹ It was published on the feast of the Annunciation in 1995 and is addressed to all who uphold the dignity and worth of the human person.⁹² He clearly states in the introduction that "The Gospel of God's love for man, the Gospel of the dignity of the human person and the Gospel of Life are a single and indivisible Gospel."⁹³ Prior to writing the encyclical Wojtyła wrote to the bishops to request their collaboration drawing an analogy between *Rerum Novarum* which spoke out for the oppressed over a century ago and the present circumstances when the Church needed to speak out on behalf of the poor of our time.⁹⁴ The Encyclical was written in collegiality with the cardinals and bishops of the world who share with the Pope the doctrinal and pastoral mission of the Church to defend and protect the life of every human person.⁹⁵

5.3.2 Methodology employed in *Evangelium vitae*

The methodology employed by Wojtyła in the encyclical is based upon three interlinked lines of analysis. Firstly, from scripture which explores the biblical context of God's ethical response to Cain's murder of his brother (EV 7-29), secondly an analysis of specific human acts and the prohibition of the direct killing of an innocent human being (EV 52-77), and specifically abortion (EV 58-63) and euthanasia (EV 64-67). The document contains a Thomistic traditional understanding of human acts contained in *Veritatis splendor* instead of the use of proportionalism (VS 75) and an analysis of culture defined by the struggle between the culture of life and the

while pursuing those activities which are compatible with their age and which enable them to participate in social life," 9c; *Charter of the Rights of the Family*, 9b.

⁹¹ John Paul II, "Evangelium Vitae is a message of hope," *L'Osservatore Romano*, 5 April 1995, 1; EV 1-6.

⁹² John Paul II, EV 6. John Paul II appeals to all the members of the Church and to men and women of goodwill to help build an authentic civilization of truth and love, EV 101.

⁹³ John Paul II, EV 2.

⁹⁴ John Paul II "Proclaiming the Gospel of Life," 21 June 1991, in *The Pope Speaks* 37 (1992): 15-17, 16; CL 38, 39.

⁹⁵ John Paul II, EV 5.

culture of death contained within an erroneous view of democracy (EV 71-77).⁹⁶ The building of a new culture of life in society (EV 78-91) and, finally the responsibility of the family to care for its weak and vulnerable members, the pastoral response of the Church and support by the State for the family (EV 92-105). Throughout the document Wojtyła includes scripture, tradition and previous church documents to build his argument.

5.3.3 *The Elderly and the question of Euthanasia in Evangelium vitae*

In *Evangelium vitae* Wojtyła explains that in some cultures the elderly have a valued place in the family and society. Currently, this needs to be affirmed and fostered in order to build a culture of life.

Special attention must be given to the *elderly*. While in some cultures older people remain a part of the family with an important and active role, in others the elderly are regarded as a useless burden and are left to themselves. Here the temptation to resort to euthanasia can more easily arise.⁹⁷

Increasingly in Western cultures the elderly are becoming isolated and perceived as a burden. What needs affirming, is the purpose of life in old age and the importance of the role of the elderly in the family and society. Euthanasia is a result of not valuing life, misguided compassion, evading love and solidarity because of a lack of understanding of the interdependence and the responsibility between the different generations in the family and a failure to give adequate support to the family in caring for the elderly.⁹⁸

What the Encyclical promotes is the need for interaction between parents, children and grandchildren because each has something to offer and contribute to family life. However, this cannot occur unless there is the means for communication and communion.⁹⁹

Neglect of the elderly or their outright rejection are intolerable. Their presence in the family, or at least their closeness to the family in cases where limited living space or other reasons make this impossible, is of fundamental importance in

⁹⁶ John J. Conley, "Narrative, Act, Structure: John Paul II's Method of Moral Analysis," in Kevin Wm. Wildes and Alan C. Mitchell, eds., *Choosing Life: a Dialogue with Evangelium Vitae* (Washington, D.C.: Georgetown University Press, 1997): 3-20, 3-4.

⁹⁷ Paragraph 1 of EV 94 has the same ideas as is expressed in FC 27, see Appendix 6; cf. LF 10; John Paul II, "Forum on Active Aging," 5 September 1980, AAS 72 (1980): 1034-1036, especially 5, 1035; Also it should be noted that there are similarities between EV 94 and the Pontifical Council for the Family, "The Rights and Care of the Aged," the *Declaration* of the International Meeting on "The Rights of Aged People and the Family," 3-5 December 1993, Toronto Canada and cited in *L'Osservatore Romano* (15 March 1995): 6.

⁹⁸ John Paul II, EV 15, 94; Conley, "Narrative, Act, Structure," 4.

⁹⁹ John Paul II, LF 10, 15-17; FC 27; GS 48, 52.

creating a climate of mutual interaction and enriching communication between the different age-groups.¹⁰⁰

Wojtyła explains that children can learn from the experiences of their grandparents, especially in maturing in faith, hope and love between the generations. Interaction is an integral way of teaching what love is, what it means to share our humanity.¹⁰¹ When this occurs children have the opportunity to grow through the love, care and attention given to them by their grandparents.¹⁰² This bears fruit in personal development and understanding of being-in-relation to a community of persons with responsibilities, obligations and duties towards other members of the family and ultimately the wider community. Where the elderly are neglected, or alienated there is an impoverishment of family life and culture. This leads to a restriction of the growth and development of each person and the solidarity and interdependence that should be evident in family life and society.¹⁰³ Throughout *Evangelium vitae* the elderly are mentioned as amongst the weak and defenceless members of society who need protection and care.¹⁰⁴ *Evangelium vitae* 46 acknowledges that scripture does not provide express references to present day dilemmas concerning respect for the elderly or a person who is ill. However, in the Old Testament the elderly are recognised as a source of wisdom and to be respected by the family and society.¹⁰⁵

The mission of the elderly is to be *witnesses of hope and love* and through patience, perseverance and prayer, to teach by example, how to trust and rely on God as our loving Father (Ps 71:18).¹⁰⁶ Also, the elderly teach the family the virtues of faith, hope and love, the purpose and meaning of life; contribute towards making the world a better place to live; demonstrate the courage to endure difficulties and limitations; and bear witness to the hope of gaining eternal life in communion with the Trinity and all the saints.¹⁰⁷ This is demonstrated when Wojtyła writes from personal experience.

The elderly are not only to be considered the object of our concern, closeness and service. They themselves have a valuable contribution to make to the *Gospel of Life*. Thanks to the rich treasury of experiences they have acquired through the

¹⁰⁰ John Paul II, EV 94; FC 27; LF 13; "Forum on Active Aging," 5; GS 52.

¹⁰¹ GS 24, 48, 50, 52.

¹⁰² John Paul II, FC 27 and originally from "Forum on Active Aging," 5.

¹⁰³ John Paul II, FC 27; and reflected in GS 48, 26, 27, 32; LF 15.

¹⁰⁴ John Paul II, EV 8, 15, 46.

¹⁰⁵ John Paul II, EV 46 citing 2 Mac 6:23; Ps 71:5, 18; Is 65:20.

¹⁰⁶ John Paul II, EV 94; FC 27; "Forum on Active Aging," 5.

¹⁰⁷ John Paul II, EV 29, 30, 31.

years, the elderly can and must *be sources of wisdom and witnesses of hope and love.*¹⁰⁸

Wisdom is gained through knowledge and experience in making right choices and judgements. Yet how does one become wise or learn what is the right choice or judgement? It can be suggested that wisdom here refers to the fruit of a life lived in *faith, hope and love* (Sir 25:5-6; 43:33).¹⁰⁹ Being elderly and at this stage of life has a purpose and is itself good.¹¹⁰ The elderly provide continuity with the past, and hope for the future in teaching the younger generations what is truly important in life – loving God and each other and sharing in life’s joys and sufferings. The witness of the elderly teaches and assists the younger generations to grow in virtue. “It shows the continuity of generations and marvellously demonstrates the interdependence of God’s people.”¹¹¹ By his example Christ taught us the meaning of this filial love – how to relate to God as our Father (Mt 6:1-34).¹¹² Thus parents whom God willed as our progenitors are to be respected and honoured.¹¹³

One of the problems associated with an acceptance of the dignity and value of all human life, as proposed by Wojtyła in the encyclical, is with one of the underlying tenets of modernity. Arthur R. Madigan explains that: “Modernity takes the evil of pain as a basic axiom: pain is evil, to cause pain is evil, and even to permit pain is evil. Given this axiom, the evil of intense pain can easily outweigh the good of life as such.”¹¹⁴ From this perspective of life, suicide and euthanasia can be justified as relieving pain and suffering. Abortion can be justified as relieving the woman’s pain and also in certain circumstances of relieving the unborn child of pain from a life-limiting condition or because the child is not wanted by his or her parents.¹¹⁵

¹⁰⁸ John Paul II, EV 94; FC 27; John Paul II, “Forum on Active Aging,” 4, 5.

¹⁰⁹ The idea of wisdom gained through faithfully living according to God’s laws is mentioned in “Trials of the Elderly with Christ at the Cross,” 258-259.

¹¹⁰ John Paul II, “Forum on Active Aging,” 2.

¹¹¹ John Paul II, FC 27 cited from John Paul II, “Forum on Active Aging,” 1035; The Holy See, *Charter of the Rights of the Family*, 6c, 9c.

¹¹² John Paul II, EV 33, 37, 47, 50, 51, 67.

¹¹³ John Paul II, EV 94.

¹¹⁴ Arthur R. Madigan, “Some observations on *Evangelium Vitae*,” in John J. Conley and Joseph W. Koterski, eds., *Prophecy and Diplomacy: the Moral Doctrine of John Paul II* (New York: Fordham University Press, 1999): 301-312, 309.

¹¹⁵ Madigan, “Some Observations on *Evangelium Vitae*,” 310.

Within the culture of western modernity, aspects of which are described as the culture of death, “the axiom that life is good is replaced by the axiom that pain is evil.”¹¹⁶ Within the culture of death there is a distinction between simply having biological life and the ability to enjoy life. Accordingly, biological life is an instrumental good and has no value in itself. Its value lies in the individual’s ability to exercise autonomy and independence.¹¹⁷ James F. Childress also points out that for some, suffering is the epitome of evil, especially if there is no religious outlook that provides a positive understanding of the mystery of suffering.¹¹⁸

Madigan provides an insight into the problem of modernity and what in the encyclical is termed a culture of death. In *Evangelium vitae* Wojtyła explains that the culture of death is promoted by members of society who do not respect the life of human beings from conception to natural death.¹¹⁹ He points out there is a lack of solidarity for the weak and defenceless members of society together with the promotion of threats to life such as abortion and euthanasia.¹²⁰ However there are philosophers including Peter Singer (whose understanding of the human person and euthanasia will be discussed in the next chapter) who perceive what Wojtyła calls the culture of death as a culture of life.¹²¹ This is because pain and suffering are perceived as an evil to be avoided. Whereas John Finnis in *Natural Law and Natural Rights* sets out the basic human goods of which life is a good of the person and not an instrumental good.¹²²

The culture of life which Wojtyła proposes does not simply value and protect the life of every human being but requires solidarity, duties, obligations and responsibility for the weak and vulnerable who need to be respected as persons, and loved and receive care in the family and support by the wider community. In the encyclical the dialectic is between the culture of life and the culture of death present in contemporary society.¹²³ Wojtyła describes the emergence in society of a lack of solidarity with the weak and vulnerable such as the unborn, the frail elderly

¹¹⁶ Madigan, “Some Observations on *Evangelium Vitae*,” 310.

¹¹⁷ Madigan, “Some Observations on *Evangelium Vitae*,” 307.

¹¹⁸ James F. Childress, “Moral Rhetoric and Moral Reasoning,” in Kevin Wm. Wildes and Alan C. Mitchell, eds., *Choosing Life: A Dialogue on Evangelium Vitae* (Washington, D.C.: Georgetown University Press, 1997): 21-36, 30.

¹¹⁹ John Paul II, EV 12, 19, 21

¹²⁰ John Paul II, EV 12, 64.

¹²¹ Madigan, “Some Observations on *Evangelium Vitae*,” 311.

¹²² John Finnis, *Natural Law and Natural Rights* (Oxford: Clarendon Press, 1980). Finnis lists the basic human goods as: life, knowledge, play, aesthetic experience, friendship, practical reasonableness, and religion, 85-90. At a later date marriage was also added to the list of basic human goods and further notes added in *Natural Law and Natural Rights*, second edition (Oxford: Oxford University Press, 2011), 446-448.

¹²³ Conley, “Narrative, Act, Structure,” 13.

and those with a terminal illness whose lives are deemed to be a burden to society. Often the interests within society are dominated by those in a position of power who do not acknowledge their responsibilities for society's weakest and most vulnerable members. Wojtyła identifies a certain arrogance, lack of solidarity and a misunderstanding of rights that leads to a lack of protection and acceptance of those who cannot exercise autonomy and independence.¹²⁴ Allied to this is an understanding of freedom (autonomy) that does not acknowledge the responsibility for the other (neighbour). Wojtyła affirms that the dignity of every person needs to be protected in the community.¹²⁵

James F. Childress also notes that the causes of the culture of death are acts against life in a cultural context, which denies solidarity with all human beings. As a result consciences are dulled and so is the power to discriminate between good and evil which inculcates a structure of sin. The culture of death is to be found in public opinion and inculcated in legislation in some countries that leads to the legitimisation of action which denies the life of certain human beings such as in the cases of abortion and euthanasia. Wojtyła views the culture of death as a crisis of culture whereby the relationship between knowledge, law and ethics is broken. As a consequence of this ethical relativism, the true nature of our humanity and the rights and duties that as individuals and as a society ought to be provided for all, has led to the exclusion of those who are weak and vulnerable.¹²⁶ The symptoms of the culture of death include materialism, depersonalisation, commercialisation of sexuality, an overemphasis on autonomy and efficiency that has led to the eroding of responsibilities between the productive members of society and those who are unproductive.

In the encyclical Wojtyła declares that the life of each person is sacred and inviolable.¹²⁷ This is stated three times in very strong language citing authorities from Scripture, the Church's Tradition, the teaching of the ordinary and universal Magisterium and the natural law.¹²⁸

I confirm that the direct and voluntary killing of an innocent human being is always gravely immoral...I confirm that direct abortion, that is abortion willed as an end or as a means, always constitutes a grave moral disorder, since it is the deliberate killing of an innocent human being...I confirm that euthanasia is a

¹²⁴ John Paul II, EV 13, 57, 72; cf. Conley, "Narrative, Act, Structure," 13.

¹²⁵ John Paul II, EV 12, 19, 70.

¹²⁶ John Paul II, EV 12, 72; Childress, "Moral Rhetoric and Moral Reasoning," 28-29.

¹²⁷ John Paul II, EV 57 – EV 66, 73, 76, 77; cf. GS 27; CDF, *Declaration on Euthanasia*, I, II, Conclusion; CCC 2258-2283.

¹²⁸ John Paul II, EV 2, 40, 57, 62, 63, 65; LG 25; CCC 1954-1960.

grave violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person.¹²⁹

These statements declare that life is sacred and inviolable from beginning to end, from conception to natural death because life is a continuum. He explains that all life is sacred because it is a gift of love belonging to God.¹³⁰ This is at the heart of the commandments given to Moses and the people at Sinai (Ex 20:1-17) which reach their fulfillment in Christ's teaching (Mt 5:1-12; 19:16-19; 25: 31-46; Lk 10:25-37).¹³¹ *Evangelium vitae* teaches that the commandment *You shall not kill*, is contained in natural law and divine law, within Scripture, Tradition, the teaching of the Magisterium and is upheld by the ordinary and extraordinary Magisterium. Once the inviolability of life is repudiated, and the intrinsic value of life is no longer absolute, then there is a shift amongst individuals, families and communities to valuing life purely in terms of its fullness: the quality of life. This reflects a faulty understanding of the human person and interpersonal relationships.

The definition of Euthanasia in *Evangelium vitae* is:

Euthanasia in the strict sense is understood to be an action or omission which of itself and by intention causes death, with the purpose of eliminating all suffering. Euthanasia's terms of reference, therefore, are to be found in the intention of the will and in the methods used.¹³²

Wojtyła clearly states that depriving an innocent human being of life is always a moral evil whether as an end or a means to a good end. To kill another human being contradicts the virtues of justice and charity (love).¹³³ Also Wojtyła upheld what has been written in the *Declaration on Euthanasia*:

Nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying. Furthermore, no one is permitted to ask for this act of killing, either for himself or herself or for another person entrusted to his or her care, nor can he or she consent to it, either explicitly or implicitly. Nor can any authority legitimately recommend or permit such an action.¹³⁴

¹²⁹ John Paul II, EV 57, 62, 65; GS 27, 51.

¹³⁰ John Paul II, EV 40, 41.

¹³¹ John Paul II, EV 40; Joseph Cardinal Ratzinger, "Cardinal Ratzinger's presentation of *Evangelium Vitae*," in *L'Osservatore Romano*, 5 April 1995, 1.

¹³² John Paul II, EV 65.

¹³³ John Paul II, EV 57.

¹³⁴ CDF, *Declaration on Euthanasia*, II, cited in EV 57.

Wojtyła clearly affirms and upholds the dignity, inviolability and respect for the life of every person.¹³⁵ Every human being is equal in dignity and worth and therefore the life of every person is to be respected. Wojtyła does not limit personhood to human beings who are independent and capable of making conscious choices.¹³⁶ “This equality is the basis of all authentic social relationships which...can only be founded on truth and justice, recognizing and protecting every man and woman as a person and not as an object to be used.”¹³⁷

5.3.4 *The covenantal structure of Evangelium vitae*

Throughout this thesis the research has focussed on the human person as a being-in-relationship with a personal God and with others (neighbour) within the community in the work of Wojtyła. The theme of covenant has been fundamental to this discussion. Cardinal Joseph Ratzinger wrote an article at the same time that *Evangelium vitae* was being written, in which he discussed that God is being-in-relationship, that covenant reveals something of the very nature of God and reveals what it means to be human. As a result of the creation of man and woman in the image of God, human beings are destined for relationship, and in and through relationships seek to ground personal existence.¹³⁸ “In this context, covenant would be the response to man’s imaging of God; it would show us who we are and who God is. And for God, since he is entirely relationship, covenant would not be something external to history, apart from his being, but the manifestation of his self, the ‘radiance of his countenance.’”¹³⁹ The First Letter of John states that God is love and Christian disciples are called to love one another as God loves us (1 Jn 4:7-14). Following this line of reasoning, the covenant between the generations sheds light on the relationship of love between the generations in the family.

The covenants referred to in the encyclical are: (1) the original covenant with Noah (Gen 9:5-6),¹⁴⁰ (2) the Old Covenant made with the Israelites at Sinai (Deut 30:11-20)¹⁴¹ and (3) the New Covenant between Christ and the Church (Mt 22:36-40).¹⁴² The term covenant is used in

¹³⁵ John Paul II, EV 57.

¹³⁶ See 6.

¹³⁷ John Paul II, EV 57.

¹³⁸ 3.2.4.

¹³⁹ Ratzinger, “The New Covenant, on the Theology of the Covenant in the New Testament,” 75-77, 77.

¹⁴⁰ John Paul II, EV 53, 77.

¹⁴¹ John Paul II, EV 25, 28, 40, 48, 49, 53. The Old Covenant is also referred to as the Sinai Covenant.

¹⁴² John Paul II, EV 25, 32, 51, 52, 54, 55.

association with (4) People of the covenant and God's Law as the path of life,¹⁴³ (5) the natural law written in the heart¹⁴⁴ and (6) the covenant between the generations.¹⁴⁵ From a covenantal perspective Wojtyła unfolds the relationships between persons as an integral part of our humanity.

The God of the Covenant has entrusted the life of every individual to his or her fellow human beings, brothers and sisters, according to the law of reciprocity in giving and receiving, of self-giving and of the acceptance of others. In the fullness of time, by taking flesh and giving his life for us, the Son of God showed what heights and depths this law of reciprocity can reach.¹⁴⁶

The concept of covenant unfolded in the encyclical draws out the relationship between the commandment of love, the Decalogue, a sincere gift of self and communion with God and our neighbour.

The central theme of the Encyclical is the divine command "You shall not kill".¹⁴⁷ All covenants cited in the document include the prohibition against killing, because as St. Ambrose wrote, "every murder is a violation of the 'spiritual' kinship uniting mankind in the one great family."¹⁴⁸ Wojtyła emphasizes that each person is responsible for the other: our neighbour. Our covenant relationship with God has two dimensions in its expression. Firstly, our personal relationship with God and secondly, how we relate to others (Mt 22:37-40; Lk 10:35-37).¹⁴⁹ The covenants were offered in order to build a path of life. The old covenant prepared the way for Christ who restored the original relationships which had been lost; to teach us what it means to be fully

¹⁴³ John Paul II, EV 32, 44, 48, 49, 53, 54, 76.

¹⁴⁴ John Paul II in EV 49 explains that the law given at Sinai is meant to be within the heart. Therefore, the inner disposition of the person should be conformed to living according to God's commandments. In the Old Testament the prophets reminded the people of the consequences of disobeying God's laws (Amos 2:7; Jer 19:4; Ezek 22:2; 23:35; 24:6-9). The people could repent and turn back to following the precepts of the law by having a clean heart (Ezek 36:25-26). Also there is the promise of a new covenant (Jer 31:31-34). Jesus fulfilled the law, taught us the meaning of love of God and neighbour and from the Cross a new heart is given to us through his Spirit (Rom 8:2), EV 49, 51.

¹⁴⁵ EV 94, 51, 52, 76 states that God has entrusted to each of us the life of every human being. This was accomplished through the sending of his Son who revealed the depth and breadth and height of the love of God for us, his children, adopted sons and daughters. The effect of the gift of the Spirit is to enable us to be a sincere gift of self to others resulting in communion.

¹⁴⁶ John Paul II, EV 76.

¹⁴⁷ John Paul II, EV 7-10, 44.

¹⁴⁸ St. Ambrose, *De Noe*, 26: 94-96 cited in EV 8, 40, 41; Gen 4:8-15; 9:5-7; Ex 20:13; 21:12-27; 23:7; Mt 5:21-22; 5:38-48; 19:18.

¹⁴⁹ John Paul II, EV 28.

human (Jn 10:10).¹⁵⁰ Christ established the new and everlasting covenant with the Church and in so doing a new heart is given to us through his Spirit.¹⁵¹

Wojtyła identifies the break in relationship between parents and children at the beginning-of-life and children and their parents at the end-of-life. He explains that many of the threats to life, for example, abortion and euthanasia take place in the family.¹⁵² The truth about the dignity and worth of the human person can be known by all, not only Christians. Every person open to goodness and truth can know in their hearts, in their consciences, that all life is sacred. Wojtyła refers to the natural law residing in the human heart of each person.¹⁵³ As well, the covenant between God and Noah is recognised as a covenant with all humanity.¹⁵⁴ It is possible to know through the light of reason that the life of every human person is inviolable, to be respected, accepted, cared for and loved especially when it is weak and vulnerable.¹⁵⁵

Evangelium vitae begins with the text of Cain killing his brother Abel (Gen 4:1-16). God shows mercy to Cain, which demonstrates that the life of every person is sacred.¹⁵⁶ The story of Cain and Abel (Gen 4:1-16) is used as an example of the responsibility that each person has towards the other. Wojtyła points to a lack of solidarity towards the weak and vulnerable in society such as the elderly and children.¹⁵⁷ He relies on the argument of St. Ambrose, pointing out that the relationship between parents and children is being broken at the beginning and end of life.

Like the first fratricide, every murder is a violation of the '*spiritual*' kinship uniting mankind in one great family, in which all share the same fundamental good: equal personal dignity. Not infrequently the *kinship 'of flesh and blood'* is also violated; for example when threats to life arise within the relationship

¹⁵⁰ John Paul II, EV 29, 40, 41, 48; DV 4. At the heart of the Old Covenant is love of God and love of neighbour (Ex 20:1-17; Lev 19:3). The Fourth Commandment, honour your father and mother, explains how children were expected to respect and care for parents in their old age (Ex 20:12). Christ, by his example, showed care and compassion for the poor in his ministry of healing and preaching (Lk 7:22; Mt 4 23-25; 6: 25-34). The Sermon on the Mount (Mt 5-7), gives the full depth and meaning of the commandments: of how we are to love one another including our enemies (Mt 5:38-48; Lk 6:27-38; 10:25-37).

¹⁵¹ John Paul II, EV 49, 51, 76, 77; Heb 8:10; 10:12-25; Rom 8:2; VS 21, 24, 25, 46, 76. In VS 21 it states that, "Christ dwells by faith in the heart of every believer (cf Eph 3:17), and thus the disciple is conformed to the Lord. This is *the effect of grace*, of the active presence of the Holy Spirit in us."

¹⁵² John Paul II EV 8.

¹⁵³ John Paul II, EV 2, 29, 31, 49, 57, 62, 70, 82, 101. All refer to the natural law in the heart of every person (Rom 2:14-15).

¹⁵⁴ John Paul II, EV 53; Gen 9: 8-10.

¹⁵⁵ John Paul II, EV 40, 77.

¹⁵⁶ John Paul II, EV 9; Gen 4: 8-15; CCC 2258-2260, 2319, 2320.

¹⁵⁷ John Paul II, EV 8, EV 9.

between parents and children, such as happens in abortion or when, in the wider context of the family or kinship, euthanasia is encouraged or practised.¹⁵⁸

Abortion, experimentation on human embryos, eugenic abortion, contraception and sterilization break the relationship at the beginning of life.¹⁵⁹ Surrogacy, although not mentioned in the document, is another way in which the bonds between the generations are violated at the beginning of life. Euthanasia, involves the killing of the elderly, of new-born infants with a life-limiting condition, of those with a disability, the terminally ill, the unconscious, and the dying which violates the relationship between the generations at the end of life.¹⁶⁰

Abortion and euthanasia demonstrate an attitude in society and within the law of not valuing or recognising the equality and dignity of every human being at every stage of life.¹⁶¹ An individual is considered a burden to society when no longer self-sufficient and or the person's quality of life is diminished.¹⁶² Another problem arises from the desire to control life and death and the attempt to eliminate human suffering.¹⁶³ Misplaced compassion demonstrates a lack of understanding of the meaning and value of suffering and the solidarity that should exist between persons.¹⁶⁴

Chapter II of *Evangelium vitae* unfolds the covenant between God and humanity culminating in Christ's death on the Cross.¹⁶⁵ Wojtyła links the concepts of God as Father, the sacredness of life because human beings are created in the image and likeness of God, and the solidarity and compassion that should exist between parents and children within a covenantal relationship.¹⁶⁶ He also identifies the broken relationships caused when God is not acknowledged as Creator and Father. The consequence is that the "communion between people is compromised."¹⁶⁷ The causes of this break in communion which Wojtyła identifies includes a lack of solidarity between society and its weakest members; the temptation to eliminate suffering, depression and anxiety over the

¹⁵⁸ John Paul II, EV 8, 44. John Paul II cites Ambrose to explain this relationship [*De Noe*, 26:94-96].

¹⁵⁹ John Paul II, EV 8, 12-17, 58, 59-63.

¹⁶⁰ John Paul II, EV 8, 15, 57, 64-67, 94.

¹⁶¹ John Paul II, EV 15, 18-20, 57, 65, 68, 71, 72; CCC 27, 357, 1700, 1930, 1931, 1932, 1933, 1934, 1935.

¹⁶² John Paul II, EV 23, 63, 64, 94. This highlights the utilitarian understanding of the human person.

¹⁶³ John Paul II, 15, 46, 64, 66; CDF, *Declaration on Euthanasia*, II, III; John Paul II, Apostolic Letter *Salvifici Doloris*, On the Christian Meaning of Human Suffering, 11 February 1984, AAS 76 (1984): 201-250, hereafter SD 27-31; John Paul II, "Faith Responds to Fear of Death," 17 March 1992, in *The Pope Speaks* vol. 37, 1992: 241-244.

¹⁶⁴ John Paul II, EV 15, 23, 66, 76; SD 8, 25, 29, 30.

¹⁶⁵ John Paul II, EV 29-51; In EV 34 Wojtyła explains that God decided to establish a specific bond with each person created in his image and likeness.

¹⁶⁶ John Paul II, EV 25, 32, 34, 36, 38, 40, 48, 49, 50-53, 76, 77, 94.

¹⁶⁷ John Paul II, EV 36, 23.

future; economic rationalism; relativism; individualism and utilitarianism.¹⁶⁸ There is a lack of understanding of the needs of the other beyond the need to eliminate suffering.¹⁶⁹

Chapter III of the encyclical is a systematic treatment of the sacredness of human life, originating in the creative action of God, affirming that the divine commandment “you shall not kill” refers to all forms of unnatural death.¹⁷⁰ This negative command implies a respect for the life, dignity, sacredness and inviolability of every person created in the image and likeness of God.¹⁷¹ Therefore, all forms of killing, – in war, abortion, euthanasia, intentional homicide, suicide or capital punishment are contrary to divine law. Also the new law given by Christ in the Spirit completes and affirms the original covenant between God and human kind and is binding on every individual human being.¹⁷²

The first covenant, explicitly so called in the Old Testament, is the Noahide covenant between God and Noah, his sons and their descendants, that is with the human family (Gen 9:1-17). Wojtyła points out that the Noahide covenant (Gen 9:5-6), the original covenant, is binding on all human beings.¹⁷³ This is significant because not only Judaeo-Christians are bound by the covenant but all humanity. God blesses Noah and his family in similar terms to the protocovenant and commands them to be fruitful and multiply (Gen 9:7). All generations are a part of the Noahide covenant (cf. Gen 1:28). The sacredness of life is affirmed, because human beings are created in God’s image, and human communities are given the power to punish those who take the life of another. This law involves a community, not only a person or a family and respects the life of every individual (Gen 9:1-17).¹⁷⁴

Beginning with the Noahide covenant with all humanity, followed by the Sinai covenant and the Ten Commandments, and the new covenant established by Christ, John Paul II’s reflections culminate in proposing a covenant between the generations beginning in the family.¹⁷⁵ The

¹⁶⁸ John Paul II, EV 8, 15, 18, 20.

¹⁶⁹ John Paul II, EV 15.

¹⁷⁰ John Paul II, EV 52-77 especially 53.

¹⁷¹ John Paul II, EV 54, 55; CL 37; CCC Article 5, The Fifth Commandment, CCC 2258-2283, 2307-2330.

¹⁷² John Paul II, EV 77 “It is therefore a service of love which we are all committed to ensure to our neighbour, that his or her life may be always defended and promoted, especially when it is weak or threatened. It is not only a personal but a social concern which we must all foster: a concern to make unconditional respect for human life the foundation of a renewed society.”

¹⁷³ Cf. John Paul II, EV 53, 77.

¹⁷⁴ John Paul II, EV 39.

¹⁷⁵ John Paul II, EV 25

development of the theme of covenant leads to his statement in EV 94 regarding the re-establishment of a covenant between the generations.¹⁷⁶ This statement has implications for beginning-of-life and end-of-life ethics. The covenant between the generations underpins the philosophical notion of the interdependence of the human person at all stages of life, firmly establishing the virtues of solidarity, compassion and love that should exist between the generations as a part of the law of love. It encompasses the theological implications of building a communion between generations that acknowledges the responsibilities, obligations and duties of the fourth commandment founded on love. Wojtyła was the first to refer to the neglect and abandonment of the elderly in terms of breaking the covenant with the parental generation.¹⁷⁷

Evangelium vitae Paragraph 94, which concerns the elderly and their place within the family and society, is located in Chapter IV of the encyclical. This section develops the *culture of life and love* founded on a defence and understanding of the responsibilities, duties and obligations of marriage and the family.¹⁷⁸ There is an emphasis on the family's unique responsibility as *the cell of society, the sanctuary of life, and the domestic church* where children are lovingly accepted and taught to love because the family is *a community of life and love*.¹⁷⁹ Everyone simply because of their humanity is to be accepted, honoured and respected including each person given the care and assistance needed when sick or suffering.¹⁸⁰ The love between members of a family is

¹⁷⁶ John Paul II, EV 94.

¹⁷⁷ John Paul II, EV 94. There are bioethicists who have written about the bond between the generations being broken by parents. Cf. Paul Ramsey, *Fabricated Man: The Ethics of Genetic Control* (New Haven: Yale University Press, 1970); Oliver O'Donovan, *Begotten or made?* (Oxford: Oxford University Press, 1984); Leon Kass, *Towards a More Natural Science: Biology and Human Affairs* (New York: Free Press, 1988); *Life, Liberty and the Defence of Dignity* (San Francisco: Encounter Books, 2002); Gilbert Meilaender, *Bioethics: a Primer for Christians* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1996), "Chapter 2 Procreation versus Reproduction," 11-25; "Bioethics and the Character of Human Life," in *The New Atlantis: A Journal of Technology and Society*, vol. 1 (Spring 2003), www.thenewatlantis.com/archive/1/meilaenderprint.htm, accessed 20 May 2003; Luke Gormally, "The Aged: non-persons, human dignity and justice," in Luke Gormally, ed., *The Dependent Elderly* (Cambridge: Cambridge University Press, 1992): 181-188, has stated that "The elderly are parents or belong to a parental generation. To abandon them involves a refusal to recognise a basic indebtedness which is the essence of our humanity: it is through our parents that we come to exist at all. Human beings at the beginning and end of their lives are dependent and vulnerable. Acceptance and care of the elderly in this dependence and vulnerability are not merely owing to them, but need to be shown by a younger generation if it is realistically to recognise the nature of our humanity. It will be disastrous for any human community systematically to abandon care of the elderly weak and vulnerable because of their weakness," 186.

¹⁷⁸ John Paul II, EV 92; FC 27; GS 27, 51; Also previous Popes such as Pius XII, "Address to Midwives," 29 October 1951; Pius XI, CC 62, 63, 64, 65.

¹⁷⁹ John Paul II, EV 92 and reflects the understanding of marriage and family in GS 12, 48 *community of life and love*; LG 11 and AA 11 *sanctuary of life and domestic church* which he develops further in FC 17, 21; LF 13 where he links the ideas of the civilization of love with the family as the domestic church at the heart of the civilization of love; 'cell of society' is found in the writings of Pius XII and John XXIII and is originally based on the writings of Augustine.

¹⁸⁰ John Paul II, EV 92, 93; CCC 2197-2257.

described as a sincere gift of self in *solidarity* and *compassion*.¹⁸¹ Although not specifically mentioned or cited, *Familiaris consortio* 27 on the role and treatment of the elderly in the family and society and its references is embedded in the text of EV 94 in its content, structure and some of its references.¹⁸²

5.4 *The virtue of solidarity*

5.4.1 *The virtue of solidarity as an expression of covenant relationship*

In *Evangelium vitae* Wojtyła identifies a lack of solidarity with the elderly.¹⁸³ The virtue of solidarity is “a firm and persevering determination to commit oneself to the common good.”¹⁸⁴ Wojtyła, especially in what he wrote on social justice, has transformed and Christianised solidarity. In *Centesimus annus* Wojtyła explains that the principle of solidarity is present in the writings of earlier popes. Even though solidarity was referred to using different language the same principle underlies ‘friendship’ in Leo XIII, ‘social charity’ in Pius XI and ‘civilisation of love’ in the works of Paul VI.¹⁸⁵ In *Pacem in terris* John XXII refers to solidarity between members of the human family and it is also referred to in *Gaudium et spes* 48.¹⁸⁶ Solidarity is a Christian virtue, an attitude which translates into action to assist those in need in love and service of neighbour, especially the poorest.¹⁸⁷

In Wojtyła’s encyclicals solidarity is an attitude requiring action and exists in relationships between workers, between rich and poor nations, the rich with the poor in individual communities, between members of the family and with the weakest and most vulnerable

¹⁸¹ John Paul II, EV 92 and reflected in FC 21, 22; GS 24, 48, 52.

¹⁸² John Paul II, EV 94; cf FC 27; see Appendix 6 which also contains a translation of part of FC 27 by the author and Br Christian Moe FC.

¹⁸³ John Paul II, EV 8.

¹⁸⁴ Matthew L. Lamb, “Solidarity,” in *The New Dictionary of Catholic Social Thought*, Judith A. Dweyer, ed., and Elizabeth L. Montgomery, production ed., (Collegeville, Minnesota: The Liturgical Press, 1994): 908-912, 909.

¹⁸⁵ John Paul II, CA 10; SRS 38-40, 26, 40, 46, 47; CCC 1939; Buttiglione, *Karol Wojtyła*, 173; Kevin P. Doran, *Solidarity: A Synthesis of Personalism and Communalism in the Thought of Karol Wojtyła/ Pope John Paul II* (New York: Peter Lang, 1996), 79-121. Doran follows the concept of solidarity in Church social teaching of popes from 1891-1978 looking at the principle of *solidarity* and *friendship*, *social charity* and *civilisation of love*, as well as the related concepts of *common good*, *Body of Christ* and *communion*. Doran defines solidarity as “the social bond which exists within and between societies and nations, through awareness of a common human nature and of mutual necessity. This bond provides the motivation for the common good, through the integral resolution of human problems, by means of dialogue, collaboration, aid and mutual service...*Solidarity* presupposes an ‘other,’ whether an individual person or a community of persons, with whom I am engaged in relationship,” 117. He discusses John Paul II’s concept of solidarity, 123-236, however he does not investigate the use of solidarity in *Evangelium Vitae* (17 times) where this concept is used extensively and, in terms of John Paul II’s encyclicals, only second to the frequency of reference in *Sollicitudo Rei Socialis* (28 times).

¹⁸⁶ John XXIII, *Pacem in terris*, 97, 107; GS 48.

members of society.¹⁸⁸ In each instance the virtue of solidarity is called for in sharing in the common good with the weak and vulnerable. For example *Centesimus annus* contains reference to the solidarity and support for the elderly beginning in the family. Love and solidarity begins in the family with the mutual support between husband and wife and the care “which the different generations give one another.”¹⁸⁹ Unfortunately, the family often finds that there is very little support from the state with the provision of social policies and the resources necessary in order to bring up children and in looking after the elderly.¹⁹⁰ This is especially to ensure that the elderly are not isolated from their families “and in order to strengthen relations between generations.”¹⁹¹ In *Evangelium vitae* Wojtyła urges members of the Church and people of goodwill to an increase in solidarity and justice in order to build a civilisation of truth and love.¹⁹² The call for a renewal and strengthening of solidarity is focussed on the weakest members of society today: the unborn child, the sick, those in an unresponsive state, the terminally ill and the elderly.¹⁹³

Earlier, in *The Acting Person*, Wojtyła explains that solidarity is the attitude that facilitates participation.¹⁹⁴ Interdependence is a recognition of the interpersonal relationships that acknowledge full respect for the spiritual dignity of the human person and exists between persons and between communities. In recognition of human dignity each person should have access to food, clothing and shelter.¹⁹⁵ Richer countries have the responsibility and obligation in solidarity to assist in alleviating poverty in poorer countries.¹⁹⁶

Solidarity is an expression of interdependence in relationships between persons in the world that have economic, cultural, political and religious elements, and also according to Wojtyła it is a moral category. Wojtyła points this out in *Sollicitudo rei socialis*: “When interdependence becomes recognized in this way, the correlative response as a moral and social attitude, as a ‘virtue,’ is solidarity.”¹⁹⁷ Solidarity between persons and nations is a way of expressing the

¹⁸⁷ John Paul II, SRS, 26, 40, 46, 47; Doran, *Solidarity*, 234-236.

¹⁸⁸ John Paul II, Encyclical Letter *Laborem Exercens*, (14 September 1981) in J. Michael Miller, *The Encyclicals of John Paul II*: 154-193, (hereafter LE) LE 8; SRS 21, 38-40; CA 29, 49, 51; EV 6, 8, 93.

¹⁸⁹ John Paul II, CA 49.

¹⁹⁰ John Paul II, CA 49.

¹⁹¹ John Paul II, CA 49.

¹⁹² John Paul II, EV 6.

¹⁹³ John Paul II, EV, 5, 41, 54.

¹⁹⁴ Wojtyła, *The Acting Person*, 284-285.

¹⁹⁵ GS 23, 26.

¹⁹⁶ John Paul II, SRS 9, 17 19, 39, 45; CA 27.

¹⁹⁷ John Paul II, SRS 38.

interrelatedness of human beings belonging to one family as brothers and sisters.¹⁹⁸ The virtue of solidarity encompasses not only sharing in material goods but even more so in spiritual goods.¹⁹⁹ Wojtyła explains the relationship between participation, solidarity and the common good. Solidarity is an intrinsic manifestation of participation in the communal structure of acting and being.²⁰⁰ In *Evangelium vitae* Wojtyła calls for solidarity and justice in order to build a civilisation of truth and love.²⁰¹

Later, in an address to the Pontifical Academy for Social Sciences (2004), Wojtyła stresses the importance of the virtue of solidarity, especially solidarity with the elderly who often have insufficient resources, suffer from illness and require special care or simply feel abandoned. He identifies that these issues will become more evident as the world population ages because of the declining birth rate and better access to medical care.²⁰²

In meeting these challenges, *every generation and social group has a role to play*. Special attention needs to be paid to the respective competencies of the State and the family in the building of an *effective solidarity between generations*. In full respect for the principle of subsidiarity, public authorities must be concerned to acknowledge the effects of an individualism which... can seriously affect relations between different generations. For its part, *the family*, as the origin and foundation of human society, also has an irreplaceable role in the building of inter-generational solidarity. There is no age when one ceases to be a father or mother, a son or daughter. We have a special responsibility not only towards those to whom we have given the gift of life, but also toward those from whom we have received that gift.²⁰³

Pierpaolo Donati, has developed further the sociological form of this concept of intergenerational solidarity.²⁰⁴ In a sense intergenerational solidarity arises from the responsibility and obligations of the covenant between the generations.

¹⁹⁸ GS 3, 4, 32, 57, 75, 85; CCC 361, 2407.

¹⁹⁹ CCC 1948, 1942, 2850, 953.

²⁰⁰ Wojtyła, *The Acting Person*, 285. Solidarity is "the natural consequence of the fact that human beings live and act together; it is the attitude of a community, in which the common good properly conditions and initiates participation, and participation in turn properly serves the common good, fosters it, and furthers its realization," 284-285.

²⁰¹ John Paul II, EV 6.

²⁰² John Paul II, "Address to the Pontifical Academy for Social Sciences," 30 April 2004, http://www.vatican.va/holy_father/john_paul_ii/speeches/2004/april/documents/hf_jp-ii_spe_20040430_ac-social-sciences_en.html. accessed 6 May 2004. John Paul II referred to EV 44, SRS 38-40, CA 33.

²⁰³ John Paul II, "Address to the Pontifical Academy for Social Sciences;" cf. FC 42; CA 48; AA 11.

²⁰⁴ Sergio Belardinelli, "L'idea di 'alleanza tra generazioni' e la sua funzione sociale," in *Anthropotes*, 02/XVIII/1: 17-31; Pierpaolo Donati, "Inter-Generational Solidarity, a Sociological and Social Policy Issue," in *The Pontifical Academy of Social Sciences, Intergenerational Solidarity*, Acta 8 edited by E. Malinvaud, 2002: 57-81.

Love is a true gift of self as opposed to the selfishness of alienation and a freedom which seeks self-interest and self-gratification.²⁰⁵ Wojtyła emphasized that *solidarity and love* are necessary for all who need care for whatever reason by virtue of their humanity.²⁰⁶ Some of those who enjoy well-being in their personal lives consider the time to be expended in assistance, care or healthcare allocation for those who have a disability, are sick, unresponsive or the frail elderly as an imposition on their freedom and resources. The notion of freedom of the individual is exalted instead of acceptance of solidarity with those who need care and assistance which requires a moral sensitivity and personal investment of time and energy.²⁰⁷

According to Wojtyła, Christ gave an added dimension to reciprocity in the entrusting of each person to the other. The Spirit builds communion in love and creates between persons a fraternity and solidarity that is a reflection of the mutual self-giving and receiving in the Trinity. Through the gift of the Spirit Christian disciples are awakened to the responsibility of sharing a gift of self, of accepting others as a sharing in Christ's love for each person.²⁰⁸ For Wojtyła, solidarity is rooted in human and divine love.²⁰⁹ In *Evangelium vitae* Wojtyła draws the links between true freedom, solidarity, communion and gift of self. Christian disciples have the freedom to act in solidarity with those who are sick, suffering, or dying in the family or the wider community.²¹⁰

Interdependence means acting in solidarity with the weaker members of the family and community, and to see the image of Christ within the person who is sick or the frail elderly leading to a sincere gift of self in service of the other. This assistance in solidarity is in response to the needs of the other, respects the dignity of the person and enables growth in the person who receives and in the one who gives.²¹¹ Solidarity begins in the family between its members and between families and needs to be exercised in social and political life in order to commit to promoting the common good and building the culture of life.²¹² Solidarity is a virtue whose foundations are in love, in love of God and our brothers and sisters.

²⁰⁵ John Paul II, LF 14.

²⁰⁶ John Paul II, EV 87.

²⁰⁷ John Paul II, EV 12, 19, 26, 70.

²⁰⁸ John Paul II, EV 76; cf. GS 24.

²⁰⁹ Doran, *Solidarity*, 233.

²¹⁰ John Paul II, EV 49.

²¹¹ John Paul II, EV 83, 88, 92.

5.4.2 *Solidarity, suffering and death*

Today there is a lack of understanding of suffering and how to respond to the one who suffers. Suffering is understood by many as something evil and to be avoided at all costs, especially in the absence of a religious perspective. Sometimes euthanasia is offered as a solution because of a misplaced understanding of compassion. Usually, this is from a misguided understanding of compassion, the evil of suffering and also from the utilitarian perspective of saving costs incurred in supporting the elderly, the terminally ill and other members of society who are not self-sufficient.²¹³

Wojtyła explains in the encyclical that Christ's death on the Cross sheds light on the life and death of every human being, on human suffering. He draws upon his earlier apostolic letter *Salvifici doloris* (1984) to explain the challenge presented by suffering. He recognises that suffering is a trial but that it can become a source of good. Unavoidable suffering can become a sharing in the suffering of Christ crucified through which the person can become conformed to Christ (Phil 3:10; 1 Pet 2:21; Col 1:24).²¹⁴ Christian disciples are called to follow Jesus' example in a "gift of self in love for one's brothers and sisters."²¹⁵ In response, there is the call to discipleship: "to give our lives for our brothers and sisters, and thus to realize in the fullness of truth the meaning and destiny of our existence."²¹⁶ Mary stood at the foot of the Cross and knew great suffering in witnessing the death of her Son. Her motherhood, her love amidst suffering is the model for each of us to follow as disciples.²¹⁷ The rejection of those who suffer, of those who are weak and vulnerable and in need of care, is a rejection of Christ (Mt 25:40).²¹⁸

5.4.3 *Solidarity and the covenant between the generations*

Christ established the new and everlasting covenant with a community – the Church, the people of God. The Church is a community of life and love, a communion of persons, which respects, cares for life, and has compassion for human suffering in love and solidarity. The covenant bond

²¹² John Paul II, EV 93.

²¹³ John Paul II, EV 15.

²¹⁴ John Paul II, EV 67; cf SD 14-24.

²¹⁵ John Paul II, EV 49.

²¹⁶ John Paul II, EV 51.

²¹⁷ John Paul II, EV 102-104; *Catechesis on the Creed: Theotókos, Woman, Mother, Disciple*, vol. 5, 21-32, 152-154, 188-193.

²¹⁸ John Paul II, EV 104.

between the generations is an expression of our interdependence in a communion of love which begins in the family. Over time marriage and family life grows and deepens extending to a continuity between the generations. Grandparents, and all the older generation deserve to be treated with love and care; deserve to be treated with respect and dignity without feeling that their lives are a burden to their children or society.²¹⁹ A communion of life and love is the fruit of the covenant between the generations, because the Church is a multigenerational communion extending through time, building the Kingdom of God until the end of time.

Human beings are social beings, meant to live in relationship: in a covenant relationship that is the foundation for a communion of persons and in solidarity that demonstrates the interdependence of human beings. Solidarity entails the recognition of interdependence, and of the dignity of the human person from conception to natural end. Consequently, solidarity provides acceptance, love, care compassion and support to those who are the most vulnerable members of the family or community. Every person is their brother and sister's keeper because God has entrusted us with each other.²²⁰ In this entrusting God gives everyone freedom, a freedom that has an inherently relational dimension.²²¹ Solidarity is a commitment by the person in considering the needs of another person or the community and seeks the common good. In particular, intergenerational solidarity is an expression of the covenant between the generations beginning in the family and extended to the wider community.

5.5 *The covenant between the generations and the domestic Church*

5.5.1 *The Family, the domestic Church, the Gospel of Life and the 'covenant between the generations'*

Wojtyła in his work has emphasised the importance of the family, the domestic Church. He recognised the essential role of the family in teaching the next generation about faith and life. The following draws together the relationships between the commandments, communion, the family (the domestic Church) and the covenant between the generations. Although *Evangelium vitae* focuses on the fifth commandment, "Thou shalt not kill," Wojtyła explains that there is a

²¹⁹ John Paul II, EV 94.

²²⁰ John Paul II, EV 7, 8, 18, 19; SD 28-29.

²²¹ John Paul II, EV 19.

connection between all the commandments and the commandment of love.²²² He also relies on the words of St. Paul who wrote: “You shall love your neighbour as yourself. Love does no wrong to a neighbour; therefore love is the fulfilling of the law” (Rom 13:9-10). The commandments are the path of life given by God to humanity (Deut 30:15-16).²²³ The Noahide covenant affirms that each person is to be respected because all human beings are created in the image and likeness of God, members of the one family (Gen 9:1-17).²²⁴

The commandments are expressions of the positive command of love for one’s neighbour. Jesus reaffirmed and explained the fullness of the commandment of love (Mt 19:16-17). Furthermore, there is the requirement of keeping the commandments to protect the weak and defenceless in the community. This was a requirement of the Sinai covenant (Ex 21:22; 22:20-26). In the new covenant Jesus answers the question about our neighbour with the parable of the Good Samaritan (Lk 10:25-37) which teaches that even enemies are to be considered as a neighbour.²²⁵ Also, Wojtyła includes the parable of the last judgement to remind us that Christian disciples are called to love and serve the weak, suffering and vulnerable members of humanity which has its parallel in the Old Testament in the Sinai covenant (Mt 25:31-46; cf. Deut 14:29; 24:14-22).²²⁶ In the Old Testament there is the constant reminder to care for the widow, the orphan and the stranger. The parallel can be drawn in the New Testament from the parable of the last judgement where care for the least of Christ’s brothers [and sisters] is expected (Mt 25:35-46). In effect, those who do not have the care and protection of a family are to be provided for by members of the community and included as members of a family. Each person ought to be accepted and assisted so that no-one is without support because all belong to the one human family.

At the heart of *Evangelium vitae* is the message of Christ’s redemptive love revealing that each person is to live life “in communion with the Father, to which every person is freely called by the Son by the power of the Sanctifying Spirit.”²²⁷ The Holy Spirit enables a communion of love between persons which is a reflection of the mutual love and self-giving of the persons of the

²²² John Paul II, EV 41.

²²³ John Paul II, EV 48, 75.

²²⁴ John Paul II, EV 39.

²²⁵ John Paul II, EV 41.

²²⁶ John Paul II, EV 43, 87.

²²⁷ John Paul II, EV 1; CCC 2205.

Trinity.²²⁸ God made a covenant with a people, inviting all to share in a community of life and love (Ex 20:1-6).²²⁹ The fourth commandment is intimately linked to the commandment of love (Mt 22:37-40; Mk 30-31; Lk 10:27; Jn 15:12-13). And all the commandments can be summed up in love of God and love of neighbour (Mt 22:37-40). As discussed earlier, it is not possible to separate love of God from love of neighbour because both are an expression of the commandment of love to which Christ added, “love one another as I have loved you” (Jn 15:12; 1 Jn 4:19-21).²³⁰ Christ’s love for us is expressed in his passion and death on the Cross – his total gift of self in obedience to the will of the Father and in love for all humanity.²³¹

In philosophical terms the bond between persons can be expressed through Wojtyła’s use of the concepts of participation, interdependence, and the virtue of solidarity. Theologically, the concept is a development of covenant theology and *communio* ecclesiology of the domestic Church. The family, the domestic Church, is a participation in and reflection of the covenant between Christ and the Church. This becomes the basis for understanding the relationship between persons, beginning in the family, as one of a domestic (family) covenant in Christ.²³² Essentially, the covenant is about relationship: with God and the other in community, beginning in the family where each person is cared for in solidarity, mercy and compassion – all expressions of love from the beginning of life until its natural end. The terms of the covenant concern justice and mercy – acting justly towards one another is an expression of our relationship to God and to each other: God’s people and a communion of persons and of generations.²³³ As stated earlier, Wojtyła’s personalistic norm whereby the person is the object and subject of love calls forth a response in imitation of Christ who taught us the meaning of love of God and love of neighbour.

In *Evangelium vitae* Wojtyła affirms the responsibility and duties of adults in assisting their aged and ageing parents in proposing the support or re-establishment of a covenant between the generations.²³⁴

Neglect of the elderly or their outright rejection are intolerable. Their presence in the family, or at least their closeness to the family in cases where limited

²²⁸ John Paul II, EV 76; and reflected in GS 24.

²²⁹ John Paul II, EV 25, 48; LF 15; GS 32.

²³⁰ John Paul II, EV 54; VS 12-15, 76.

²³¹ John Paul II, EV 50-51.

²³² Cf. GS 48 where the family is an image of and participation in the covenant between Christ and the Church; in the Lineamenta of *Familiaris consortio* but not developed beyond the concept of the domestic Church; cf. LF 19; 4.1.11, 4.1.12.

²³³ John Paul II, EV 75-77.

²³⁴ John Paul II, EV 94; cf. FC 27.

living space or other reasons make this impossible, is of fundamental importance in creating a climate of mutual interaction and enriching communication between the different age-groups. It is therefore important to preserve, or to re-establish where it has been lost, a sort of “covenant” between [the] generations. In this way parents, in their later years, can receive from their children the acceptance and solidarity which they themselves gave to their children when they brought them into the world. This is required by obedience to the divine commandment to honour one's father and mother (cf. *Ex* 20:12; *Lev* 19:3).²³⁵

He reminds adults that love is expected in faithfully fulfilling the requirements of the fourth commandment and is a response of love between parents and their children. The covenant between the generations has parental and filial responsibilities and obligations that in our actions are an expression of love of neighbour beginning in the family between the generations.

In today's world, families need the support of states and communities in caring for family members where this is difficult or not practical in the home. Also laws should protect life – all life, because abortion and euthanasia are “crimes which no human law can legitimize.”²³⁶ Throughout the encyclical there is a continuing reference to unjust laws at the national and international level that do not protect life or promote the well being of families.²³⁷

Although it is true that ‘the future of humanity passes by way of the family,’ it must be admitted that modern social, economic and cultural conditions make the family's task of serving life more difficult and demanding. In order to fulfil its vocation as the ‘sanctuary of life,’ as the cell of a society which loves and welcomes life, *the family urgently needs to be helped and supported*. Communities and States must guarantee all the support, including economic support, which families need in order to meet their problems in a truly human way.²³⁸

Therefore, all those who provide support for the family in the community – politicians, doctors, nurses, lawyers, educators, health care professionals and volunteers – need to work with the family in caring for its members.²³⁹

Wojtyła teaches that the family is the domestic Church, the sanctuary of life, and the cell of society, which loves and welcomes life.²⁴⁰ The family's mission is to further the *Gospel of Life*

²³⁵ John Paul II, EV 94. The texts of Scripture explain that parents are to be honoured equally. Also see Appendix 7 for an explanation of the translation of *inter generationes pactio* as covenant between the generations.

²³⁶ John Paul II, EV 73.

²³⁷ John Paul II, EV 18.

²³⁸ John Paul II, EV 94, 6, 11, 59, 88, 92; FC 86, 41, 45, 50 in which GS 48.5 is quoted in full; John Paul II, LF 13; CA 39, 49.

²³⁹ John Paul II, EV 18, 20, 26, 27, 73, 74, 88, 89, 90, 91, 93.

because “the future of humanity passes by way of the family.”²⁴¹ Families need to be supported and understand what it means to give love, to share love, and to live in love between the generations. In the document the family is defined as a community of life and love, founded on marriage, and its mission is to “guard, reveal and communicate love.”²⁴² Therefore the family is at the service of life – of those most in need of our love and solidarity. Wojtyła states that the family’s mission is to further *the Gospel of Life*– to proclaim by the love and solidarity between its members the good news of life given, held as sacred and to be shared.

For her part, the Church must untiringly promote a plan of pastoral care for families, capable of making every family rediscover and live with joy and courage its mission to further the *Gospel of Life*.²⁴³

Wojtyła devotes the latter part of the encyclical to ways in which the family can be supported by the Church in helping to transform culture into a civilization of life, love and truth.²⁴⁴ Previously in *Centesimus annus* Wojtyła wrote that:

The family is indeed sacred: it is the place in which life – the gift of God – can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth. In the face of the so-called culture of death, the family is at the heart of the culture of life.²⁴⁵

In *Evangelium vitae* Wojtyła affirms that for the Christian family, the domestic Church, is where love (selflessness, receptiveness and gift) is shared between its members in acts of solidarity, compassion and care. However, for Christians the obligations and responsibilities between

²⁴⁰ John Paul II, EV 94; *Domestic Church* EV 92; LF 5, 13, 15, 16, 19; CCC 1656, 1658, 2204; Apostolic Exhortation, *Guardian of the Redeemer, Redemptoris Custos* (hereafter RC), 15 August 1989 (Boston: St Pauls Publications, 1989), RC 7, 14; RM 28; CL 47, 62; FC 21, 49, 59, 61, 65; Homily for the opening of the Fifth General Assembly of the Synod of Bishops, 26 September 1980, in *L'Osservatore Romano* (6 October 1980): 3; John Paul I, *Address of John Paul I to a Group of American Bishops in «Ad Limina» Visit*, 21 September 1978, http://www.vatican.va/holy_father/john_p.../hf_jp-I_spe_21091978_us-bishops_en.html. accessed 29 March 2005; Paul VI, Apostolic Exhortation *Mariialis Cultus*, For the Right ordering and development of devotion to the Blessed Virgin Mary (Hereafter MC), (Homebush, NSW: St Paul Publications, 1980), MC 52. In this paragraph Paul VI calls for a restoration of the theological concept of the family as the domestic Church.; cf. Paul VI, EN 71; AA 11; LG 11; *Sanctuary of life* is mentioned in EV 94, 6, 11, 59, 88, 92, LF 11, AA 11, CA 39; *the sanctuary of the Church*, Paul VI MC 52, 53; *cell of society* John Paul II, EV 94, CL 40; SRS 33; LF 13; CA 39; FC 42, 46; Paul VI, HV 23; MC 52; John XXIII, *Pacem in terris*, 16; Christmas Message, 23 December 1959, http://www.vatican.va/holy_father/john_xxiii/speeches/1959/documents/hf_j-xxiii_spe_19591223_christmas_en.html accessed 29 March 2005 and also GS 52 states that “The family, in which the various generations come together and help one another grow wiser and harmonize personal rights with the requirements of social life, is the foundation of society.”

²⁴¹ John Paul II, FC 86, cited in EV 94; cf. LG 11.

²⁴² John Paul II, EV 92; FC 17.

²⁴³ John Paul II, EV 94; FC 17, 27, 77, 86.

²⁴⁴ John Paul II, EV 85, 95, 98, 99; cf. LG 9 life, love and truth is used in reference to the whole Church and Wojtyła also applies it to the family, the domestic Church.

²⁴⁵ John Paul II, CA 39; cf. GS 47.

members of the family is widened beyond ties of kinship and blood to include those who have no family support.²⁴⁶

5.5.2 *Conclusion: the development of the concept of the covenant between the generations from the thought of Wojtyła*

In *Gaudium et spes* 48, the marriage covenant gives rise to an indissoluble communion of persons – physically and spiritually – in mind and heart and soul. The husband and wife begin a community of life and love. Husband and wife are equal partners in this covenant that they freely enter into with God and subject to God's laws. The *communio personarum* in marriage becomes a family which is a reflection of and participation in the covenant between Christ and the Church (Eph 5: 32).²⁴⁷ The theological nature of the covenant in marriage and the family is deepened in *Familiaris consortio* (1981) expanding the roles and relationships between the members of the family in building the Kingdom of God throughout history.²⁴⁸ *Letter to Families*, published in 1994, the year before *Evangelium vitae*, unfolds the beginning of an understanding of the nature of the covenant between the generations:

Through the genealogy of persons, conjugal communion becomes a communion of generations. The sacramental union of the two spouses, sealed in the covenant which they enter into before God, endures and grows stronger as the generations pass.²⁴⁹

Integral to the understanding of the covenant between the generations is the idea that the family, the domestic church [*ecclesia domestica*], develops into a communion of generations [*communio generationum*].

In rearing children, the “we” of the parents, of husband and wife, develops into the “we” of the family, which is grafted on to earlier generations, and is open to gradual expansion. In this regard both grandparents and grandchildren play their own individual roles.²⁵⁰

In other words the new and everlasting covenant between Christ and the Church illuminates the covenant relationships in the family – the domestic church. The covenantal relationship is founded on love, fidelity, mercy, solidarity and compassion because the marriage covenant, and

²⁴⁶ John Paul II, EV 92-94.

²⁴⁷ GS 12, 24, 48-52.

²⁴⁸ John Paul II, FC 50-51.

²⁴⁹ John Paul II, LF 10.

the covenant between the generations originate and subsist in the covenant between God and humanity.

Broken family relationships are a counter-sign, a form of anti-civilization, which destroys love with consequences for the family and society.²⁵¹ This highlights the fact that “the future of each family unit depends upon...the mutual love of husband and wife, of parents and children, a love embracing all generations. Love is the true source of the unity and strength of the family.”²⁵² Thus the family, through which the Church passes, is at the heart of the civilization of love.²⁵³ It is the community of life, love and truth between the generations. The family, the domestic Church, and the sanctuary of life is identified by Wojtyła in *Evangelium vitae* as the foundation of the civilization of life and love.²⁵⁴

The family is the domestic Church and within the family there is a domestic covenant between its members. This is the vertical dimension and understanding of the family as the domestic Church, as a communion of persons bound by the new and everlasting covenant, which finds its expression in a covenant between the generations. This is an organic development in theology of the nature of what it means to live according to the terms of the new and everlasting covenant established by Christ with the Church within the family and between the generations. It is a deepening of the understanding of the fourth commandment. As a consequence there are ways in which we respect and relate to others. This covenant relationship has bioethical implications. The relationship between parents and children at the beginning-of-life and between adults and their parents at the end-of-life is broken by any failure to accept the interdependence and solidarity of the human person within the family and that all life is a gift from God. Underpinning this is the respect due to each person from conception to natural death, which is not dependent on consciousness or quality of life but on being a member of the human family. The life, the humanity of every person, begins with conception and is a continuum until natural death. Consequently, each person should be treated justly with respect as possessing inalienable dignity.

²⁵⁰ John Paul II, LF 16, cf. LF 7, 10; cf. Wojtyła, “The Person: Subject and Community,” The I-thou relationships which he was exploring prior to becoming Pope are related to the dimension of communion in the family as a part of the covenant relationship, 240-252.

²⁵¹ John Paul II, LF 13.

²⁵² John Paul II, LF 20.

²⁵³ John Paul II, LF 13.

²⁵⁴ John Paul II, LF 12-16, 19; EV 27, 92-94, 100.

The family is based on marriage, that intimate union of life in complementarity between a man and a woman, which is constituted in the freely contracted and publicly expressed indissoluble bond of matrimony and is open to the transmission of life...the family, a natural society exists prior to the State or any other community, and posses inherent rights which are inalienable.²⁵⁵

Today the family is under threat and pressure because there are those who would redefine what constitutes marriage and the family, and the relationships between parents and children. The failure to *love* and *care* for the very young and the elderly means that family communion is compromised. Another threat stems from the denial of personhood from the moment of conception or of individuals whose quality of life is diminished such as the frail elderly or the persistently unconscious. All of the above has implications for understanding that the family is a communion of persons between the generations, a *communio generationum*. The family stems from marriage between a man and a woman and gives rise to relationships, responsibilities and obligations between persons as a part of being faithful to the *covenant* between Christ and the Church within the family. Wojtyła wrote:

Genuine love between spouses is the foundation of the genuine love for their child, while reliance on God is the foundation of both marital and parental love...with the good of future generations in mind, spouses should strengthen, purify and deepen their love for one another. Only then will their children be able to establish their own genuinely Christian families one day, and love their parents.²⁵⁶

Meeting the challenge of the present age has led to developments in the theology of the family, the domestic Church. This has led to shedding light on interdependence as constitutive of human nature, a part of being created in the image and likeness of God as a communion of persons. An understanding of our interdependence, especially between the generations, assists in realising the responsibilities, duties and obligations, which are due to each person within the family and in society based upon mutual honour and respect.

Evangelium vitae brings into sharp focus the problems and attacks on life and on the family that are causing the disintegration of the bonds of love, fidelity and solidarity between the generations. What is evident today is the deconstruction of the family, of the bonds between parents and children through abortion and euthanasia which ultimately has consequences for the very fabric of society. The Christian family is more than the basic cell of society because the love

²⁵⁵ *Charter of the Rights of the Family*, Preamble B, D; John XXIII, *Pacem in terris*, Part I; GS 48, 50; John Paul II, FC 19, 45.

²⁵⁶ John Paul II, "Family needs Protection," .7, in *L'Osservatore Romano*, 17 June 1991, 3.

and solidarity between the generations manifests Christ's presence in the world. Therefore, the ecclesial context of the family must not be overlooked. The family has a function within communities in maintaining social order and stability. However, this is because the Christian family is the ecclesial context where the covenant and the faith are handed on from generation to generation. The family, because it reflects and is a participation in the covenant between Christ and the Church, manifests the genuine nature of the Church in the world.²⁵⁷

In the early Church Christians were known for their care of the poor, unwanted children, the sick and for the elderly. Today the Christian family is called to live in love and in defence of life and to present Christ's loving presence to the world. The covenant between the generations is lived in love, solidarity and compassion between the members of the family in its several generations. In so doing the family reaches out to include those who are weak, defenceless and in need within the wider community: to a defence of life at its most vulnerable. The family, a community of love, is the domestic Church, and the sanctuary of life, the foundation of the civilization of life, love and truth that needs to be faithful to the covenant between the generations [*inter generationes pactio*] in order to form a communion between the generations [*communio generationum*].²⁵⁸

At the end of the twentieth century and the beginning of the third millennium intergenerational bonds have been weakened by an individualism which promotes personal autonomy. There is a denial of the responsibilities and obligations of the stronger members of the community to care for the weak, which weakens the natural ties in the family between the generations. The developments in the encyclical *Evangelium vitae* concerning the covenant, and relationships in the family, form a part of a wider and deeper understanding of communion in the family, the domestic Church.

In 1995 Wojtyła, in the encyclical *Evangelium vitae*, includes the idea of the 'covenant between the generations.' This concept was proposed in order to promote intergenerational solidarity and heighten awareness of the responsibilities of adults for ageing and aged parents. Essentially, in paragraph 94 Wojtyła reminds adult children of what is required in fulfilling the fourth commandment: love, faithfulness, care, gratitude and support between the generations. Covenantal obligations between the members of the family are the content of the fourth

²⁵⁷ Cf. GS 48.

²⁵⁸ John Paul II, LF 12-16, 19; EV 27, 92-94, 100.

commandment and require positive actions. It is the only positive command in the second table of the law, all the rest are negative commands.²⁵⁹ The fourth commandment entails respect, duties and obligations expected of adults for their parents as an ongoing relationship and especially if they are frail and elderly at or towards the end-of-life, in response to what parents have provided for their children at the beginning-of-life, care, nurture and education. Throughout the encyclical Wojtyła refers to the covenant between God and humankind culminating in the new and everlasting covenant established between Christ and the Church.²⁶⁰ As a community of God's people, individually and as a community we ought to be faithful to the God-given terms of this covenant which have been revealed in Scripture and Tradition. It is evident from the covenant and the commandments what is required in living out the divine command to love God and our neighbour that usually begins in the family between its members.²⁶¹

Humans are by nature social beings, living and belonging to families, cultural and religious groups and the global community. The rise of individualism and independence has meant that the sense of community is weak leading to a diminished understanding of the communitarian dimension of being human as important and essential to our humanity.²⁶² That means the common good should be exercised in commitment to the weak, poor, unborn and the elderly because each person needs to be treated with love and justice.²⁶³ The bonds of love and solidarity between parents and children and grandparents in the family are fundamental to our humanity. This needs to be protected and promoted within the family and in society.²⁶⁴ Love and solidarity are meant to be lived in relationships and actions that are expressions of love of God and love of neighbour in a multigenerational family and extending to the community. This is essential in honouring the covenantal relationships in the family and community between the generations that respect the life of every human being. The covenant between the generations expresses the mutuality and importance of interaction between generations as a participation in the covenant between Christ and the Church exemplified in the 'domestic Church.' Integral to this are the mutual bonds of love, acceptance and solidarity between parents and children as a requirement of

²⁵⁹ John Paul II, EV 94; cf. GS 48.

²⁶⁰ John Paul II, EV 51.

²⁶¹ Joseph Ratzinger, "Israel, the Church and the World," in *Many Religions – One Covenant*, trans. Graham Harrison (San Francisco: Ignatius Press, 1999): 21–46, "By saying Yes to the double commandment, man lives up to the call of his nature to be the image of God that was willed by the Creator and is realized as such in loving with the love of God," 34.

²⁶² GS 12.

²⁶³ Cf. John Paul II, EV 8.

²⁶⁴ John Paul II, EV 94; FC 50.

fulfilling the fourth commandment in the honouring of parents and children.²⁶⁵ The fourth commandment governs interpersonal relationships because it expresses the communion between the generations within the covenant.

²⁶⁵ John Paul II, LF 15; EV 94.

6 A critical comparison and evaluation of the ethics of Karol Wojtyła and Peter Singer on the mutual obligations between adult children and their ageing parents and the question of euthanasia.

6.1 The covenant between the generations and implications for family ethics

This chapter explores the concept of 'the covenant between the generations' and its implications for family ethics in providing support for the elderly in the family and society. The concept of 'the covenant between the generations' is a dimension of Christian personalism and communitarianism as developed by Wojtyła. This concept, in the thought of Karol Wojtyła, will be contrasted with the ethics of Peter Singer.¹ The meaning and significance of this concept in the thought of Karol Wojtyła has been developed in the previous chapter.

The philosophy and ethics of Peter Singer has been chosen because his particular form of utilitarian ethics is representative of many of those who are in favour of the legalisation and promotion of euthanasia as a solution to pain and suffering in old age and in terminal illness. This chapter includes a critical comparison of Wojtyła and Singer on:

- 1 the human person, and speciesism;
- 2 the bonds between family members and the ethical response;
- 3 the meaning of suffering and the problem of euthanasia; and
- 4 the difference between Christian communitarianism in the work of Wojtyła and the utilitarianism of Singer.

The research begins with Peter Singer's ethics and his concept of person which he has expanded to include some other species as the subjects of moral value whilst at the same time excluding some human beings from the category of person. In contrast, Wojtyła makes no distinction between human being and human person which he employs as interchangeable terms.

¹ In some countries and certain states in the United States of America euthanasia and/or physician assisted suicide has already been legalized: in the USA, the states of Oregon, Montana and Washington, and the countries of

6.1.1 Peter Singer's preference utilitarianism

Peter Singer promotes preference utilitarianism because, "The preference utilitarian position is a minimal one, a first base that we reach by universalizing self-interested decision-making."² Singer is a utilitarian ethicist who is amongst those who promote the view that ethics is independent of religion. He separates religion and ethics because God or the gods ordain/command what is the good. For Singer, this is an arbitrary reason, which does not explain the good and why it is the good. He notes that traditionally religion provided the reason for 'doing what is right' and how to lead a virtuous life which was rewarded in an afterlife. In contrast, for Singer, the source of ethics is located in benevolent inclinations and sympathy that most people have for others.³ Furthermore, Singer explains that humanity needs to be freed from conceptions of morality that are based on our relationship with God, and from the concept of human nature.⁴ The reason he excludes nature is because Singer does not believe that if our moral intuitions are natural they necessarily point to the good. Instead, Singer offers the possibility of working out an ethical theory which does not rely on the existence of God or the concept of human nature but begins with "an inherited set of moral intuitions from our ancestors."⁵

Singer believes that in order to think ethically one must consider all those affected by one's actions.

I must recognize I am thinking ethically. I cannot give my own preferences greater weight simply because they are my own, than I give to the preferences of others. Hence, in place of my own preferences, I now have to take into account the preferences of all those affected by my decision. Unless there are some other ethically relevant considerations, this will lead me to weigh all these preferences and adopt the course of action most likely to maximize the preferences of those affected. Thus, at least at some level in my moral

Belgium, Luxembourg, Switzerland and the Netherlands. See Peter Singer, *Practical Ethics*, Third Edition (Cambridge: Cambridge University Press, 2011), 155.

² Singer, *Practical Ethics*, 14, 12-14; cf. Stephen Buckle, "Assessing Peter Singer's Argument for Utilitarianism: Drawing a Lesson from Rousseau and Kant," in *Bioethics Outlook*, vol. 23, n.1, 2012: 1-10. Buckle explains that Singer proposes that utilitarianism is the minimum for acting ethically without providing an argument for this position, 2-3.

³ Singer, *Practical Ethics*, 3. Although Singer explains that he will develop the notion of benevolence further, this is not done beyond advocating giving money from one's earnings to the poor, 215; cf. Susan Lufkin Krantz, *Refuting Peter Singer's Ethical Theory: The Importance of Human Dignity* (Westport, Connecticut: Praeger, 2002) Krantz notes Singer's generosity in assisting the poor but finds it difficult to comprehend that at the same time he denies life to those whom he excludes from personhood. Therefore she calls into question the application of the principle of equal consideration of interests when some human beings are excluded from consideration of interests, 114.

⁴ Singer, *Practical Ethics* 3; cf. Krantz, *Refuting Peter Singer's Ethical Theory*, 35.

⁵ Singer, *Practical Ethics*, 5.

reasoning, ethics points towards the course of action that has the best consequences, on balance, for all affected.⁶

Singer is of the opinion that it is absurd to ask the question, 'Why be moral?' His argument is based upon the idea that once an action is judged to be morally obligatory there is no requirement to provide moral reasons for moral action. Instead reasons for action are sufficient and should be from a universal point of view. According to Singer, his ethical framework for moral action is based upon the concept of universalizability. However, this concept takes into account decisions based upon the consequences for the majority, which leaves room to exclude the preferences of some individuals.⁷

Singer explains that utilitarianism is a form of consequentialism which is goal oriented, rather than beginning with moral rules. "[Consequentialists] assess actions by the extent to which they further these goals.... The classical utilitarian regards an action as right if it produces more happiness for all affected by it than any alternative action and wrong that it does."⁸ In this theory of ethics the consequence of actions may vary according to the circumstances. Singer's example is that: "The utilitarian will judge lying as bad in some circumstances and good in others."⁹ Therefore the same act, such as actively causing the death of another human being, may be judged differently depending on the circumstances.¹⁰

According to Singer, preference utilitarianism is a minimal theory of ethics based upon universalising self-interested decision making and the satisfaction of preferences is the ultimate end. Singer explains that preference utilitarianism does not require a developed metaphysics.¹¹ Classical and preference utilitarianism are impartial between individuals, which satisfies the requirements of universalizability (the principle of equal consideration of interests or

⁶ Singer, *Practical Ethics*, 12; cf. Krantz, *Refuting Peter Singer's Ethical Theory*, 32-34; Buckle, "Assessing Peter Singer's Argument," 1.

⁷ Charles Camosy, "Singer's New Song," in *Commonweal*, 4 November, 2011: 8-10, 10; cf. The MacDonald Centre for Theology, Ethics and Public Life <http://mcdonaldcentre.org.uk/2011/05/30/christian-ethics-peter-singer/> accessed 9 January 2013, *Christian Ethics and Peter Singer, Spring Conference*, 2011; cf. Singer, *Practical Ethics*, Singer does not give a satisfactory answer to the question "Why be Moral?" and his argument appears to be circular, 278-279. In 2011, at a conference held at the *MacDonald Centre for Theology, Ethics and Public Life*, Singer admitted that there could be preferences which are irrational. He is currently reconsidering the possibility of 'objective goods.'

⁸ Singer, *Practical Ethics*, 2-3. Classical utilitarians, according to Singer, include Jeremy Bentham, John Stuart Mill, and Henry Sidgwick, 13.

⁹ Singer, *Practical Ethics*, 3.

¹⁰ Singer, *Rethinking Life and Death* (Melbourne: Text Publishing Company, 1995), 196; *Practical Ethics*, 76, 81, 84, 177-178, 187.

¹¹ Singer, *Practical Ethics*, 14-15.

preferences).¹² However, the principle of equality does not equate to equal treatment of individuals. Instead, it takes into account utility and the relief of pain and suffering.¹³ For Singer, the equal consideration of interests is a consideration of the interests of all sentient creatures.¹⁴ Sentient creatures have wants and desires and because animals are sentient and have the capacity to suffer, then equal consideration of interests can be extended to non-humans.¹⁵ According to Singer, sentience is the capacity to suffer or experience enjoyment or happiness.¹⁶ Singer also defines a further moral boundary between sentient creatures and living things.¹⁷ Sentience places a being within “the sphere of equal consideration of interests, but it does not mean that the being has a personal interest in continuing to live.”¹⁸ According to Susan Lufkin Krantz, “Singer concludes that the morally significant property shared by all sentient beings, granting it exists in varying degrees, namely their capacity to feel pleasure and pain, is what provides a proper scope for the universalizing impulse of moral reasoning.”¹⁹

When applied in the sphere of bioethics those human beings who have no interests include the unborn child, infants, those in a Post Coma Unresponsive state, those gravely ill or infants and adults with a severe disability. These human beings only have the right to continued existence “in terms of the interests of those who are capable of feeling pleasure or pain.”²⁰ Singer goes on to explain that decisions concerning continued life should not depend on the equal worth of all human life but on the interests of families and partners.²¹ Further, he notes that other ethically relevant considerations may outweigh the preference to continue living by someone with a terminal illness even though preference utilitarianism promotes the equal consideration of interests. This is evident when Singer discusses continued existence, pain and suffering.²²

Singer argues that universalizability is a superior criterion of ethical choice to reciprocity or social contract theory, because social contract theory will inevitably exclude certain categories of sentient beings. Furthermore, Singer explains that we should consider which sentient beings

¹² Singer, *Practical Ethics*, 14, 116-119.

¹³ Singer, *Practical Ethics*, 22-24, 46-47.

¹⁴ Singer, *Practical Ethics*, 64-66; Krantz, *Refuting Peter Singer's Ethical Theory*, 80.

¹⁵ Singer, *Practical Ethics*, 245, 51.

¹⁶ Singer, *Practical Ethics*, 50.

¹⁷ Singer, *Practical Ethics*, 247.

¹⁸ Singer, *Practical Ethics*, 119.

¹⁹ Krantz, *Refuting Peter Singer's Ethical Theory*, 72; Singer, *Practical Ethics*, 20-22, 50-53.

²⁰ Krantz, *Refuting Peter Singer's Ethical Theory*, 73; Singer, *Rethinking Life and Death*, 192.

²¹ Singer, *Rethinking Life and Death*, 192.

ought to be included within morality based upon universalizability. Another justification that Singer employs is that “Because profoundly intellectually disabled humans are equally incapable of reciprocating, they must also be excluded. The same goes for infants and very young children.”²³ The reason for entering into any social contract is self-interest and there is no ethical reason to do so if reciprocity cannot be established. Instead, Singer explains that so long as sentient beings are conscious they have an interest in “satisfying their desires, or in experiencing as much pleasure and as little pain as possible.”²⁴

6.1.2 *Peter Singer, the person and speciesism*

Singer uses four different terms to explain his categories of living things. These are: human beings, persons, sentient beings (self-conscious and self-aware which includes humans and animals who display sentience) and living things. He identifies two different terms for humans: ‘human being’, i.e. a member of the species *homo sapiens*, and ‘person.’²⁵ Human being is equivalent to membership of the species *homo sapiens*.²⁶ The term ‘person’ in Singer’s ethics is defined as “in the sense of a rational and self-aware being.” For Singer, self-conscious and self-aware are equivalent terms.²⁷ Singer uses one of the current meanings of the word ‘person’ in the Oxford Dictionary, i.e. a self-conscious or rational being. This meaning, Singer explains, is close to the definition of John Locke.²⁸ The meaning of the term ‘person’ in the Oxford Dictionary also includes the following:

A human being is a natural person having rights and duties recognised by law;

A man or woman, a being having legal rights, human being in general;

An individual human being: a man, woman or child as distinguished from a thing or from lower animals;

In a philosophical sense a person is a self-conscious or rational being;

The living body of a human being; and

²² Singer, *Practical Ethics*, 177-178; 5.3.2, 6.3.2, 6.3.3.

²³ Singer, *Practical Ethics*, 63.

²⁴ Singer, *Practical Ethics*, 119; *Rethinking Life and Death*, 192.

²⁵ Singer, *Practical Ethics*, 74.

²⁶ Singer, *Practical Ethics*, 73.

²⁷ Singer, *Practical Ethics*, 74-75.

²⁸ Singer, *Practical Ethics*, 74; cf. *The Oxford English Dictionary*, J.A. Simpson and E. S. C. Weiner, eds., vol. XI, Second Edition (Oxford: Clarendon Press, 1989), 596-597; John Locke, *Essays*, II.27, 328-348, especially II.27.5, 332, II.27.12, II.27.13, 337, II.27.26, 346.

The actual self of a man or woman, an individual personality.²⁹

Even though the Oxford Dictionary includes the definition given by Singer, the above citation makes it clear that in the Oxford Dictionary the terms 'human being' and 'person' have the same meaning. *Homo sapiens* is the name of the species to which all human beings belong and stems from the Latin *homo* which means human being, man or person and the Latin word *sapiens* meaning wise, knowing the truth.³⁰ The context of 'rational being' or 'person' in the Oxford Dictionary and in which Locke uses these words is in reference to God, spirits and human persons.³¹ Another difference is that Locke states that the identity of a human person is not the same as that of other animals and that a person's identity remains the same from the embryo.³² Further, Locke explains that consciousness is necessary for personal identity because it unites the existence of the same person over time.³³ This notion of consciousness is not used by Locke to exclude human beings from the category of person but to explain the function of consciousness in personal identity. These citations from the Oxford Dictionary and from Locke show that Singer's definition of person, which includes animals in the category 'person' but excludes weak and vulnerable human beings, corresponds neither with accepted English usage nor with Locke.

For Singer, the terms human being and person are not equivalent.³⁴ Singer has interpreted the term 'person' to mean a self-aware being (self-conscious).³⁵ The term 'person' is not confined to members of the human species, but includes animals such as the great apes (gorillas, chimpanzees, and orang-utans), and possibly whales, dolphins, elephants, monkeys, dogs, pigs and other animals, which may eventually demonstrate that they possess self-awareness over time and are capable of reasoning.³⁶ The term 'person', according to Singer, has a moral component

²⁹ *The Oxford English Dictionary*, vol. XI, 596-597.

³⁰ Charlton T. Lewis, *The Elementary Latin Dictionary* (Oxford: The Clarendon Press, 1960), 368, 751.

³¹ *The Oxford English Dictionary*, vol. XI, I, 396, II.3, 397; Locke, *Essays*, Bk. II.27.2, 329, Bk.IV.10.6-10.11, 621-625.

³² Locke, *Essays*, Bk. II.27.5, 332. Also see Locke's explanation that existence is continual and that substance is related to the kind of species, for example an oak is an oak from an acorn to tree which has been cut down – the substance is the same, Bk. II.27.3, 330, Bk. III.4.29, 456.

³³ Locke, *Essays*, Bk. II.27.21-.23, 343-345 and Bk. II.27.9, 335. Locke also explains consciousness in the individual is not continuous, Bk. II.27.10, 335-336.

³⁴ Peter Singer, *Practical Ethics*, For Peter Singer self-aware is the same as self-conscious, 74-75, 180-183; Paolo Cavalieri and Peter Singer, "The Great Ape Project," in Helga Kuhse, ed., *Unsanctifying Human Life: Essays on Ethics by Peter Singer* (Oxford: Blackwell Publishers Limited, 2002): 128-142, 133-135.

³⁵ Singer, *Practical Ethics*, 74.

³⁶ Singer, *Rethinking Life and Death*, 181-183; *Practical Ethics*, 74; Cavalieri and Singer, "The Great Ape Project," 133-140.

and once nonhuman animals are recognised as persons then they will be attributed with basic rights.³⁷ Singer acknowledges that: “from the first moments of its existence, an embryo conceived from human sperm and egg is a human being; and the same is true of the most profoundly and irreparably intellectually disabled human being, even if an anencephalic infant – that is, an infant that, as a result of a defect in the formation of the neural tube, has no brain.”³⁸ Singer’s ethical framework restricts the rights of personhood to those individuals who are independent and healthy. He ignores the notion that a person can fluctuate in their physical and mental health or that the life of a human person is a developmental continuum from conception to natural death.

As a consequence of the distinction between human being and person Singer states that it becomes very difficult to continue to maintain the sanctity of life principle.³⁹ Singer’s definition of person excludes those who are dependent on others such as unborn children, those in an unconscious state, the very young and the frail elderly. He argues that animals share some characteristics with humans. However, Singer does not define these beyond stating that: “Some nonhuman animals appear to conceive of themselves as distinct beings with a past and a future, and this provides a direct reason against killing them, the strength of which will vary with the degree to which the animal is capable of having desires for the future.”⁴⁰ He maintains that equality cannot be established between all humans because not all characteristics are shared, such as consciousness and awareness of existence over time. According to Singer, without these attributes a human being cannot reciprocate in relationships and therefore is not a person.⁴¹

Singer does not recognise that all humans are equal simply because they share a common humanity. He bases his criteria on functionality rather than human nature in order to promote the rights of animals and exclude weak and vulnerable human beings who are dependent on others within the community, for example, those who are not rational or self-aware such as the unborn, a young child or those who are comatose or the elderly who need assistance for daily living or have dementia. Those who do not possess independence or rationality and cannot exercise preferences

³⁷ Singer, *Rethinking Life and Death*, 182; *Practical Ethics*, 50; Cavalieri and Singer, “The Great Ape Project,” 137-140.

³⁸ Singer, *Practical Ethics*, 73.

³⁹ Singer, *Rethinking Life and Death*, 183.

⁴⁰ Singer, *Practical Ethics*, 119. As well as great apes, Singer includes animals such as elephants, dolphins, and some birds in this broad category and argues that we should give the benefit of the doubt to monkeys, dogs, cats, pigs, seals, bears, cattle, sheep and perhaps and fish, 119-120.

⁴¹ Singer, *Practical Ethics*, 74-75.

are simply classed as human beings and in his view are not the subjects of human rights.⁴² He claims that redefining personhood to include non-human species presents an end to the sanctity of life ethic (which he equates with speciesism) and an end to privileging human life over the life of other sentient beings and their interests.⁴³ Therefore, it becomes difficult to maintain the notion that all human beings have the right to life “while simultaneously denying the same right to animals with equal or superior characteristics and capacities.”⁴⁴

Singer holds the view that equal consideration of interests of sentient creatures overrides the interests of those human beings who are not deemed able to have interests. The exclusion of human beings who do not possess rationality is a consequence of Singer’s position that the possession of rationality and the ability to engage in relationships with others (reciprocity) is essential to human personhood.⁴⁵ However, there is a problem in how Singer equates sentience with rationality. All animals, including human beings, possess sentience to varying degrees. However, the human species is distinct, as can be said of every other animal species. Consciousness, rationality, and self-awareness are functions – not what constitutes a human person. Humans are distinct from all other animal species because human beings are spiritual and this transcends the senses. Not all functions or characteristics are possessed to the same degree in each individual person. Also, no individual is conscious continuously, as pointed out by Locke.⁴⁶ Singer’s preference utilitarianism has consequences for how individuals and the community perceive, and to a large extent exclude, some human beings from the protection of the law and the just allocation of healthcare resources.

Unsanctifying human life is a central theme of Singer’s ethics on the grounds of speciesism. The foundation of his argument to include what he terms higher animals in the category of persons lies in his interpretation of the ability of Koko the gorilla to use sign language and the observations of Jane Goodall in her work in Tanzania and later the ideas raised in the *Great Ape*

⁴² Peter Singer, “All Animals are Equal,” in Peter Singer, ed., *Applied Ethics* (Oxford: Oxford University Press, 1986): 215-228, 226-228; cf. Camosy, “Singer’s New Song,” 8.

⁴³ Singer, *Rethinking Life and Death*, 183; contra Singer see Daniel Callahan, “Defending the Sanctity of Life,” in *Society* July/August, 2001:16-19, 18.

⁴⁴ Singer, *Rethinking Life and Death*, 183.

⁴⁵ Krantz, *Refuting Peter Singer’s Ethical Theory*, Krantz explains that instead of raising the level of concern for other sentient life forms, Singer’s preference utilitarianism and universalizability lowers a regard for members of the human species, 81, 86-90; cf. Singer, *Practical Ethics*, 63.

⁴⁶ Locke, *Essays*, Bk. II.27.9-12, 335-337.

Project.⁴⁷ However Singer, in *Rethinking Life and Death*, proceeds to explain that it does not matter whether animals are persons or not because animals such as dogs and pigs can feel pain and suffering. Consequently, we should feel concern for their suffering and this should not be dependent on rationality or self-awareness. Singer states: "Sentient creatures have wants and desires."⁴⁸ He gives the example that we would come to the conclusion that it would be horrible to be a possum drowning but we cannot imagine what it is like for a tree to drown.⁴⁹ Singer blurs the line between human and non-human.⁵⁰ He also divides living things into sentient and non-sentient beings.⁵¹ What Singer fails to recognise is that human beings not only care for members of their own species, but also other animal species. This is not reciprocated. The Christian concept of stewardship provides a means of caring for all animal and plant species rather than their exploitation.⁵²

Pain and suffering are criteria, used by Singer, for advocating euthanasia for those classed only as human beings. He views those who are terminally ill or needing specialist care as a drain on healthcare resources. Singer employs the concept of universalizability to support "the distinction between self-conscious and merely conscious being."⁵³ He narrows the term person to exclude some members of humanity and also widens it to include some non-human species. Some sentient beings are included in the category of person and Singer thinks some animals are self-aware but newborn babies are not, so are excluded from personhood. Nevertheless, because sentience is about the ability to feel, not about the ability to be aware of one's own existence, they can have interests, but these may not be valued as highly as those of non-human persons.⁵⁴

The only evidence Singer provides to come to the conclusion that other species possess personhood are observations of Koko, a gorilla, which had been taught sign language.⁵⁵ In a later article Singer offers more evidence of the IQ of animals compared on a human scale.⁵⁶ He advocates that some human beings are not the subject of rights because they are not rational.

⁴⁷ Singer, *Rethinking Life and Death*, 175, 180-183; *Practical Ethics*, 98-99.

⁴⁸ Singer, *Practical Ethics*, 248.

⁴⁹ Singer, *Practical Ethics*, 248.

⁵⁰ Singer, *Practical Ethics*, 136.

⁵¹ Singer, *Practical Ethics*, 74-75, 248-249.

⁵² John Paul II, EV 42.

⁵³ Peter Singer, "Killing Humans and Killing Animals," in Helga Kuhse ed., *Peter Singer Unsanctifying Human Life*: 112-127, 118.

⁵⁴ *The Oxford English Dictionary*, vol. XIV, 993.

⁵⁵ Cavalieri and Singer, "The Great Ape Project," 138-139.

⁵⁶ Peter Singer, "Speciesism and Moral Status," in *Metaphilosophy*, 2009: 565-581, 568-571.

Singer judges personhood on the basis of cognitive ability and self-awareness. The right to continued existence is judged on whether there is or will be a high degree of pain and suffering. Krantz notes that Singer promotes the similarity between humans and chimpanzees for ethical purposes claiming that ape behaviour is virtually human.⁵⁷ However, Krantz points out that Singer's reasoning is more about the 'facts of preference.' The fact that pleasure and pain matter to humans and to chimpanzees and other sentient beings is used to justify the move to blurring the moral position on the equality of humans and non-human species.⁵⁸ Singer does not take into account in determining moral value the developmental progression of an organism over time. Only the mature independent adult of humans or some animals is classified as a person. He fails to consider life cycles and that death can occur at any stage along this continuum. Living beings emerge from a process of self-development that goes through various stages that tend towards the adult organism of that particular species.⁵⁹ In Singer's preference utilitarianism the weak and vulnerable stages of a life are dependent on the interests of others for continued existence and their lives are not of the same moral and ethical significance as the mature and independently functioning adult.⁶⁰ In weighing up Singer's concept of person, only those who are independent and healthy fulfill his criteria and are the subject of moral value and rights.

Singer discusses the notion that all innocent human beings have an equal right to life, as presented in *Evangelium vitae*. He acknowledges that this viewpoint is not only held by the Catholic Church.⁶¹ However, Singer questions the claims that all human life is of equal value and that human life is of greater value than animal life. The killing of animals for food is something which has been occurring throughout human history. Some animals are dependent on the eating of other animals for their survival. What Singer does not recognise is that within the Christian tradition the concepts of stewardship and dominion call forth a responsible use of plants and animals for food and humans are expected to care for and respect the environment.⁶² In *Evangelium vitae*, Wojtyła argues for respect for the value of innocent human life and the responsibility for stewardship of creation. This is in contrast to Singer who advocates the

⁵⁷ Krantz, *Refuting Peter Singer's Ethical Theory*, 52-53; cf. Cavalieri and Singer, "The Great Ape Project," 139-140.

⁵⁸ Krantz, *Refuting Peter Singer's Ethical Theory*, 54-55.

⁵⁹ Kass, *Towards a More Natural Science*, 254-255.

⁶⁰ Singer, *Practical Ethics*, 178.

⁶¹ Singer, "Speciesism and Moral Status," 571; John Paul II, EV 57.

distinction between person and human beings and sentient animals and living things.⁶³ The Christian idea is inclusive of all life forms and the environment whereas Singer's preference utilitarianism excludes those who do not fit into his category of sentience and their environmental needs.⁶⁴

Basically, Singer's argument for excluding some human beings from personhood is because they lack the ability to reason or do not possess self-awareness and preferences for the maximising of happiness.⁶⁵ He explains that it would be wrong to kill individuals who could experience pleasure in the future.⁶⁶ Singer qualifies this argument against killing as dependent upon whether "we believe that the pleasure beings are likely to experience outweighs the pain they are likely to suffer."⁶⁷ Also, he stresses that the preference for the person's continued existence could be outweighed by the strong preferences of others.⁶⁸ Singer does not explain the criteria for making such a judgement. The only reference to this conclusion is the belief by others that the person is likely to suffer. He goes on to explain that the person making the judgement would have to be "confident that one can judge when a person's life is so bad as to be not worth living – and that one is in a better position to make that judgement than the person herself."⁶⁹ A case where this might apply is if the person whose life is terminated did not realise the extent of future suffering.⁷⁰ What this does is in the weighing of the equal consideration of interests determine that suffering, illness or frailty in old age is such that an individual's life is not worth living and hence should be terminated.

Singer tries to build on Kant's second categorical imperative and attempts to argue that those who are mentally disabled or lack self-consciousness and self-awareness are merely a means to an end

⁶² John Paul II, *Message for the World Day of Peace*, 1 January 1990, *Peace with God the Creator, Peace with All of Creation*, http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace_en.html, accessed 3 September, 2012; John Paul II, EV 42.

⁶³ Singer, *Practical Ethics*, 240, 245, 247-248; John Paul II, EV 34, 42.

⁶⁴ Singer, *Practical Ethics*, 254,

⁶⁵ Singer, *Practical Ethics*, 86; *Rethinking Life and Death*, 220; "Killing Humans and Killing Animals," 119-121.

⁶⁶ Singer, *Practical Ethics*, 85-86.

⁶⁷ Singer, *Practical Ethics*, 86.

⁶⁸ Singer, *Practical Ethics*, 81. Singer is influenced by the philosopher Michael Tooley, 81-83; cf. Michael Tooley, "Abortion and Infanticide," republished in *Bioethics*, Helga Kuhse and Peter Singer, eds., second edition (Malden, MA: Blackwell Publishing, 2006): 25-39, 27-30, 36. Singer repeatedly quotes this article to give weight to his argument for separating human being from human person on the basis of consciousness as the basic right to a continued existence.

⁶⁹ Singer, *Practical Ethics*, 177.

⁷⁰ Singer, *Practical Ethics*, 177-178. He does acknowledge that this would apply in very few cases.

– that they are not ‘ends in themselves’ in Kant’s sense.⁷¹ Yet Singer’s conclusion is not consistent with Kant’s argument that a human being cannot be used as an object or a means to an end. Kant does include other rational beings in his second categorical imperative. However, for Kant human being and human person are equivalent. “Act so that you use humanity, as much in your own person as in the person of every other, always at the same time as end and never merely as means.”⁷² Another point on which Kant and Singer would disagree is on the subject of suicide.⁷³

Singer’s use of Kant is to give weight to the argument that those who do not possess self-consciousness (self-awareness) are not the subjects of the right to continued existence. In the application of Singer’s argument a person’s right to continue living, if one has a life-limiting condition, can be based upon the judgement, and indeed the preferences, of others. Singer gives the example of Tony Bland. Singer explains:

The judges declared that Bland’s doctors were entitled to take a course of action that had Bland’s death as its ‘whole purpose.’ This declaration is based on a judgement that prolonging Bland’s life did not benefit him....What else can this amount to, other than allowing doctors to kill certain patients—at least those in a persistent vegetative state.⁷⁴

Furthermore, the life of those such as Bland, who cannot regain consciousness or have a meaningful relationship with others, is of no benefit to the individual because consciousness is essential to a life worth having – not merely biological existence.⁷⁵ Singer also gives further examples such as a child born with Down’s syndrome whose parents did not want the infant to live or that those who are diagnosed with spina bifida should be allowed to die.⁷⁶ This is a limited viewpoint because although relationships are sometimes not mutually reciprocated, such as parents caring for their newborn child, or adults caring for a parent with dementia or medical staff caring for an unconscious patient, they can nevertheless be meaningful and constitute part of our humanity.

⁷¹ Singer, “Speciesism and Moral Status,” 574; see chapters 2.2.2, and 2.3.4.

⁷² Immanuel Kant, *Groundwork for the Metaphysics of Morals*, edited and translated by Allen W. Wood with essays by J. B. Schneewind, Marcia Baron, Shelly Kagan, Allen W. Wood (New Haven: Yale University Press, 2002): For Kant humanity means rational nature, 46-47, The Formula of Humanity as End in Itself: “Act so that you use humanity, as much in your own person as in the person of every other, always at the same time as end and never merely as means” (G 4:429; cf. G 4:436), xviii; 2.2.3.

⁷³ Kant, *Groundwork for the Metaphysics of Morals*, 41, 47.

⁷⁴ Singer, *Rethinking Life and Death*, 75-56.

⁷⁵ Singer, *Rethinking Life and Death*, 79-80.

Singer argues that the value of a person's life, whether an unborn child, infant or elderly person, is dependent on whether significant others such as parents or adult children, value that particular individual's life, or judge that the human being will experience more pleasure than pain.⁷⁷ Krantz notes that Singer's preference utilitarianism lacks the distinction between a good or bad preference that leads to the difference between a good or bad act. There is no standard of what is right and wrong except on the grounds of maximising preferences and achieving goals.⁷⁸ Singer believes that our preferences concerning life are important and these stem from maximising happiness and minimising pain and suffering.⁷⁹ Krantz goes on to say that: "To explain away the taking of innocent human life in terms of the interests of parents, or family, or potential organ recipients, is the perversion of both reason and morality."⁸⁰ The basis for the continued existence of an elderly mother, father or close relative, in Singer's ethics, does not stem from reason or respect for the life of the individual but upon the 'feelings' that a relative or significant other may have that leads to the provision of care for the member of the family who is suffering from Alzheimer's or dementia. Because of his exclusion criteria, the respect for the life of every human being beginning with the members of one's own family is not a part of Singer's ethics.

Singer argues that the preferences of others can outweigh the person's right to life. This has implications in the family and community for those who have a life-limiting condition or are dependent on others for their well-being. There is a real danger in making decisions concerning what is best in life issues in the family, in healthcare and at the level of public policy based upon personal preferences, interests and possible future suffering. The danger arises in applying Singer's preference utilitarianism whereby some human beings, because they are not considered to be persons, are excluded from the protection of human rights or of the just allocation of resources in health care and education. For Wojtyła, there is a difference between actively omitting medical care in order to bring about death and treatment which is burdensome or futile.⁸¹ In contrast, Wojtyła's Christian communitarian ethics promotes love, solidarity and

⁷⁶ Singer, *Rethinking Life and Death*, 117- 131, 204, 213-217. Singer states: "Killing unwanted infants or allowing them to die has been a normal practice in most societies throughout history and prehistory," 129.

⁷⁷ Singer, *Rethinking Life and Death*, 211-219. "They [Parents] find bringing up a child with Down syndrome a rewarding experience in a thousand different ways. But for other parents, it is devastating," 213.

⁷⁸ Krantz, *Refuting Peter Singer's Ethical Theory*, 38, 58-59.

⁷⁹ Krantz, *Refuting Peter Singer's Ethical Theory*, 39.

⁸⁰ Krantz, *Refuting Peter Singer's Ethical Theory*, 42.

⁸¹ John Paul II, EV 65.

responsibility for the other irrespective of cognitive ability. He promotes the idea that all human beings are the subject of value and rights which call forth a responsibility of the strong to care for the weak beginning in the family and extending to all members of a society's parental generation.⁸²

6.1.3 Karol Wojtyła: *Human Being – Human Person*

Wojtyła, in his philosophy, begins with the notion that the human being is a rational being and the human being is a person.⁸³ For Wojtyła membership; of the human species, a human being and personhood are not separate categories. In *Evangelium vitae* Wojtyła explains that each human being created in the image and likeness of God is of value and the life of every human person is sacred.⁸⁴ In EV 8 Wojtyła includes a citation from St. Ambrose who writes that all humans are related and belong to the one family and consequently “we must love with mutual affection, as born of the same mother.”⁸⁵ Wojtyła's grounds for the dignity of the human person and sanctity of life also contain philosophical and metaphysical elements. He begins with the classical definition of Boethius, quoted by Aquinas, which defines the human being as an individual substance of a rational nature and argues that consequently only such a being can be the basis of morality.⁸⁶ In his philosophical anthropology he set out to provide a firm foundation for the notion that the person is not necessarily constituted by consciousness.⁸⁷

Wojtyła built on Kant's second categorical imperative in developing his personalistic norm: the person is the object and subject of love.⁸⁸ When this norm is applied to those who are terminally ill or the elderly who are no longer independent the response is actions of love that are evident in respect, solidarity, compassion and care. Wojtyła explains that love is a choice.⁸⁹ He writes: “The commandment of love is also the measure of the tasks and demands that have to be faced by all men [and women] – all persons and all communities – if the whole good contained in acting and

⁸² See 2.3.3; cf. Daniel Callahan, “Defending the Sanctity of Life,” where Callahan notes that: “Human progress in valuing life has almost always come on the heels of the perception that it is wrong to allow those in power to have the right to determine the value of those within their power,” 18; cf. John Paul II, EV 94.

⁸³ Wojtyła, “Human Nature as the Basis for Ethical Formation,” 97.

⁸⁴ John Paul II, EV 2, 39, 40, 55, 57; see chapters 5.1.4, 5.2.6 and 5.4.3.

⁸⁵ Ambrose, *De Noe*, 26:94: CSEL 32, 481 cited in John Paul II, EV 8; cf. Ambrose, *On Abraham* trans. Theodosia Tomkinson (Etna, California: Center for Traditionalist Orthodox Studies, 2000), II.28, 61-62.

⁸⁶ Wojtyła, “Human Nature as the Basis of Ethical Formation,” 97.

⁸⁷ 2.3.3.

⁸⁸ 2.3.4.

being 'together with others' is to become a reality."⁹⁰ Love in this sense is not an emotion but something that is demonstrated in actions that entail a sincere gift of self for the person in need.

An expression of living according to the covenantal relationship offered by God is the obligation of the stronger members of the community to care for those who are poor or weak, such as the widow, orphan and stranger in the Old Testament and the least of my brothers in the New Testament.⁹¹ The concept of 'participation' in Wojtyła's ethics is important in fulfilling the requirements of the personalistic norm.⁹² Participation fosters fulfillment in interpersonal and social relationships that builds a community of persons with a common goal and in this community every person becomes mutually responsible for the other. The value of the person is realised through participation in acting-together-with-others.⁹³ The concept of neighbour recognises the interconnectedness of human persons, calling forth a response of participation which begins in the family. Wojtyła's personalistic norm states that the person is the object and subject of love and we are just if we love the other and this is as true for God as for another human person: male and female. Love in this context is a sincere gift of self.⁹⁴

For Wojtyła the personal character of a human person does not depend on consciousness.⁹⁵ Consciousness is "the state of being conscious, regarded as the normal condition of healthy, waking life."⁹⁶ Chapter 2.3.4 explains that in Wojtyła's judgement activity always follows being and that human personhood is not dependent on consciousness. Wojtyła explains that "consciousness is not an independent subject, but it does play a key role in understanding the personal subjectivity of the human being."⁹⁷ His analysis leads to the notion that pure consciousness does not lead to the discovery of the human person but to annihilation because consciousness is not synonymous with the human person but the subjective content of being and acting that is proper to human beings.⁹⁸ Wojtyła explains that the traditional definition of the human being as a person is based upon Boethius and cited in Aquinas mainly in relation to the

⁸⁹ 2.2.2.

⁹⁰ Wojtyła, *The Acting Person*, 298-299.

⁹¹ Ex 22:22-24; Mt 25:31-46.

⁹² Wojtyła, *The Acting Person*, 262-264, 268-272, 350-357; "Person: Subject and Community," 236-252; 2.3.6.

⁹³ 2.3.6.

⁹⁴ 2.3.4, 2.3.7.

⁹⁵ Wojtyła, "In Search of the Basis for Perfectionism in Ethics," 55; "The Person: Subject and Community," 219-236; 2.3.4.

⁹⁶ *The Oxford English Dictionary*, vol. I, 757.

⁹⁷ Wojtyła, "The Person: Subject and Community," 220.

⁹⁸ 2.3.3; cf. Wojtyła, *The Acting Person*, 33; "The Person: Subject and Community," 220-223.

Trinity and the Incarnation.⁹⁹ Wojtyła explains that “The human being is an individual (*individua substantia*) of a rational nature. A rational nature does not possess its own subsistence as a nature, but subsists in a person (a *suppositum*). The person is a subsistent subject of existence and action—which can in no way be said of a rational nature.”¹⁰⁰ As pointed out by McNerney, Kant and Scheler had both highlighted the importance of consciousness but had failed to locate consciousness in the human person.¹⁰¹ Singer follows the reasoning of Michael Tooley who advocates that there are properties, notably consciousness, which adults possess that establishes their right to life.¹⁰² This artificial distinction, as proposed by Tooley and Singer, between human beings and person simply divides members of humanity into those who are the subject of the right to a continued existence and those who are not, except because of the preferences of others. In so doing this opens up space to withdraw human solidarity from the one who suffers and discrimination based on age and limits in access to allocation of health care resources.

Wojtyła, as already stated in chapter 2.3, set out to correct the idea that consciousness constitutes the subject – an idea which had been in circulation in philosophy since Descartes, maintained by Berkeley and through Kant to Husserl with subtle modifications.¹⁰³ Singer’s philosophical ethics includes the idea that consciousness is a criteria for personhood. Whereas, in developing his Thomistic personalism, Wojtyła demonstrated that a human being is a human person, a human subject who exists and acts.¹⁰⁴ The sanctity of life principle stems from the dignity and value of every human being/person who is the subject of rights, duties and responsibilities within the family and the community. Wojtyła developed his personalistic norm in *Love and Responsibility* and goes beyond Kant’s second categorical imperative that one cannot use a person as a means to an end. In formulating the personalistic norm Wojtyła incorporated in ethics the evangelical counsel to love God and one’s neighbour. The personalistic norm encompasses our relationship to God and the other in community: the covenantal community beginning in the family between

⁹⁹ Wojtyła, “Human Nature as the Basis of Ethical Formation,” 97; “Thomistic Personalism,” 167; McNerney, *Footbridge*, 36-37. Boethius was a Roman philosopher and theologian (c. 475/480-524), who wrote the highly influential text *On the Consolation of Philosophy* in prison while awaiting execution.

¹⁰⁰ Wojtyła, “Thomistic Personalism,” 167; cf. *The Acting Person*, 73-74.

¹⁰¹ McNerney, *Footbridge*, 37; Wojtyła, “Subjectivity and the Irreducible in the Human Being,” 212.

¹⁰² Tooley, “Abortion and Infanticide,” 27-30, 36; cf. Singer, *Practical Ethics*, 81-83; Helga Kuhse and Peter Singer, “Should All Seriously Disabled Infants Live?” in *Unsanctifying Human Life*: 233-245, 239; Peter Singer, “Killing Humans and Killing Animals,” 117.

¹⁰³ 2.3.3.

¹⁰⁴ Wojtyła, “Person: Subject and Community,” 222.

its members.¹⁰⁵ Singer on the other hand speaks of affection and love as emotions, of ‘Tit for Tat’ as a means of treating others fairly and including some sentient animals as the subjects of moral value.¹⁰⁶

In the light of the Catholic tradition, a fundamental flaw in Singer’s position is that there is no recognition of ‘being’ separate from ‘consciousness.’¹⁰⁷ According to Wojtyła, this leads to a subjectivism because the person, the acting subject, is conceived as consciousness. Wojtyła defined subjectivism as a separation of experience from action which does not take into account the subjectivity of the personal subject or the consequent responsibility for his or her actions. Subjectivism leads to a reduction of the human person to consciousness rather than understanding that consciousness is a faculty of the person and a condition of experience.¹⁰⁸ Wojtyła explained that: “...consciousness in intimate union with the ontologically founded being and acting of the concrete man-person does not absorb itself or overshadow this being, its dynamic reality, but on the contrary, discloses it ‘inwardly,’ and thereby reveals it in its specific distinctness and unique concreteness.”¹⁰⁹ For some ethicists, such as Singer, there is a lack of understanding of the relationship between ‘to be’ (*esse*) and ‘consciousness’ (*percipi*).¹¹⁰

6.2 *Filial piety and the covenant between the generations*

6.2.1 *The bonds between family members and the ethical response in Peter Singer*

The following contrasts Peter Singer’s ethics pertaining to kinship and family members with Karol Wojtyła’s ethics and an understanding of filial relationships described in the virtue of filial piety [*pietas*] in the work of Aquinas. A discussion of the virtue of piety is necessary because of the natural piety which has existed in societies throughout history. Also, the virtue of Christian piety contained in the work of Aquinas has had an influence on Wojtyła. One dimension of the concept of the ‘covenant between the generations’ is the filial bond between adults and their

¹⁰⁵ 2.3.

¹⁰⁶ 6.2.

¹⁰⁷ Wojtyła, *The Acting Person*, 46, footnote 21, states: “This approach has persisted in Philosophy from Berkeley through Kant to Husserl, though of course with many subtle modifications,” 315.

¹⁰⁸ Wojtyła, *The Acting Person*, 58.

¹⁰⁹ Wojtyła, *The Acting Person*, 46; The difference between subjectivity and subjectivism is that when consciousness is absolutised it ceases to account for the subjectivity of the human person i.e. being a subject, or actions and becomes a substitute for the subject, 58.

¹¹⁰ Wojtyła, *The Acting Person*, 46-47, 58-59; contra Singer, *Practical Ethics*, 81-83.

parents and by extension solidarity between the generations in the community. The following compares the relationships and the ethical response in the family as interpreted by the preference utilitarianism of Peter Singer and in the light of the concept of the 'covenant between the generations' which Wojtyła proposed as the foundation for the care and support of the elderly in the family and society.

Singer acknowledges that it is necessary for families and communities to look after their poorest members. However, this benevolence is only in monetary terms and does not engage at a personal level. Personal relationships and ties of affection in the family "achieve ends that would otherwise require a large, impersonal bureaucracy."¹¹¹ The utility of the family provides an economical and social benefit for the community. Singer explains that there is a 'modest' preference for the family and community over providing assistance to the poor in other countries.¹¹² It is natural for parents to care for their children who are dependent on them for many years. However, he maintains that there is still an obligation to support those in other countries who are starving, once the needs of one's own children have been met.¹¹³ The obligation to assist those in poverty applies only when to do so does not "sacrifice anything of moral significance."¹¹⁴

In *How are We to Live?* Singer acknowledges that we must care for our children.¹¹⁵ He bases this on the idea that if our genes are to survive, then our children need to live long enough to have children of their own. Caring for children can lead to acting unselfishly "for the good of another person."¹¹⁶ Singer then sets out to demonstrate how evolutionary theory relates to the notion that most people are not selfish due to inheritance of certain genes. However, Stephen Būckle finds it difficult to see how evolutionary theory accounts for the altruism proposed by Singer. Altruism requires acting in an unselfish manner that places the interests of the other before that of the individual. However, Singer is proposing that self-interest leads to altruism, but altruism and self-interest are not the same. Buckle explains that Singer's assumption is based upon the notion that

¹¹¹ Singer, *Practical Ethics*, 203-204.

¹¹² Singer, *Practical Ethics*, 204.

¹¹³ Singer, *Practical Ethics*, 202-203.

¹¹⁴ Singer, *Practical Ethics*, 204.

¹¹⁵ Peter Singer, *How are We to Live? Ethics in an Age of Self Interest* (Melbourne: The Text Publishing Company, 1993), 89.

¹¹⁶ Singer, *How are We to Live?*, 89.

self-interest is typical of evolutionary theory.¹¹⁷ He also points out an inconsistency in how Singer explains that our ethical system has its roots in the altruistic behaviour of our pre-human and early human ancestors.¹¹⁸ Singer's argument leads to the conclusion that being a good parent is naturally inherited. However, not all parents care for their children to the same degree or educate them to be good citizens.

Singer comes from the position that affection for one's children is natural to parents because:

That people often put the interests of their children ahead of their own interests is something we take for granted....The love of parents for their children is so basic to human nature that when people occasionally behave in aberrant ways that show neglect or lack of concern for their children, we fail to comprehend how a mother or father can lack something so natural to us.¹¹⁹

He goes on to explain that reasons such as a deprived childhood are sought to explain why some parents lack affectionate feelings which are basic to our humanity. He emphasises the importance of family life for parents and children.¹²⁰ Singer uses anthropological studies of human behaviour to affirm that parental care of children is universally a part of human nature.¹²¹ Examples of the way in which parents put the interests of their children before their own interests demonstrate that people are generally not selfish. Parents even go without in order to ensure that their children are provided with all they need: care, food and education.¹²² Singer explains that John Stuart Mill described the family as "a school of sympathy, tenderness and loving forgetfulness of self."¹²³

Singer devotes a chapter in *How Are We to Live?* to the ethical significance of family and kinship. In summing up the relationship between ethics and self-interest Singer states that the ethical significance of family and kinship is that:

a great deal of ethics fits very well with an evolutionary account of our evolved social nature. In some of the most central areas of ethical behaviour, our desires and our ethics are in harmony. In our life with our family and kin, and with our

¹¹⁷ Buckle, "Assessing Peter Singer's Argument," Buckle notes the inconsistency in Singer's argument concerning self-interest and evolutionary theory, 1; cf. Krantz, *Refuting Peter Singer's Ethical Theory*, 4.

¹¹⁸ Buckle, "Assessing Peter Singer's Argument," 10-11; cf. Singer, *How Are We To Live?*, 20, 86-87; cf. Kass, *Toward a More Natural Science*, on Darwin's evolutionary theory, 258-275.

¹¹⁹ Singer, *How are We to Live?*, 89.

¹²⁰ Singer, *How are We to Live?*, 89.

¹²¹ Singer, *How are We to Live?*, Singer relies on the works of Edward Westermarck, *The Origin and Development of Moral Ideas* cited on 89-90 and David Gilmore, *Manhood in the Making: Concepts of Masculinity* for his premise that mothers and fathers care for their children cited on 90-91.

¹²² Singer, *How are We to Live?*, 91; cf. Krantz, *Refuting Peter Singer's Ethical Theory*, 10-13.

¹²³ John Stuart Mill cited in Singer, *How Are We to Live?* 91.

lovers, friends, partners and colleagues, very often self-interest and ethics will point in the same direction.¹²⁴

He gives examples of how when parents care for their children there are many instances that demonstrate that humans act in an unselfish manner for the good of another. He takes it for granted that parents put the interests of their children before their own.¹²⁵

What Singer identifies is that there is a natural bond between parents and children which entails a certain responsibility and duty to care for children. As evidence that this is a part of our humanity he cites Edward Westermarck who identified that the duty of a mother to care for her children was fundamental within society. Therefore in evolutionary theory the trait of women who are selfless and care for their children is passed on to succeeding generations. Also, manhood includes the traits of fathering children, and caring for one's family which are universally respected.¹²⁶ Singer notes that obligation to our kin, especially of parents to their children, is to be found in every society, and "kinship and reciprocity are the two strongest, and perhaps the only claimants to the title of universally accepted moral principle."¹²⁷ Singer's ethics maintains that preference for our relatives and our concern for the welfare of the other is no more than a product of natural selection and no normative ethical claims can be made for our behaviour. However, biological adaptation does not explain altruism nor does it explain moral principles or love for family members or others in the community. Further, reason demonstrates that moral principles are not the same as biological adaptation as Singer would have us believe. Buckle adds that Darwinian evolutionary theory concerning genetics does not support Singer's premise that altruism is equivalent to self-interest. Random variations arise from genetic mutations. If the phenotypical consequences of small genetic changes can be significant, then there is no compelling reason for Darwinian evolutionary theorists to adhere to incremental phenotypical variation. There is no evidence to suggest there is an ethics gene, which would result in the notion that acting ethically is equivalent to self-interest.¹²⁸ Singer does not take into consideration environmental influences and opportunities for education on the development of the individual for their choices and subsequent actions.

¹²⁴ Singer, *How Are We to Live?*, 153. Singer explains that 'fittest' in evolutionary theory simply means those who are best equipped to have offspring who in turn will reproduce, 86-87, 96.

¹²⁵ Singer, *How Are We to Live?*, 89.

¹²⁶ Singer, *How Are We to Live?*, 89-91.

¹²⁷ Singer, *How Are We to Live?*, 150.

¹²⁸ Krantz, *Refuting Peter Singer's Ethical Theory*, 67; Buckle, "Assessing Peter Singer's Argument," 10-11; cf. Singer, *How Are We to Live?*, 140.

The care that we extend to others, according to Singer's reasoning, is calculated on the degree of relationship between persons. What this entails is passing on our genes to the next generation and ensuring that the children survive. However, there are others who to some degree share our genetic make-up such as brothers, sisters, nieces, nephews and other relatives and are therefore due some measure of consideration.¹²⁹ Even though this suggests we are motivated to help our relatives roughly according to the degree of kinship this does not entirely mean that there is a biological explanation for the motivation of our actions. Singer states that:

Just as our desire for sex arises immediately from love or sexual attraction we feel for our sexual partners and not from any wish to have children with them, so we may help our kin because we love and care for them, not because we want our genes to spread. But in both cases the feelings that motivate our actions have spread because genes that lead us to act in this way are more likely to leave copies of themselves in the next generation than genes that do not lead us to act in this way.¹³⁰

The problem with this notion is that genes are inherited, do not act independently and do not possess sentience. However, for Singer this duty of benevolence is anthropologically fundamental to human societies. He bases this on the work of Henry Sidgwick who wrote that, "each of us is bound to show kindness to his parents and spouse and children, and to other kinsmen in a less degree, and those who have rendered service to him, and any others whom he may have admitted to his intimacy and called friends, and to neighbours and to fellow-countrymen more than others..."¹³¹ Sidgwick is simply explaining natural piety.¹³² What Singer notes is that "the family seems an inescapable part of our lives. It satisfies desires for closeness and intimacy that are impossible to satisfy in any other way."¹³³ Love in the sense in which Singer uses the term, is a feeling, an emotion and therefore subjective and based upon the person's interests. Whereas, for Wojtyła, love is a choice and a disinterested gift of self from person to person which begins in the family.¹³⁴

Singer cannot identify any other structure which could be built into society to take the place of the family and its role and function.¹³⁵

¹²⁹ Singer, *How Are We to Live?*, 92.

¹³⁰ Singer, *How Are We to Live?*, 93.

¹³¹ Henry Sidgwick cited in Singer, *How Are We to Live?*, 94.

¹³² 6.2.2.

¹³³ Singer, *How Are We to Live?*, 94.

¹³⁴ Wojtyła, *The Acting Person*, 166-169.

¹³⁵ Singer, *How Are We to Live?*, 96.

The obligation of grown-up children to support their parents is a special case. It does not fit in neatly with the evolutionary theory, since the parents of adult children are usually past the period at which they are likely to have further offspring. Perhaps for that reason it is also less universally accepted, especially when families are no longer living together. Where it is recognized, it seems in part an obligation of kinship, and in part one of gratitude.¹³⁶

Even though Singer mentions the obligation of adults to support their parents he does not develop how this is incorporated in preference utilitarianism. He notes that obligations to assist siblings and more distant relatives are proportionately weaker variants of the obligations of parents to support their children. Singer views this as a means of “insurance against hardship that is secured by natural ties rather than an impersonal bureaucracy.”¹³⁷ To this Singer adds that there is a recognised system of responsibilities of families and communities in taking care of their own poorer members because affection and personal relationships can achieve more than large impersonal bureaucracies.¹³⁸

Drawing on his understanding of evolution, Singer explains that ‘acting nicely’ is a function of passing this on in our genes to succeeding generations, just as is ‘acting meanly.’ The element which ensures that mean behaviour does not dominate in a given society is a ‘Tit for Tat’ kind of behaviour. Singer promotes the ‘Tit for Tat’ mode of behaviour because it encourages nice strategies of co-operation, but when someone’s actions are mean then the nice strategies are provoked to retaliate by the first selfish act of another.¹³⁹ He explains further that: “To be nice to someone who is not nice to you is to allow yourself to be a sucker.”¹⁴⁰ To overcome this dilemma, those who are ‘nice’ should withdraw their co-operation and recognise mean behaviour, then there are “few opportunities to exploit suckers.”¹⁴¹ He does acknowledge that there is the danger with ‘Tit for Tat’ of ending up in an unending cycle of mutual paybacks and the danger of being exploited. He notes that ‘Tit for Tat’ seems to work in the context of ongoing relationships and does not apply when the evil that is projected towards the other party is such that retaliation is impossible or would ensure the destruction of both parties.¹⁴²

¹³⁶ Singer, *How Are We to Live?*, 97.

¹³⁷ Singer, *How Are We to Live?*, 97.

¹³⁸ Singer, *Practical Ethics*, 203-204.

¹³⁹ Singer, *How Are We to Live?*, 137-153.

¹⁴⁰ Singer, *How Are We to Live?*, 139.

¹⁴¹ Singer, *How Are We to Live?*, 139.

¹⁴² Singer, *How Are We to Live?*, 146.

Singer explains that in the case of lovers, family or friends the relationship is not one of 'Tit for Tat' but of genuine concern for the welfare of the other. However, sometimes when this does not work, then, for example, children are asked to put themselves in the place of the other.¹⁴³ In this manner children come to understand that reciprocity is of mutual benefit for both parties in a relationship.¹⁴⁴ Singer discusses the notion of 'an eye for an eye, a tooth for a tooth' in relation to the law code of Hammurabi.¹⁴⁵ However this is more widely known as the *lex talionis* from the Old Testament, (law of retaliation Ex 21: 23-25; cf. Deut 19:21) and is a part of the law code which is not about vengeance and retaliation but about justice and the restriction of any retaliation to any wrong committed.¹⁴⁶ Singer advocates a system of impartiality that "will deliver impartial decisions about what constitutes fair dealing."¹⁴⁷ He goes on to explain that 'Tit for Tat' can be a means of breaking out of "a pattern of mutually damaging behaviour."¹⁴⁸ Finally, the last factor contributing to the success of 'Tit for Tat' is not being envious of others.¹⁴⁹

Singer explains that his idea of 'Tit for Tat' is "an experimental refutation of Jesus's celebrated teaching about turning the other cheek....To turn the other cheek is to teach would-be cheats that cheating pays."¹⁵⁰ He is of the opinion that with 'Tit for Tat' we can spiral in a virtuous direction because co-operation is the best policy. Singer explains that even though evolutionary theory can explain our feelings of love towards those to whom we are related this does not mean that they are any the less genuine.¹⁵¹ Singer goes on to explain that "it is still true that we help our siblings because we care about them, not because of the degree of genetic overlap between us."¹⁵² He also notes the case of friendship and the emotions – love, loyalty, solidarity, gratitude all belong to the relationship.¹⁵³

¹⁴³ Singer, *How Are We to Live?*, 147. Only when there is insufficient fellow feeling is there a need to resort to 'Tit for Tat' in close relationships and in teaching children how to behave morally, 147.

¹⁴⁴ Singer, *How Are We to Live?*, 148.

¹⁴⁵ Singer, *How Are We to Live?*, 150.

¹⁴⁶ *HarperCollins Bible Commentary*, James L. May Gen. ed., (San Francisco: Harper Collins Publishing, 2000), 138.

¹⁴⁷ Singer, *How Are We to Live?*, 151.

¹⁴⁸ Singer, *How Are We to Live?*, 151.

¹⁴⁹ Singer, *How Are We to Live?*, 151-152.

¹⁵⁰ Singer, *How Are We to Live?*, 139-140.

¹⁵¹ Singer, *How Are We to Live?*, 140.

¹⁵² Singer, *How Are We to Live?*, 140.

¹⁵³ Singer, *How Are We to Live?*, 141. However, Wojtyła would not view love, loyalty, solidarity and gratitude as emotions but as virtues.

Singer places an emphasis on the commitment of the partners in marriage to each other. He explains that, in his own marriage, having a child together linked their futures in a much more binding way than any other form of commitment.¹⁵⁴ He goes on to say that this is due to the fact that “Once a loving bond has developed between parents and child, there is no way of undoing the link between the parents cleanly and completely. No matter how much either or both partners may want to end the relationship and begin afresh, the existence of their mutual child makes it impossible for them to do so.”¹⁵⁵ A Christian perspective can affirm this however the bond begins at conception.

Singer begins with genetic overlap as a means of understanding the relationships in the family and by extension to the community. The closer the genetic relationship between individuals the more responsibility one has towards the other. He proceeds from a basic understanding of the obligations that ensue from relationships between parents and their children. He takes for granted that affection exists between parents and children and that kinship and reciprocity are two basic principles: reciprocity is of mutual benefit to family members. However, Singer does not sufficiently explain love and its associated responsibilities between adults and their parents who may no longer be fully independent or in need of care and compassion in old age or terminal illness such as Alzheimer’s or dementia.¹⁵⁶

Singer views the relationship between adult children and their parents as a special case that is more aligned to obligations of kinship and gratitude. The paradigm that Singer employs in family relationships is that of the obligation of parents to support their children.¹⁵⁷ Here the responsibility for the other no longer exists when children reach adulthood which may account for the reason why there is no discussion of the obligations and duties of adults for their ageing parents even though Singer does acknowledge that there is some form of natural piety between the generations. He views that as beneficial from the viewpoint of reciprocity.

Singer explains that utilitarians “do not respect autonomy for its own sake.”¹⁵⁸ Respect for autonomy, according to Singer, is linked to the ability to make choices and is a principle that

¹⁵⁴ Singer, *How Are We to Live?*, 143-144.

¹⁵⁵ Singer, *How Are We to Live?*, 144.

¹⁵⁶ Singer, *How Are We To Live?*, 148-150.

¹⁵⁷ Singer, *How Are We to Live?*, 97.

¹⁵⁸ Singer, *Practical Ethics*, 84.

utilitarians promote. Only a person who can conceive of themselves as existing over time can exercise autonomy. Singer states that: “The hedonistic utilitarian might have to accept that in some cases it would be right to kill a person who does not choose to die on the grounds that the person will otherwise lead a miserable life, and the preference utilitarian may have to reach a similar conclusion if a person’s desire to go on living is outweighed by the equally strong desire of others.”¹⁵⁹ In his argument Singer is careful to distinguish between person and a human being who does not possess personhood. As stated above Singer excludes some human beings from human personhood who consequently are not protected as the subjects of human rights on the basis of lack of consciousness and self-awareness. Singer’s ethics lacks a development of the tension between realising one’s own preferences and the duties and obligations attached to filial piety. Even though he admits that kinship and reciprocity are fundamental principles he does not develop this sufficiently beyond the natural affection of parents for their children. For Singer, affection and the relationship that subsequently develops is based upon the preferences of the parent/s which in some ways is reminiscent of Roman patriarchal society.¹⁶⁰

6.2.2 *Wojtyła, Aquinas, the order of charity, filial piety and the covenant between the generations*

The following section explores what is written by Aquinas and developed further by Wojtyła in his work on filial piety. The covenantal relationship between God and humanity begins in the family. This is evident to the extent that the fourth commandment, *honour your father and your mother* is the first commandment of the second table. It is in the family and between the generations that this covenantal relationship begins. The family is where children learn love of God and love of neighbour by experiencing the love of their parents.¹⁶¹ Since Wojtyła is deeply influenced by Aquinas, I now proceed to a discussion of two related concepts from the thought of Aquinas which provide background for Wojtyła’s understanding of the relationship of love and solidarity between the generations: the order of charity and the order of piety.¹⁶²

The personalist communitarian ethics of Wojtyła contains the concept of participation. This concept of acting-together-with others is important because the good of all involved in

¹⁵⁹ Singer, *Practical Ethics*, 84.

¹⁶⁰ Singer, *Practical Ethics*, 153-154; cf, Susan Treggiari, “Marriage and Family in Roman Society,” 175-176.

¹⁶¹ 4.1.

participation is realised. In *The Acting Person* Wojtyła explains the importance of intersubjectivity and participation.¹⁶³ Singer looks at relationships through ‘Tit for Tat’, the universalizing of happiness and interests, or reciprocity as insurance for mutual assistance in the future. In Singer’s ethics this form of reciprocity is based on self-interest, whereas in Wojtyła’s personalist ethics a disinterested gift of self is required in response to the needs of the other. Wojtyła begins by considering what is the appropriate response to the needs of the other. He begins with the concept of a sincere gift of self that realises the person or persons in and through their relationship in community – he draws on GS 24.¹⁶⁴ Coming from the perspective of gift, parents are gifted with their children and children are gifted with their parents by God. Wojtyła emphasises the dignity and respect due to every human being, and that the commandment to love our neighbour is fulfilled through love and solidarity for all. In *The Acting Person* Wojtyła explains that duty can serve as a bridge between human causal efficacy and human responsibility.¹⁶⁵ For Wojtyła, describing the relationship between the generations which begins in the family, has foundations in covenantal theology (the fourth commandment and the relationship between covenant and communion), the order of charity, an understanding of the virtue of piety [*pietas*], and the philosophical anthropology of the human person.

In Wojtyła’s first exposition of the concept of ‘the covenant between the generations’ the structure of the development of his ideas closely follows the way in which Aquinas presents the virtue of piety. In Aquinas, the virtue of piety is a part of justice with obligations to God, parents and country.¹⁶⁶ In the background of Wojtyła’s promotion of the concept of ‘the covenant between the generations’ is what is contained in the order of charity and the virtue of piety in the writings of Aquinas.

In the order of charity [*caritas*], Aquinas points out that we are required to love God above all things and after God to love our parents.¹⁶⁷ “Charity’s act of love not only involves the object but the one who loves as well. Hence it comes about that the more closely a person is connected with

¹⁶² 4.2.4.

¹⁶³ Wojtyła, *The Acting Person*, 261-300; 2.3.6.

¹⁶⁴ GS 24.

¹⁶⁵ Kupczak, *Destined for Liberty*, 130; Wojtyła, *The Acting Person*, 156-157, 160-161, 164.

¹⁶⁶ 4.2.

¹⁶⁷ Aquinas, *ST IIa IIae*, q. 26, aa. 6-13.

us the more we love him [or her].”¹⁶⁸ The reason why Aquinas sets out the order of charity in this manner is because, after God, parents have the closest relationship to their children: God is the source of our being and our parents are principles of our natural origin, since they have begotten us.¹⁶⁹ “Hence the duty of children to their parents consists chiefly in honour: while that of parents to their children is especially one of care.”¹⁷⁰ Children honour their parents in three ways: “They must venerate them as elders; show obedience to them as teachers; and give them sustenance as the ones who had nourished them when they were strong.”¹⁷¹ Honouring parents requires rendering them what is due because of the debt owed which cannot be fully repaid. Respect, deference and obedience are ways in which children honour their parents.¹⁷² Much of his argument is derived from Aristotle’s discourse on friendship between father and son.¹⁷³ Aquinas does explain that the limit to filial obedience is circumscribed by our duty to obey God’s commands in all things.¹⁷⁴ Obedience to God’s law comes first and is expected of Christian disciples. Parents are obeyed within the sphere of their authority, but this is set aside if they command something contrary to God’s law.¹⁷⁵ Obedience is a proper characteristic of children because parents have a natural duty to instruct them in moral conduct and children have a natural duty to be obedient to their parents when growing to maturity.¹⁷⁶

The fourth commandment is the precept that governs the relationship that should exist in the family between parents and children. Parents bring children into the world; they feed, support and nurture their children; and teach them to love God and grow in virtue.¹⁷⁷ For all of these reasons children should love, honour and respect their parents in return for so great a gift: all of which is

¹⁶⁸ Aquinas, *ST IIa IIae*, q. 26, a. 8.

¹⁶⁹ Aquinas, *ST IIa IIae*, q. 26, a. 9, ad 3, a. 10.

¹⁷⁰ Aquinas, *ST IIa IIae*, q. 26, a. 9, ad 1; Aquinas in *ST IIa IIae*, q. 26, a. 8 cites Aristotle *Nicomachean Ethics* ix .2 “it would seem a special duty to afford our parents the means of living...and to honour them.”; see Aristotle, *The Nicomachean Ethics*, 222-225 and Aristotle includes the respect due to older persons because of their age, 224.

¹⁷¹ Aquinas, *Commentary on St. Paul’s Epistle to the Ephesians*, trans. M. Lamb (New York: Magi Books Inc., 1966), 228; *Catena Aurea* vol. 1 *St Matthew*, XXIII 5-12, “Thus when we call any man our father, we do it to [show] respect to his age, not as regarding him as the author of our being,” 775; *Catena Aurea* vol. 3 *St Luke* XVIII 18-23, 611.

¹⁷² Aquinas, *ST IIa IIae*, q. 101, a. 3; *ST IIa IIae*, q. 102, a. 2; *Commentary on St Paul’s Letter to the Ephesians*, “Chapter 6, Lecture 1”, 227-228.

¹⁷³ Aristotle, *Nicomachean Ethics*, viii.14, 218-219.

¹⁷⁴ Aquinas, *ST IIa IIae*, q. 104, a. 4 ad 3; *ST IIa IIae*, q. 104, a. 5.

¹⁷⁵ Aquinas, *ST IIa IIae*, q. 104, a. 5; *Commentary on St Paul’s Letter to the Ephesians*, “Chapter 6, Lecture 1”, 227-228.

¹⁷⁶ Aquinas, *Commentary on St Paul’s Letter to the Ephesians*, “Chapter 6, Lecture 1,” 227.

¹⁷⁷ Aquinas, *ST IIa IIae*, q. 102, a. 1; *The Commandments of God*, 50; *ST IIa IIae*, q. 31, a. 3 ad 4. Aquinas wrote that parents cannot be abandoned because of all the benefits we have received from them. He was of the opinion that

required in justice. This is expressed as *filial piety* and extends to our spiritual mothers and fathers who by their teaching or example enable growth in faith and life.¹⁷⁸ In fact all those in a parental generation are worthy of being treated with respect and honour.

To the fourth commandment prescribing the honour due to parents, is added the precept about honouring the aged, according to Lev 19:13: “Rise up before the hoary head, and honour the person of the aged man”; and likewise all the precepts prescribing the reverence to be observed towards our betters, or kindness towards our equals or inferiors.¹⁷⁹

Here Aquinas has added a further dimension to the fourth commandment to include honouring the elder generation. He was mindful of the frailties associated with old age and explained: “the aged should be honoured, because old age is a sign of virtue, though this sign fails at times.”¹⁸⁰ Therefore, honour is not dependent on whether a person is in possession of all their faculties but is due because of their membership of the elder generation. Honouring our parents includes providing them with assistance and care,¹⁸¹ and includes “support and whatever else is due to our parents.”¹⁸² Eternal life is promised as the reward for obeying the command to honour your parents.¹⁸³ According to Aquinas piety is demonstrated in charity, and out of love we respect, reverence, and honour our parents – a part of fulfilling the law of love.¹⁸⁴

Furthermore piety expressed as reverence and gratitude to God is fulfilled in our actions of honour and service of our neighbour.¹⁸⁵

Consequently man is debtor chiefly to his parents and his country, after God...Just as it belongs to religion to give worship to God, so does it belong to piety, in the second place, to give worship to one’s parents and one’s country. The worship due

parents could turn children out of their home, but children did not have the right to abandon their parents because they are the principle of generation, being, upbringing and teaching, *ST Ia IIae*, q. 100, a. 5, ad 4. - -

¹⁷⁸ Aquinas, *The Commandments of God*, 50, 54-56; *ST IIa IIae*, q. 26, a. 8; *ST Ia IIae*, q. 100, a. 5 ad 4; *ST Ia IIae*, q. 100, a. 6.

¹⁷⁹ Aquinas, *ST Ia IIae*, q. 100, a. 11; *ST IIa IIae*, q. 101, a. 1.

¹⁸⁰ Aquinas, *ST Ia IIae*, q. 63, a. 3.

¹⁸¹ Aquinas, *ST IIa IIae*, q. 32, a. 5, ad 4; *ST IIa IIae*, q. 62, a. 5, ad 4.

¹⁸² Aquinas, *ST IIa IIae*, q. 122, a. 5; *The Commandments of God*, 51.

¹⁸³ Aquinas, *The Commandments of God*, 51-54. He also stresses that there is punishment for not fulfilling the obligations of the fourth commandment towards all those belonging to the elder generation, 53-54.

¹⁸⁴ Aquinas, *ST IIa IIae*, q. 101, a. 3; *ST IIa IIae*, q. 31, a. 3, ad 4; *ST IIa IIae*, q. 26, a. 8; *ST IIa IIae*, q. 26, a. 9, Parents love their children because they are part of themselves. (He bases some of his argument on Aristotle *Nicomachean Ethics*, viii.12, 212-214 on friendship.) The love of children for their parents is a higher good, *ST IIa IIae*, q. 26, a. 9, ad 2; “Since our father is related to us in principle, even as God is, it belongs properly to the father to receive honour from his children, and to the children to be provided by their parents with what is good for them,” Augustine, (*De Doctrina Christiana* i, 32), cited in *ST IIa IIae*, q. 26, a. 9 ad 3; “Piety designates the worship of God, even as God, by way of excellence, is called Our Father,” Dionysius cited in *ST IIa IIae*, q. 101, a. 3 ad 2; Aquinas, *Catena Aurea* vol. 1, *St. Matthew*, VI 9, 223.

¹⁸⁵ Aquinas, *ST IIa IIae*, q. 121, a. 1; *ST IIa IIae*, q. 106, a. 1; *ST IIa IIae*, q. 122, a. 5, ad 2; *ST IIa IIae*, q. 101, a. 1.

to our parents includes the worship given to all our kindred, since our kinsfolk are those who descend from the same parents... The worship given to our country includes homage to all our fellow-citizens and to all the friends of our country.¹⁸⁶

Aquinas changed the order of Ambrose and placed filial piety before that owed to one's country. Besides building on the work of Ambrose he had drawn upon Aristotle who had likened the duty owed to parents to that of political rule.¹⁸⁷ Filial piety is a virtue, and as a consequence extends to acts of respect and kindness to our relatives, and finally, to all. In essence, piety [*pietas*] encompasses honour, respect, reverence, obedience, loyalty, gratitude and a debt or duty owed to God and to our parents which can never be fully repaid.¹⁸⁸ This gift of the Holy Spirit and virtue is a disposition, an attitude of filial gratitude and reverence realised in actions. Piety directs our actions in justice and out of charity [*caritas, love*] for God and our parents.¹⁸⁹ Aquinas developed and presented what constitutes the virtue of piety based upon the work of Aristotle. He explains that all virtues directed towards another are related to justice and, drawing on what Aristotle has written on friendship, Aquinas states: "It is not possible to make one's parents an equal return for what one owes them."¹⁹⁰ Aristotle explains that what is owed to one's parents is respect, reverence and service which is expressed by the duty of children to provide for the needs of elderly parents in gratitude for what they have received in nurture, love and education within the family.¹⁹¹ The gift of life and nurture throughout childhood provided by parents for their children ought to be reciprocated by adults caring for elderly parents.

Piety is owed in justice to God and our parents for the gift of life as God is the universal principle and parents are the natural principle of our being.¹⁹²

We owe something to our parents in two ways...[reverence and service] for instance, if [they] be ill, it is fitting that [their] children should visit them and see to [a] cure; if [they] be poor, it is fitting that they [the children] should support [their parents]; and so on in like instance, all of which come under the head of service due.¹⁹³

¹⁸⁶ Aquinas, *ST IIa IIae*, q. 101, a. 1; *IIa IIae*, 102, a. 3. Aquinas changed the order of piety from that proposed by Ambrose, *Duties of the Clergy*, Bk. 1, XXVII .127, 22 in *NPNF* Second Series vol. 10; cf. Aquinas, *SCG* vol. III *Providence*, 128.7, 126.

¹⁸⁷ Aquinas, *ST IIa IIae*, q. 101, a. 1; Aristotle, *The Nicomachaen Ethics* viii.12, 212-214.

¹⁸⁸ Aquinas, *ST IIa IIae*, q. 102, a. 3, ad 3.

¹⁸⁹ Aquinas, *ST IIa IIae*, q. 122.

¹⁹⁰ Aquinas, *ST IIa IIae*, q. 80; cf. Aristotle, *The Nicomachaen Ethics*, viii.12, 212-214, viii.14, 218-219; Josef Pieper, *The Four Cardinal Virtues* (Notre Dame: University of Notre Dame, 1966), 107-108.

¹⁹¹ Aquinas, *ST IIa IIae* q. 101, a. 2; Aristotle, *The Nicomachaen Ethics*, viii.12, 212-215.

¹⁹² Aquinas, *ST IIa IIae*, q. 122, a. 5.

¹⁹³ Aquinas, *ST IIa IIae*, q. 101, a. 2.

According to Aquinas we should have an attitude of gratitude and reverence towards God, the source of our being, which extends to our parents who have begotten us.¹⁹⁴ Piety in justice is enlivened by love [*caritas*] through and in our actions towards God and parents, because the end of all the commandments is love (cf. 1 Tim 1:5; 2:1-3; 4:8; 5:8).¹⁹⁵ Acting in piety out of justice, originates in love [*caritas*] because the end of all the commandments is love.¹⁹⁶ Importantly, Aquinas comes to the conclusion: “Charity loves God because of himself, and because of him loves all others in so far as they are subordinated to him. In a certain way we love God in all our neighbours, for to love one another in charity is to love him because he is in God or so that God may be in him.”¹⁹⁷ For Aquinas then, love of God and love of neighbour have the same end and cannot be separated.

There is a link between the *First* and *Fourth Commandments* – between loving and honouring God our Father and Creator and loving and honouring our parents whom God willed to be our progenitors.¹⁹⁸ Scripture and Tradition contain written testimony to the expectation that parents and all in a parental generation in old age are to be cared for and not abandoned. Building on Aristotle, Aquinas changed this order to God, parents and family followed by country and developed the understanding that all the Christian virtues are infused by God (Rom 5:5).¹⁹⁹ This demonstrates the difference between the Graeco-Roman and Christian expression of piety [*pietas*], between natural piety and the Christian virtue of piety. One is about relationships in the community and the family, a natural piety.²⁰⁰ The other concerns filial relationships with God individually and as members of a covenant community of believers beginning in the family. Our filial piety as children of God is prior to any other filial obligations and responsibilities. Parents accept, care for, nurture and teach their children how to relate to God, to their grandparents, aunts

¹⁹⁴ Aquinas, *ST IIa IIae*, q. 26, a. 9; a. 11, ad 2.

¹⁹⁵ Aquinas, *ST IIa IIae*, q. 122, a. 1, ad 4.

¹⁹⁶ Aquinas, *ST IIa IIae*, q. 23, a. 8, Charity [*caritas*] underpins the virtues. “Charity directs the acts of all the other virtues to our final end. Accordingly it shapes all these acts and to this extent is said to be the form of the virtues, for virtues themselves are so called with reference to ‘formed acts.’”; *ST IIa IIae*, q. 23, a. 8, ad 1, 2, 3; Aquinas draws the distinction of imperfect (natural) virtues and Christian virtues that are infused by God, Rom 5:5 and that we cannot have the infused moral virtues without charity *Ia IIae*, q. 65 aa. 2-3; Bonnie Kent, “Habits and Virtues (*Ia IIae*, q. 49-70),” in Stephen J. Pope ed., *The Ethics of Aquinas*: 116-130, 123-125.

¹⁹⁷ Aquinas, *De Caritate* 4, cited in *Summa Theologiae*, vol. 34 trans. R. J. Batten OP, 82-83; *ST IIa IIae*, q. 25, a. 1, a. 12; *ST IIa IIae*, q. 44, a. 2. For a discussion of the relationship between love of God and neighbour see Eberhard Schockenhoff, “The Theological Virtue of Charity (*IIa IIae*, qq. 23-46),” 251-253.

¹⁹⁸ Ambrose, *Exposition on the Holy Gospel According to St. Luke*, Bk VIII, 74, 366; Bk VII, 136, 292; Aquinas, *The Commandments of God*, 50; *ST Ia IIae*, q. 100, a. 5, ad 4; *ST Ia IIae*, q. 100, a. 6.

¹⁹⁹ Aquinas, *ST Ia IIae*, q. 65.

²⁰⁰ Aquinas, *ST IIa IIae*, q. 23, a. 7.

and uncles, to respect those in the elder generation and to respect each other in a community. At the end of life adult children in gratitude care for their parents in return for what they have received and through their actions teach their children in turn to do the same. Hence, it is a passing on of the covenant throughout the generations.

The order of charity and the order of piety are important components in understanding the responsibility, duties and obligations to our neighbour which begins in the family where individuals have the closest relationship of love of one another. Wojtyła is deeply influenced by Aquinas in his philosophical personalism and in the development of the theology associated with the family. The first mention of the covenant between the generations in his work is in the context of the order of piety which can be found in the work of Aquinas.²⁰¹

Singer's position depends on gratitude, reciprocity and personal preferences for the duties and responsibilities in caring for ageing parents. This does not take into account situations where the relationship between the generations is strained. Singer does not address the responsibility to care for parents who have not treated their children with affection nor what responsibility the wider community has to care for those who do not have any children. He does not explore the interdependent relationship between persons which begins in the family. Humans are social by nature and mutually dependent in order to grow to maturity.

In contrast, Wojtyła is the first to acknowledge that the relationship between the generations, the 'covenant between the generations,' has two dimensions: parental and filial.²⁰² However, in both dimensions what is common is that the stronger member/s in the relationship care for the weaker. Parents care for their children when young and dependent and adults care for their parents when sick or when they lose their independence. However, this is in the context of a life-time relationship between parents and children. The foundation for this relationship is love: love of neighbour which begins in the family. Part of what it means to be human is a response to the suffering of others in love, solidarity and compassion which goes beyond feelings or personal preferences. The bond of love between parents and children lasts throughout life and is not dependent on reciprocity although there is an element of responding to what one has been given selflessly by one's parents. Wojtyła expanded the meaning of the fourth commandment to mutual

²⁰¹ 4.1.9.

honouring of parents and children in the family.²⁰³ The concept of the 'covenant between the generations' acknowledges the interdependence of humanity.

In the work of Wojtyła the concept of covenant is revealed as having a deeper meaning than an agreement or treaty that brings about a familial relationship leading to peace and harmony or a set of rules that must be obeyed such as the ten commandments. Covenant reveals something about God, about the communion of love that subsists in the Trinity into which each human being and the human family are called to participate, beginning in this life. The ten commandments is a participation of the natural law in the divine law which is constitutive of human behaviour in our relationships with God and other human beings: how we come to human fulfillment through acting virtuously in community. The covenantal relationship of love begins in the family between the generations. Love of God and love of neighbour leads to a communion of love begun in this world. The covenantal relationship of love in the family reveals something of our humanity. To reject the covenantal relationship of love between the generations is in some way to reject a part of what it means to be human.

6.3 *The problem of suffering*

6.3.1 *The meaning of suffering*

Having considered their different perspectives on intergenerational bonds and relationships we now turn to consider Singer's and Wojtyła's contrasting perspectives on suffering. Suffering and death are two very difficult human experiences to face. The more a person loves the other the more one suffers with the one who is sick and in need of care and compassion. No one wants to suffer and least of all, to see another suffer, especially a loved one who is a member of the family. Likewise, no one wants a death that entails a lot of suffering, or to lose cognitive ability towards the end of life. But the problem remains – suffering is a part of the human condition, and everyone dies. It is the most frail who are the most vulnerable – whether through loss of cognitive ability or physical functions – to the threat or temptation to request euthanasia. The following explains suffering and euthanasia in the ethics of Singer in contrast to the Christian understanding as promoted by Wojtyła. Suffering in the Christian tradition is given meaning in the passion of

²⁰² 5.4.

Christ and those who suffer are united to Christ's suffering. Also, suffering presents a challenge to the one who suffers, their family and to the wider community in meeting the challenge which suffering presents.

6.3.2 *Singer and the problem of suffering, death and euthanasia*

Singer advocates that all pain and suffering ought to be alleviated and that it is an obligation to do so.²⁰⁴ Krantz notes that preference utilitarianism advocated by Singer "is adaptable to the wishes of the majority of conscious, future-oriented individuals involved."²⁰⁵ For example, in the case of the elderly suffering from a form of dementia or a life-limiting condition such as cancer, which would entail a large amount of future pain, the preferences and judgement of their loved ones is decisive. The continued existence of the elderly who have a chronic condition would depend on the interests of their loved ones, family and the community in the allocation of healthcare resources.²⁰⁶ Singer states: "The capacity for suffering and enjoying things is a prerequisite for having interests at all, a condition that must be satisfied before we can speak of interests in any meaningful way."²⁰⁷

In Singer's ethics, pain and suffering are to be avoided and if this is not possible then there is the obligation to end the suffering even if this results in hastening the death of the one who suffers, especially if the individual asks for euthanasia or physician-assisted suicide. There is no place in Singer's ethics for the notion of the redemptive power of suffering, or the opportunity for the reconciliation between family members or individuals before death. Instead, Singer appeals to common sense ideas about value, personal desire and public opinion surveys undertaken by healthcare economists.²⁰⁸ This seems reasonable, however, if the only solutions offered to pain and suffering are euthanasia and assisted suicide. Consequently, opportunities to find cures, advances in medical care or develop better and more widespread access to good palliative care are less likely to occur. As has been discussed, in Singer's ethics, continued existence for those

²⁰³ 4.2.

²⁰⁴ Krantz, *Refuting Peter Singer's Ethical Theory*, 55; Singer, *Practical Ethics*, 20-21, 172-173, 86-87.

²⁰⁵ Krantz, *Refuting Peter Singer's Ethical Theory*, 33.

²⁰⁶ Krantz, *Refuting Peter Singer's Ethical Theory*, 59.

²⁰⁷ Singer, *Practical Ethics*, 50.

²⁰⁸ On the redemptive meaning of suffering see also Derek S. Jeffreys, "Euthanasia and John Paul II's "Silent Language of Profound Sharing of Affection:" Why Christians Should Care About Peter Singer," in *Christian Bioethics*, 2001, vol. 7 n.3: 359-378, 369-370.

who suffer or who are not self-aware is dependent on personal preference or the preferences of the family. In a sense, this is based on an individualism that does not value sufficiently human interdependence and the responsibility, duties and obligations that stem from what it means to love – beginning in the family.

According to Singer euthanasia is used to refer to “the killing of those who are incurably ill and in great pain or distress, in order to spare them further suffering and distress.”²⁰⁹ The forms of euthanasia are:

- Physician-assisted suicide;²¹⁰
- Involuntary euthanasia: “killing someone who has not consented to being killed....when the motive for killing is the desire to prevent unbearable suffering on the part of the person killed.” According to Singer this is rare; and²¹¹
- Nonvoluntary euthanasia: a human being who is incapable of understanding the choice between life and death. This includes “incurably ill or severely disabled infants and people who through accident, illness or old age have permanently lost the capacity to understand the issue involved, without having previously requested or rejected euthanasia in these circumstances.”²¹²
- Active euthanasia, directly bringing about the death of an individual, for example, an unborn or new born child with a disability or life-limiting condition.
- Passive euthanasia is allowing to die and either withholding or withdrawing medical treatment.²¹³

Singer points out that euthanasia is only justifiable if those killed either:

- a. lack the ability to consent because they do not possess the capacity to choose between continued existence and death; or
- b. have the capacity to choose between their own continued existence and death and have made an informed decision to die.²¹⁴

²⁰⁹ Singer, *Practical Ethics*, 157.

²¹⁰ Singer, *Practical Ethics*, 157.

²¹¹ Singer, *Practical Ethics*, 158.

²¹² Singer, *Practical Ethics*, 158.

²¹³ Singer, *Practical Ethics*, active and passive euthanasia, 178-186.

²¹⁴ Singer, *Practical Ethics*, 178.

Singer argues that there is “no *intrinsic* moral difference between killing and allowing to die. That is, there is no difference which depends solely on the distinction between an act and omission.”²¹⁵ However, Singer makes the distinction that not all cases of allowing to die are morally equivalent to killing. Singer advocates that if there is no intrinsic moral difference between killing and allowing to die, then it follows that active euthanasia should be accepted as humane in some circumstances.²¹⁶ Singer is of the opinion that passive euthanasia results in a prolonged death. For this reason it would be better to cause death swiftly, in the best possible way.²¹⁷

In *Practical Ethics*, Singer explains that an ethics that is based upon moral rules such as the ten commandments includes a distinction between acts and omissions. Singer’s argument is that:

An ethic that judges acts by their consequences will not do so [i.e. make such a distinction], or the consequences of an act and an omission will often be, in all significant respects, indistinguishable....What we need to do is imagine two parallel situations differing only in that in one a person performs an act resulting in the death of another human being, whereas in the other she omits to do something, with the same result.²¹⁸

Singer goes on to explain that there is no intrinsic moral difference between killing and allowing to die because the end result is the same – the death of the individual. According to Singer allowing a person to die (passive euthanasia) is already acceptable in some circumstances, therefore, since the consequence is the same, active euthanasia should be also be allowed.²¹⁹ His argument contains no distinction concerning the difference between killing by an act or omission and accepting the inevitability of death, which Singer terms allowing to die, because the consequence in each case is death. Singer’s argument rests on the idea that the consequences of allowing to die are the same as the consequences of killing. On the basis of consequences Singer argues that active euthanasia should be allowed.

Singer explains that involuntary euthanasia can be justified when someone endures extreme suffering. In that circumstance then, suffering can override all four reasons for not killing self-aware beings. He states that, “Although people sometimes talk as if we should never judge a

²¹⁵ Singer, *Practical Ethics*, 183.

²¹⁶ Singer, *Practical Ethics*, 183.

²¹⁷ Singer, *Practical Ethics*, 186.

²¹⁸ Singer, *Practical Ethics*, 181.

²¹⁹ Singer, *Practical Ethics*, 183; see Krantz, *Refuting Peter Singer’s Ethical Theory*, 74-75, 83-85.

human life to be not worth living, there are times when such a judgement is obviously correct.”²²⁰ Also in another section of *Practical Ethics* he states that, “One would have to be confident that one can judge when a person’s life is so bad as to be not worth living – and that one is in a better position to make that judgement than the person herself.”²²¹ This is even if the person may wish to go on living because they value their own life. Singer promotes that the only plausible justification for not respecting these wishes are, that “The person to be killed does not realize what agony she will suffer in the future, and if she is not killed now she will have to live through to the very end. On these grounds, one might kill a person who has – though she does not realise it – fallen into the hands of homicidal sadists who will torture her to death.”²²² This argument gives a justification for the killing of a person who may suffer in the future without a criterion for judging the level of suffering, the kinds of treatment that could be offered or taking into account the individual’s preferences. Also, there is no certainty that the person would suffer, or recognition that there might be the opportunity for the person to be restored to health or supported to live a life that is satisfying given the limitations of their illness.

Singer promotes euthanasia as the proper response to pain and suffering, if the person wishes to advance his or her death they should have their wishes respected. However, killing is not caring or compassionate. Euthanasia places the burden of decision and action on the individual and at the same time expects healthcare professionals to participate in bringing about death which changes what it means to be a doctor or nurse from one who heals or alleviates suffering to one who kills. Until euthanasia was legalised in some parts of the world healthcare professionals were always associated with care for the sick and the dying. Medical treatment and healthcare professionals instead of being oriented to cure or care of a patient in Singer’s view of ethics become engaged either passively by omission or actively engaged in ending life.

Singer’s ethics offers euthanasia and physician assisted suicide as solutions to the problems associated with pain and suffering in old age and terminal illness because pain and suffering are evil and to be avoided.²²³ In his perspective, not even the desire to continue to live is respected in all cases and judgements are made about the pain and suffering that might be experienced in the

²²⁰ Singer, *Practical Ethics*, 187.

²²¹ Singer, *Practical Ethics*, 177.

²²² Singer, *Practical Ethics*, 177-178.

²²³ Jeffrey, “Euthanasia: Why Christians Should Care about Peter Singer,” 367.

future, the preferences of other family members and the economic cost to the community for the care and medical treatment of an elderly parent. Singer admits that there are times when the judgement can be made that the life of a person is not worth living.²²⁴

6.3.3 *Wojtyła, suffering and death in the Christian tradition*

In *Evangelium vitae*, Wojtyła explains that the experience of death needs to be lived and one needs to entrust oneself to God rather than choose the time of one's death or that of another. His reason is that: "Suffering, old age, a comatose state or the imminence of death in no way diminish the intrinsic dignity of the person created in God's image."²²⁵ Suffering calls forth a response that entails relief, compassion and solidarity. Consequently, the person is not alone and is supported in illness or in dying. Love, compassion and solidarity with the one who is suffering and or dying is the response that should be offered rather than to hasten or actively cause the death of the person. In this light, the role of the physician and the purpose of medical treatment is to cure, alleviate suffering and accompany the person on the journey towards death when this is not possible. Actively bringing about the death of the person is contrary to Christianity.

In *Evangelium vitae* the definition of euthanasia is "an action or omission which of itself and by intention causes death, with the purpose of eliminating all suffering."²²⁶ Euthanasia is the intentional killing of an innocent human being and no-one is to request death for oneself or another nor consent to killing implicitly or explicitly.²²⁷ Wojtyła promotes love, solidarity and compassion, all of which uphold the dignity of the human person created in the image of God.²²⁸ To abandon someone who is sick or suffering diminishes our humanity and denies the communitarian dimension of every person. In a utilitarian framework, suffering is an evil to be avoided at all costs. However, in Christian ethics, the consequences are not only for the one who suffers but also for family members, doctors and nurses because in our actions not only the consequence is important but also the intention and the means employed.

²²⁴ Jeffrey, "Euthanasia: Why Christians Should Care about Peter Singer," 368 citing Singer, *Practical Ethics*, 186-187.

²²⁵ John Paul II, "Address of John Paul II to the Participants in the 19th International Conference of the Pontifical Council for Health Pastoral Care," 3.

²²⁶ Cf. John Paul II, EV 65, 57; CDF, "Declaration on Euthanasia," II; 5.3.3.

²²⁷ CDF, "Declaration on Euthanasia," II, cited in EV 57.

There is a difference between euthanasia and the forgoing of treatment which is futile and or burdensome.²²⁹ The finitude of human life needs to be accepted and there should be expressions of love and solidarity with the one who is dying instead of judging the life of the elderly or someone suffering from a terminal illness as burdensome in the sense of the time needed to be invested by the family or partner or the economic burden to the community in the allocation of healthcare resources. This is reflected in the document produced by *Catholic Health Australia*, “Since good medicine treats a person rather than a condition, respect for the person requires that they are neither under-treated nor over-treated; rather, when people are dying they should have access to the care that is appropriate to their condition.”²³⁰

For the Christian tradition, suffering can have meaning in seeking the redeeming love of Christ through having the courage to meet the challenge of pain and suffering. In Wojtyła’s Christian communitarian ethics, suffering calls forth responses of love, solidarity and compassion.²³¹ The foundation for Wojtyła’s understanding of suffering is the death and resurrection of Christ.²³² Wojtyła expresses this as a sincere gift of self for the other. Wojtyła’s pastoral message for those who suffer includes the spiritual dimension of entering into the suffering and redemption of Christ and Jesus enters into our suffering (Col 1:24).²³³ The focus of Jesus’ suffering is the love with which he suffered: his love for the Father and for humanity.²³⁴ Wojtyła explains that the Christian understanding of suffering includes an acceptance of our weakness when we suffer and an openness to the redeeming power of Christ.²³⁵

The person who acts in the same manner as the Good Samaritan fulfills love of God and neighbour together with their own personal fulfilment in responding to the suffering of the other

²²⁸ Jeffreys, “Euthanasia: Why Christians Should Care about Peter Singer,” 362.

²²⁹ John Paul II, EV 65; Catholic Health Australia, (hereafter CHA), *Code of Ethical Standards for Catholic Health and Aged Care Services in Australia* (Red Hill, Australian Capital Territory: Catholic Health Australia Inc., 2001) 42-43; Nicholas Tonti-Filippini, *About Bioethics – Volume 2: Caring for People who are sick or Dying* (Ballan, VIC: Connor Court Publishing, 2012), 72-73.

²³⁰ CHA, *Code of Ethical Standards for Catholic Health and Aged Care Services in Australia*, 42.

²³¹ See 5.3.

²³² John Paul II, SD 15.

²³³ John Paul II, SD 24; Crosby, “The Teaching of John Paul II on the Christian Meaning of Suffering,” 165-166; Jeffreys, “Euthanasia: Why Christians Should Care about Peter Singer,” 365; Tonti-Filippini, *Caring for People who are sick or Dying*, 72.

²³⁴ Crosby, “The Teaching of John Paul II on the Christian Meaning of Suffering,” 167; John Paul II, SD 17; Jeffreys, “Euthanasia: Why Christians Should Care about Peter Singer,” 364.

²³⁵ John Paul II, SD 22, 23, 24; Crosby, “The Teaching of John Paul II on the Christian Meaning of Suffering,” 164.

– the neighbour.²³⁶ The parable reveals what is expected as a response to alleviate suffering and offer solidarity, comfort and care (Lk 10:25-31).²³⁷ According to Wojtyła, included in this concept of ‘Good Samaritan’ is the family where its members assist one another and by extension the mutual help that exists between families.²³⁸ Suffering presents a challenge to communion and solidarity with the one who suffers.²³⁹

Wojtyła writes: “Suffering can hurt us. It can pierce our flesh. It can squeeze tears from our eyes. It can rob us of our independence. It can anger us. It can depress us. It can even kill us. Undoubtedly, suffering is a force of evil to be reckoned with in our lives.”²⁴⁰ Suffering presents a challenge to the one who suffers and to the family, healthcare professionals and chaplains in hospitals. The challenge of suffering, in Christianity, includes the call to take up one’s cross and follow Jesus (Mk 8:34; Mt 10:38; 16:24).²⁴¹ This challenges those who suffer and those who love and care for them to grow in virtue through solidarity and in compassion with the one who suffers.²⁴² “The person who is a ‘neighbour’ cannot indifferently pass by the suffering of another: this in the name of fundamental human solidarity, still more in the name of love of neighbour.”²⁴³ In assisting someone who suffers, the power of love is expressed through self-gift which recognises the dignity of the human person. Furthermore the communal response to suffering “can unleash the active power of love, transforming those who aid the sufferer.”²⁴⁴

Wojtyła in *Salvifici doloris* explains that: “Christianity proclaims the *essential good of existence* and the good of that which exists, acknowledges the good of the Creator and proclaims the good of creatures.”²⁴⁵ According to the Christian tradition a human person suffers because of a good in which he or she does not share. Suffering is explained through evil which refers to a good such as

²³⁶ John Paul II, SD 28-29, EV 52; GS 24; cf. Lk 10:25-37; Robert G. Schroeder, *John Paul II and the Meaning of Suffering* (Huntington, Indiana: Our Sunday Visitor, Inc., 2008), 158-164.

²³⁷ John Paul II, SD 28-30; EV 27, 41; cf. Robert Gascoigne, “Suffering and Theological Ethics,” in *Catholic Theological Ethics in the World Church: The Plenary Papers from the First Cross-Cultural Conference on Catholic Theological Ethics*, J. Keenan, ed. (New York/London: Continuum, 2007): 163-167, 165.

²³⁸ John Paul II, SD 29.

²³⁹ John Paul II, SD 8

²⁴⁰ Schroeder, *John Paul II and the Meaning of Suffering*, 157.

²⁴¹ John Paul II, SD 26.

²⁴² John Paul II, SD 23, 28; EV 19; Jeffreys, “Euthanasia: Why Christians Should Care about Peter Singer,” 372.

²⁴³ John Paul II, SD 29; Lk 10: 25-37.

²⁴⁴ Jeffreys, “Euthanasia: Why Christians Should Care about Peter Singer,” 367.

²⁴⁵ John Paul II, SD 7; cf. John F. Crosby, “The Teaching of John Paul II on the Christian Meaning of Suffering,” in *Christian Bioethics*, 1996, vol. 2, No. 2: 154-171, see endnote 13.

health or friendship which may be lacking.²⁴⁶ Christ lived a life that included suffering, especially his passion and death and in so doing overcame evil and death. Hence suffering, in the Christian tradition, acquires a new meaning in sharing in the resurrection of Christ “not only in the next life, but in some way already in this one.”²⁴⁷

John F. Crosby explains that Wojtyła interprets the Pauline text on completing Christ’s suffering in “that the redemption, accomplished through satisfactory love, *remains always open to all love expressed in human suffering.*”²⁴⁸ What this means is that there is a connection between suffering and love: “not only should we be freed by our suffering for love, but the suffering of *others* should awaken our love.....The point of active love on their behalf is not just the relief of their suffering by means of medical technology – that would be a too utilitarian way of expressing it for John Paul – but also and above all the realization of love towards them.”²⁴⁹ As pointed out by Leon Kass one must be careful not to insult the one who suffers with arguments about the value of suffering because this can lead to an instrumental use of suffering.²⁵⁰

Derek S. Jeffreys notes that “Those who advocate euthanasia believe that they are responding to [a] plea for help. Often motivated by deep compassion, they understandably want to end the suffering of parents or the disabled. Yet, their compassion embraces only a limited set of values, and implies that suffering can no longer contribute to redeeming a broken world.”²⁵¹ Utilitarianism appeals to material goods and preferences and has no understanding of spiritual goods in the self-giving, compassion and solidarity required.²⁵² Suffering provides the opportunity to express love for the other (neighbour) that requires a sincere gift of self and the imagination and development of new ways to alleviate suffering and cure certain diseases. At the same time the one who suffers is not alone but through compassion and solidarity is supported, cared for and respected.

²⁴⁶ John Paul II, SD 7.

²⁴⁷ Crosby, “The Teaching of John Paul II on The Meaning of Christian Suffering,” 164; John Paul II, EV 50-51.

²⁴⁸ Crosby, “The Teaching of John Paul II on the Christian Meaning of Suffering,” 167 citing John Paul II, SD 24; Col 1:24.

²⁴⁹ Crosby, “The Teaching of John Paul II on the Christian Meaning of Suffering,” 167; John Paul II SD 30, 7.

²⁵⁰ Jeffreys, “Euthanasia: Why Christians Should Care about Peter Singer,” 373.

²⁵¹ Jeffreys, “Euthanasia: Why Christians Should Care about Peter Singer,” 374; cf. John Paul II, EV 15.

²⁵² Jeffreys, “Euthanasia: Why Christians Should Care about Peter Singer,” 375.

Singer's utilitarianism, when faced with pain and suffering, offers the choice to end life of those whom he terms persons and for those who are human beings (and not considered persons) the decision is sometimes made by others. Any individual suffering from a terminal illness or with a life-limiting disability is dependent up to a point on the preferences of significant others for their continued existence. From the perspective of a person who is suffering or has a terminal illness the choices of euthanasia or physician assisted suicide do not value the life of the person or provide comfort and support. Rather, appropriate care and support for the terminally ill through proper pain management together with the appropriate medical treatment and the compassion of family and friends is what is required. The assistance of healthcare professionals and the companionship of family and others respects the dignity and the value of human life as opposed to hastening death.²⁵³ Euthanasia, by contrast, gives the message that the life of someone who is suffering or who will suffer is of no value and meaning. Consequently, the person is a burden to loved ones, the family, and an economic burden in the allocation of resources of healthcare and other support services in the community. This does not deny that there is a limit to what can be offered as treatment and that life cannot be extended indefinitely.

If what Singer advocates were a matter of public policy, the family could have a greater influence in deciding whether the person, such as a parent, continues to receive or to withdraw treatment or even coerce the elderly into the acceptance of euthanasia so as not to be a burden on the family and community for their care. Family members could decide that maximising their own preferences outweighs the personal commitment, resources and companionship that might be needed in caring for a person such as an elderly parent who is losing independence and or suffering from a life limiting condition such as dementia. Consequently, this places limits on love, solidarity and the responsibility and duties to care for the sick and dying. The elderly who have no close family ties would be extremely vulnerable with no advocate for their continued treatment and existence. There is a subsequent change in the relationships between members of the family and between person and physician. Further, this attitude could cause a flow on effect to the community, for instance, in the funding of healthcare resources and research into curing diseases such as Alzheimer's disease or dementia which is now termed a life-limiting condition. This could lead to age-based criteria for access to medical treatment and receiving antibiotics. Advances in medicine have been the result of alleviating pain and suffering caused by certain

²⁵³ Cf. Krantz, *Refuting the Ethical Theory of Peter Singer*, 84.

diseases and illnesses: any tendency to regard the illnesses of the elderly as less deserving of funding could slow such advances in the future.

Suffering has always presented a challenge and many opportunities for personal growth which at times is heroic. Advances in medicine and healthcare have resulted from finding ways to alleviate pain and suffering or find a cure for particular diseases. From a covenantal perspective the medical treatment and the care offered is one that respects the patient in providing the appropriate level of medical care. Also, healthcare professionals are respected because they can refuse to be involved in euthanasia at the request of the individual or their family. The physician-patient relationship as a covenantal relationship has been promoted by William F. May. In researching medical ethics, May found that the Judaeo-Christian understanding of covenant illuminated the relationship between physician and patient in a medical covenant. The foundation for the basic principles that should shape medical practice stems from a covenantal perspective which also highlights the character and virtues required in the medical practitioner.²⁵⁴ Many years earlier, May had noted when exploring the difference between covenant and contract in medical ethics that if a healthcare professional is viewed as providing a service this entails a minimalist notion of service for fees in fulfilling only what a contract entails. On the other hand, covenant acknowledges the element of gift in human relationships and responsive or reciprocal needs and indebtedness.²⁵⁵ A contract does not encompass the full meaning of the relationship between doctor and patient. The problem arises that a contract between doctor and patient either provides too little or too much and is grounded in self-interest.²⁵⁶

Covenantal ethics provides a context in which there is a certain reciprocity because the doctor receives education in order to become part of the medical profession and as such is supported by the community. In return, the practitioner uses the knowledge and expertise gained in order to be of service to individuals within the community.²⁵⁷ However, this is limited by healthcare resources in the areas of preventive, rehabilitative, long-term and terminal care in what can reasonably be expected in support of the person and or their families. Both health and healing are

²⁵⁴ William F. May, *Testing the Medical Covenant: Active Euthanasia and Health Care Reform* (Grand Rapids: William B. Eerdmans, 1996), 54.

²⁵⁵ William F. May, "Code, Covenant, Contract, or Philanthropy," in *The Hastings Center Report*, vol. 5 Number 6, December 1975: 29-38, 31-34.

²⁵⁶ May, "Code, Covenant, Contract, or Philanthropy," 35; *The Physicians Covenant* (Louisville: Westminster John Knox, 2002), 131.

²⁵⁷ May, "Code, Covenant, Contract, or Philanthropy," 35.

goods which come from God and have implications for *pietas* (piety) and policy.²⁵⁸ They are goods of the human person and sometimes suffering cannot be avoided. Today, on the basis of better medical knowledge and practice, a patient's suffering can be managed through good palliative care. What is significant about a medical (therapeutic) covenant is that it involves not just an ethic based on obligations and principles but on the dignity of the human person and acting-between-persons. The covenantal relationship has a dimension of personal self-giving which can bring forth personal growth in virtue in the patient and in the medical practitioner.

Sickness, pain, suffering and death are a part of the human condition. Within the context of the *new and everlasting 'covenant* these destructive elements are no longer fearful. The covenant centred in Christ of giving and receiving love enables healing or caring for the dying on the part of the physician. Covenantal ethics includes the transcendent dimension of God and an understanding of the person as gift (1 Jn 4:10-11). Physicians have covenantal relationships to their colleagues and one of fidelity and trust to their patients.²⁵⁹

The Christian perspective of suffering may be difficult to understand for those who do not believe in God or eternal life. However, the example of Christian hospitals and palliative care hospices provides the way forward in valuing the life and respecting the dignity of the human person in the relief and management of pain and suffering. At the same time, this allows families to be a part of the caring process and express their love and solidarity. Singer's ethics limits personhood leading to only those who are independent and healthy having the right to choose continued existence for themselves and for their family members who do not, or no longer are, classified as persons. On the other hand, Christian personalism promotes the care and appropriate medical treatment of all human beings whether this leads to regaining health, maintenance of an ongoing medical condition or palliative care in the final stages of life. In the former, treatment is withheld or ends when a human being is judged to no longer possess personhood. In the latter the human being/person is given the appropriate medical treatment that enables a person to regain health, maintain the quality of life possessed by the person or when treatment becomes burdensome or futile then palliative care is given. In the latter at all stages there is provision for support from family and healthcare professionals in solidarity with a person who is weak, vulnerable and dependent on others.

²⁵⁸ May, *Testing the Medical Covenant*, 134-135.

²⁵⁹ May, *The Physicians Covenant*, 152, 140-154.

Wojtyła points out that the virtues of solidarity and Christian love form the framework for social life and interpersonal relationships which combat indifference towards one's neighbour who experiences suffering.²⁶⁰ "Love given to sufferers is the leaven of society. By following the example of the Good Samaritan, who was sensitive to others' pain and willing to respond with compassion, we can transform not only individual lives but entire cultures."²⁶¹ The philosopher Alasdair MacIntyre, in a similar manner, calls human beings dependent rational animals and explains that we need to acknowledge our dependence, as virtuous independent rational reasoners who through the virtues are able to achieve human flourishing.²⁶² Through virtuous behaviour of acknowledged dependence the young, the elderly, the sick and those unable to care for themselves can flourish.²⁶³ Interdependence is a part of what it means to be human and allows for growth in virtue of both the carer and the one in need of care. MacIntyre explains that the virtue of just generosity is called for in caring for those who cannot care for themselves, and on the part of the person who is dependent, the virtue of gratitude.²⁶⁴

The main difference between the utilitarian ethics of Singer and the Christian communitarian ethics of Wojtyła is based upon an understanding of the human person. In Singer's framework, personhood is restricted to those who are self-aware and can exercise preferences, for which independence and the exercise of individual autonomy are essential; whereas for Wojtyła the human person includes all members of the human family. Humans are interdependent and the strong are called to care for the weak and dependent, such as the very young and the elderly. Instead of Peter Singer's ethics, based upon individualism, exclusion and personal preferences, a covenantal perspective of the human person is one of being-in-relationship founded on love of God and love of neighbour. Singer reduces what it means to be a human person, places an emphasis on independence and excludes and isolates those especially at the beginning and end of life from the rest of humanity. A covenantal perspective situates the human person within relationships of love, solidarity and compassion beginning in the family and in medical treatment administered by healthcare professionals.

²⁶⁰ John Paul II, SD 29.

²⁶¹ Schroeder, *John Paul II and the Meaning of Christian Suffering*, 176.

²⁶² Alasdair MacIntyre, *Dependent Rational Animals: Why Human Beings Need Virtues*, (London: Gerald Duckworth & Co. Ltd., 1999), 8-9, 155-162.

²⁶³ MacIntyre, *Dependent Rational Animals*, 108-109.

²⁶⁴ MacIntyre, *Dependent Rational Animals*, 121-127;

6.4 *Conclusion: The difference between Christian communitarianism of Wojtyła and the utilitarianism of Singer*

Evangelium vitae contains a covenantal structure that reveals the relationships between human beings. In the covenantal relationship the strong have a responsibility to care for the weak.²⁶⁵ There is evidence of the requirement of the stronger to care for the weaker members of the community in the Old and New Testament beginning with God's protection of Israel, his people. Wojtyła notes that the one who suffers ought to be treated by their family with patience and love and then provided with the correct level of treatment by physicians and nurses who assist in their care "even in the most painful terminal stages."²⁶⁶ This requires entering into the pain of the one who suffers instead of the alternatives offered by Singer of euthanasia or physician assisted suicide because suffering is an evil to be avoided. Pain and suffering challenge the one who suffers and those who respond in a manner which allows for personal growth in virtue and in interpersonal relationships.²⁶⁷

The covenant between the generations is a relationship founded on love of neighbour which begins in the family and call forth responses of solidarity, care, and compassion. These actions fulfill the obligations and duties between persons that stem from the natural relationship between persons beginning in the family and extending to solidarity between the generations in the community: actions that demonstrate love. They ensure dignity and respect for all who are terminally ill, experiencing spiritual distress or when death is inevitable. Relationality that normally begins in the family between parents and their children is something which is a part of our humanity and what it means to be a person. Relationality is not simply something we choose, such as personal friendships.

In Singer's view of ethics a right, such as the right to life, is something which can be exercised or not rather than something belonging to the person because of their humanity. Only someone who values life and wants to go on living is the subject of rights. Those who are not conscious or not now conscious are not the subject of rights or sanctity of life – only if the individual or someone

²⁶⁵ See 5.4 in reference to EV 43, EV 87.

²⁶⁶ John Paul II, EV 66.

²⁶⁷ Tonti-Filipini, *Caring for People who are Sick and Dying*, 72.

else values their life is that individual treated as of worth. The person who finds suffering intolerable should be allowed the option of euthanasia. These notions are subjective and depend on the feelings of the person, another person or persons as to whether the life of a human being (human person) is of value and the sanctity of life should be respected.²⁶⁸ The narrowing of the term human person to exclude some members of humanity leads to a lack of understanding of the imperative to respond to the needs of the other that is more than simply giving money to those who are starving in other countries. Meeting the challenge of caring for those who suffer or elderly parents who need some measure of support requires a degree of selflessness which is not about maximising personal happiness and minimising pain and suffering. The response of love requires putting the needs of the other before one's own needs instead of weighing up personal preferences. This requires a life-long relationship and communication between the generations that matures over time. Singer's preference utilitarianism does not provide an explanation of the responsibility families and the wider community have for the elder generation who have by their endeavour and self-sacrifice over the years led to the present prosperity within society.

If we understand as constitutive of our humanity that human beings are communitarian, not atomised monads or a loose association of individuals within a given society, then this provides a very different framework for our relationships and how we act-together-with others. It is in and through our relationships and our actions with and towards others that we become who we are. The covenant is about relationships, about being fully human: it affirms that there is a personal relationship between God and humanity as a community of persons and that each individual person subsists in a web of relationships, duties, obligations and responsibilities in living according to this everlasting covenant of love [*caritas, agapē*].

Christian personalism and preference utilitarianism lead to different obligations and responsibilities when an elderly parent is suffering from an illness or dying.²⁶⁹ If one examines Singer's ethics the obligations and responsibilities are founded on personal preference and may not focus on the elderly parent and their needs.²⁷⁰ In contrast, Wojtyła proposes the concept of 'the covenant between the generations' to reveal the response of love which entails care, compassion and solidarity with the elderly parent, relative or person who is ill, suffering and or

²⁶⁸ Singer, *Rethinking Life and Death*, 218-219; *Practical Ethics*, 194-204.

²⁶⁹ John Paul II, EV 22, 46, 54, 59, 65.

²⁷⁰ Singer, *Practical Ethics*, 169-176, 182-184.

dying. There is a component of reciprocity in adults caring for the needs of their parents in return for the care that was given in childhood. However, the foundation for the 'covenant between the generations' is love between members of the family and between the generations as an integral part of our relationship with God individually and as a community of persons. This covenantal relationship is a dimension of the covenantal relationship of love between Christ and the Church which begins between the generations in the family, the domestic Church. Covenant, as has been stated, reveals something of the very nature of God: being-in-relationship. Therefore, the concept of 'the covenant between the generations' reveals something also of the very nature of our humanity: being-in-relationship of love between the generations and with God. The 'covenant between the generations' is not only a dimension of the covenantal relationship between Christ and the Church but also a part of the natural (Noahide) covenant between God and humanity. The love and solidarity between the generations that the concept of 'the covenant between the generations' promotes, ensures that every human being is the subject and object of love beginning in the family.

7 Conclusion: The Covenant Between the Generations

The research presented in this thesis, brings to light the rich theology of the covenant between the generations based upon Karol Wojtyła's key philosophical and theological ideas. In his philosophy he set out to go beyond Scheler and Kant and to demonstrate that consciousness alone does not constitute the human person. Wojtyła explains that "consciousness is not an independent subject, but it does play a key role in understanding the personal subjectivity of the human being."¹ Wojtyła developed his personalistic norm: the person is the object and subject of love. This norm translates the commandment of love into philosophical ethics.² His concept of 'participation' (acting-together-with-others) leads to the integral human fulfillment of the person and the community that can develop into a communion of persons.³

Wojtyła's personalism and theology develop from his reading of St. John of the Cross and St. Thomas Aquinas.⁴ From his habilitation thesis on Max Scheler, Wojtyła learnt that phenomenology is a useful tool for studying human experience and more communicative in today's world than scholastic language. Wojtyła's thought drew on and developed key ideas of the Second Vatican Council: not only what is contained in the documents but also the mind and intention of the Council Fathers. Wojtyła absorbed the mind of the Council and the formulation of its thinking with regard to the theological and philosophical context of the human person, the concepts of covenant, and communion [*koinônia/communio*] and marriage and family. He contributed to this debate and learnt from other theologians, leading to developments in the theology of marriage and family as a covenant that enables communion.

Wojtyła's philosophy and theology converge: the human person is a being-in-relationship who is realised through acting-together-with-others. In his philosophy the concept of neighbour recognises the interconnectedness of human beings and calls forth a response of participation. In *The Acting Person*, which he began to write during the Second Vatican Council, the concept of

¹ Wojtyła, "The Person: Subject and Community," 220.

² Wojtyła, *Love and Responsibility*, 40-44, 121-126, 245-247; cf. John Paul II, *Crossing the Threshold of Hope*, 200-203, 201; McNerney, *Footbridge*, 96.

³ 2.3.6, 2.3.8.

⁴ McCool, "The Theology of John Paul II," 31; Del Nevo, "John Paul II: A Poetic Impulse," 31; Wojtyła, *Faith According to St. John of the Cross*, 247, 269-272; Aquinas, *ST IIa IIæ*, q. 7, a. 2; IIa IIæ 8, .a7.

neighbour is primordial and everyone is a neighbour to every other human person which is the basis for all communities.⁵

From the foundation of LG 9, 11, GS 12, GS 24 and GS 48, in Wojtyła's theology, stems the concept of communion [*koinônia/communio*] which in his philosophical work in *The Acting Person* is the concept of participation. Participation in both the theological and philosophical sense, results in living in a covenantal relationship with God and the other in community, beginning in the family. This is demonstrated in the development of his theological anthropology in marriage and family because essentially, the family is the Church in microcosm and the love and solidarity between its members manifests and is a participation in the covenant between Christ and the Church in the world.⁶

In *Letter to Families*, Wojtyła builds on Scripture to develop the concept that the Christian family is a communion of persons and of generations.⁷ Finally, in *Evangelium vitae* Wojtyła proposes the concept of the covenant between the generations as a means of affirming solidarity with the older generation who are being marginalised in families and society. What is evident in the development of his thought is that this concept is a dimension of the covenantal relationship between God and humanity which begins in the family, between the generations, where the commandment of love is first encountered. Wojtyła's philosophy and theology come to the same conclusion: that love of God and love of neighbour result in a communion of persons with the Trinity begun in this life and realised in eternal life. His project realises the convergence between philosophy and theology revealing what it means to be fully human, and to act accordingly in our relationship to the other: God and our neighbour.

Wojtyła's Christian ethics is in stark contrast to that of preference utilitarianism which narrows the concept of person to exclude those who do not meet the criteria of consciousness or the ability to have personal preferences. For utilitarians, suffering is an evil to be avoided and euthanasia is viewed as a compassionate solution. If what is advocated by utilitarianism on euthanasia (including physician-assisted suicide) were a matter of public policy then, an elderly person, or their family, or healthcare professionals could decide whether to continue to receive, give or

⁵ Wojtyła, *The Acting Person*, 298-299.

⁶ LG 11; GS 48.

⁷ John Paul II, *Letter to Families* 7, 10, 15, 19; Eph 5:31-6:4.

withdraw treatment or even coerce the elderly into the acceptance of euthanasia so as not to be a burden on the family and community. Consequently, those whose family members decide that maximising their preferences outweighs care, compassion and companionship for a relative who is suffering or terminally ill might place limits on love, solidarity and the responsibility and duty to care for the sick and dying. This would entail a fundamental change in the elderly patient's relationship with doctors and healthcare professionals from cure or care until death to the direct involvement in causing the death of the person. All of the above has consequences in a flow-on effect to the community, for instance, in the responsibilities of adults in caring for their ageing parents, the obligations and duties of healthcare professionals, the just allocation of funding of healthcare resources in aged care, and funding for research into curing diseases such as Alzheimer's or dementia.

In this view euthanasia is offered as a compassionate solution to suffering. What this can lead to is for example, less options and funding for palliative care, or less research into geriatric health and well-being, aged based discrimination in the allocation of healthcare resources and the restriction of treatment that will be offered to the elderly. The emphasis is placed on the right of a person to choose to live or die or on others to make the decision for another human being who does not meet the criteria to be considered as a person. With utilitarianism, euthanasia is an option for those who are not classed as persons or for those persons who are suffering and want to die. This has implications for healthcare professionals who are then the agents of euthanasia by whatever means: active, passive or non-voluntary. Family members also become active agents in choosing life or death for a parent or elderly relative. Pain, suffering and the dying process are negative experiences to be avoided, but all of these have always been a part of human experience. Even though these are evils, good may come in meeting the challenge this presents for personal growth of the individual, the family, healthcare professionals and the community. In Christian ethics, the family and healthcare professionals are expected to care for the sick and dying and be a loving presence to the person, in solidarity and compassion.

Wojtyła points out that the virtues of solidarity and Christian love form the framework for social life and interpersonal relationships. This combats indifference towards one's neighbour who experiences suffering and in accompanying those who are dying.⁸ The main difference between

⁸ John Paul II, SD 29.

utilitarian ethics and the Christian communitarian ethics of Wojtyła lies in an understanding of the human person. In, for example, Singer's framework the concept of person is restricted to those who are self-aware and can exercise preferences, for which independence and the exercise of individual autonomy are essential. Whereas, for Wojtyła the human person includes all members of the human family and the strong are expected to care for the weak and vulnerable such as the young, the sick and the elderly. Instead of an ethics similar to that of Peter Singer, based upon minimising suffering, exclusion and personal preferences, a covenantal perspective of the human person is one of being-in-relationship that is founded on love. Consequently, the individual is respected and given the care appropriate to their condition. The goal of both ethical systems is to alleviate suffering and death but the means are very different.

In his writings Karol Wojtyła argues that covenant establishes and maintains relationships based upon love and entails a sincere gift of self from person to person. He learnt from the development of the document *Gaudium et spes* that being created in the image and likeness of God includes not only the capacity to know and love God but also that human beings are created for relationship. Covenant is about being-in-relationship, the establishment of a relationship founded on love: a sacrificial love requiring a sincere gift of self.⁹ Covenant not only establishes this relationship but also maintains the communion between persons.

The Church is a communion of persons. Building upon *Lumen gentium* the family, the domestic Church, is an ecclesial communion between parents and children and between generations. Wojtyła recognises that this is realised when "there is care and love for the little ones, the sick, the aged; where there is mutual service every day; when there is a sharing of goods, of joys and of sorrows."¹⁰ Communion in the family over time becomes a communion of generations [*communio generationum*]. The family's contribution to the broader social community is nourished by its ecclesial dimension. The Christian family is the ecclesial context where the covenant and the faith are handed on from generation to generation. The double commandment of love of God and neighbour is first encountered in the family where each child is taught to know and love God and our neighbour by their parents and grandparents.

Covenant is a concept that describes relationships. In a theological sense it describes our relationship to God and to one another in a multigenerational covenantal community. This

⁹ GS 12, 22, 24.

¹⁰ John Paul II, FC 21

covenant offered by God is universal, open to all (Gen 22:17). The words *mother, father, son, daughter, grandfather, grandmother, husband, wife, parents* and *children* are relational and describe who a person is in terms of the family. From the perspective of any person there is now or once existed a relationship of child to parent and parent to child whether biological or social. To begin from an understanding of relationship and interdependence as constitutive of human nature – ontologically a part of what it means to be human – gives a very distinctive picture of how we relate to the other: especially those who are very young, sick or the elderly. Christ established the *new and everlasting* covenant of love from the Cross and revealed the love of God for each of us and as a community: a sacrificial-redemptive love (1 Jn 4:7-5:12). In sharing in this covenant each of us is called to be a sincere gift of self for the *other* and to respect the *other* as another *I*. Understanding the relationship between persons in the family in terms of a covenant is different from acting as independent individuals. Interdependence and intergenerational relationships between persons presuppose a lifetime of relationships of love with responsibilities, duties and obligations within a covenantal framework. If you love God then you love what God loves and God loves every human being. It is about our interdependence, about relationships, about responsibilities in the family between its members which stem from love. Parents care for children at the beginning of life and children should, in gratitude, care for their parents in old age. Even though reciprocity is important the foundation for covenantal relationships is love.

Caring for the elderly is essential to our humanity, about what it means to be human, about the bonds of *love, solidarity* and *compassion* between members of the family as an interdependent communion of persons, a communion of generations [*communio generationum*]. If we understand it as constitutive of our humanity that human beings are communitarian, not atomised monads or a loose association of individuals within a given society, then this provides a very different framework, and underpinning for our relationships and how we act-together-with others. It is in and through our relationships and our actions with and towards others that we become who we are. The covenant is about relationships, about being fully human. All humanity is included in the covenant relationship with God in a community of persons and each individual person lives in a web of relationships, duties, obligations and responsibilities according to this covenant of love [*caritas, agapē*].

John Paul II wrote later in life that the elder generation “are the guardians of our collective memory, and thus the privileged interpreters of that body of ideals and common values which

support and guide life in society. To exclude the elderly is in a sense to deny the past, in which the present is firmly rooted in the name of a modernity without memory.”¹¹ Denying the elderly the care and support they need stems from a lack of solidarity between the generations and a lack of gratitude to those generations who have contributed to building the present.

The Church is a multigenerational community. The bonds of love and faithfulness to the covenant bind the different generations flowing from the past into the future. There is continuity and interdependence in being God’s People, in continuing the work entrusted to each of us in building the Kingdom till the end of time. Within the world today there are still cultures that value and esteem the elderly. Their true worth has not been forgotten. For the elderly have much to offer by way of what they have learnt through their experiences and growth in faith. The elderly support their children in bringing up a new generation. “They carry out the important mission of being a witness to the past and a source of wisdom for the young and for the future.”¹² What is needed today is the building of a more just and peaceful society in the present and for the future from the wisdom of the past. The mission of the elderly is to witness to the present generations the values that really count.¹³

We are temporal beings and our relationship within the family changes over time from child, to adult to elderly person. Each stage of life has its own inherent goodness. All relationships originally stem from the family. Firstly, the marriage covenant between a man and a woman united in the indissoluble bond of love and fidelity forms a *communio personarum* that is open to the acceptance of children thus forming a *communio generationum*. The Fourth commandment – *honour your father and your mother* is the way of honouring family life, of understanding the covenant relationship between the generations. The *covenant between the generations* [*inter generationes pactio*] enables a *communion between the generations* [*communio generationum*]. This is manifest in handing on the faith in one golden thread throughout the generations, handing on love of God and love of neighbour encountered first in the family, *the domestic Church*, because it is by way of the family that the Church moves through history.

¹¹ John Paul II, *Letter to the Elderly*, 1 October 1999 (Strathfield, NSW: St Pauls Publications, 1999), 10.

¹² John Paul II, FC 27.

¹³ John Paul II, FC 27.

Christ by his actions and words shows just how much he loves the Father and how much he loves us (Jn 3:16-17). In following him we too are called to love God and to express this love in our self-giving to each other.¹⁴

For Christians, Jesus' brothers and sisters, true children of God, are commanded by him to love one another even as he loved us, with a healing, redemptive kind of love, the kind of self-giving love that finds expression on the Cross.¹⁵

What stands in the way of expressing love of another today is the individualism that drives each person in society to seek personal fulfillment in success, wealth, possessions and pleasure. The amount of care, concern and compassion which is given can be measured by duty or what does not interfere with personal wants rather than needs. In Jesus' invitation to "Come follow me" each is asked to live by love, to act in love, out of love for God and our neighbour (1Cor 13:1-7). We are called to take up our cross daily and follow Jesus (Lk 9:23), called to die to ourselves and become selfless (Mk 8:34-35, Lk 9:23-24). "If any man would come after me, let him deny himself and take up his cross and follow me" (Mt 8:34). As Christian disciples we are meant to follow his example. "And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly I say to you, he shall not lose his reward" (Mt 10:42).

The commandment of love, the personalistic norm and participation (acting-together-with-others/intersubjectivity) all converge to form a communion of persons, with God and our neighbour. Wojtyła's many writings discussed in this thesis shed light on his insistence that marriage and family participate in the covenant of love between Christ and the Church. In *Lumen gentium* and *Gaudium et spes* he insisted on the idea that marriage and family participate in the covenant between Christ and the Church, that is communion [*koinônia*] with the Trinity. Marriage and family are more than secular realities that perpetuate the human species, but are a means to holiness and communion begun in this life. From this foundation, after the Council he continued to reflect on the covenantal character of marriage and family, and how they can form a communion of persons and of generations. In *Letter to Families* Wojtyła provides two important theological insights on the fourth commandment and the family, the domestic Church. He extends the meaning of the fourth commandment to include the idea that parents should honour their children.¹⁶ He also reminds us that the fourth commandment, like all the commandments, can be

¹⁴ John Paul II, VS 24.

¹⁵ John Paul II, VS 18, 19, 20, 21.

¹⁶ John Paul II, LF 15.

summed up in love of God and love of neighbour. Using the analogy contained in Ephesians, the family, the domestic Church is the domestic Bride of Christ.¹⁷ Again, this is a way of understanding family as communion because the family is the Church in microcosm. Finally, in *Evangelium vitae*, the concept of the covenant between the generations is a deepening of the content of the fourth commandment and of covenantal theology of the family. Wojtyła is responsible for the recognition that the covenantal relationship has two dimensions: parental and filial. The foundation for this covenantal relationship is love: love of God and love of neighbour. Every human being should be the subject and object of love which begins in the family. Love and solidarity between members of the family are fundamental to our humanity. In the final analysis, demonstrating love, respect and care for the elderly, and for all members of the family, ensure that we are faithful to the covenant between the generations.¹⁸

¹⁷ John Paul II, LF 19.

¹⁸ John Paul II, EV 94.

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APPENDICES

The following appendices to the thesis contain translations from Latin to English of:

- 1 The final texts, the drafts of specific relevant paragraphs in the documents *Lumen gentium* and *Gaudium et spes* and the submissions of Karol Wojtyła at the Second Vatican Council.
- 2 A comparison of the English texts of *Evangelium vitae* 94 and *Familiaris consortio* 27.
- 3 Finally, the Latin and English translation of *Evangelium vitae* 94.

- APPENDIX 1** Comparison of texts from the beginning of the Council to the final text of GS 48.5.
- APPENDIX 2** Comparison of texts from the beginning of the Council to *Gaudium et spes* on covenant in paragraphs 48 & 50.
- APPENDIX 3** Comparison of texts from the beginning of the Council to *Gaudium et spes* 12, concerning the concept the image of God.
- APPENDIX 4** Comparison of Zurich text, Karol Wojtyła, November 1964 and the final text of GS 48.
- APPENDIX 5** Latin and English texts from the draft documents, Acta Synodalia and final texts.
- APPENDIX 6** Comparison of *Evangelium vitae* 94 and *Familiaris consortio* 27.
- APPENDIX 7** Comparison of the Latin and English text of *Evangelium vitae* 94.

APPENDIX 1 COMPARISON OF TEXTS FROM THE BEGINNING OF THE COUNCIL TO GS 48.5

<p><i>De Castitate, Matrimonio, Familia, Virginitate</i> 1962 New document commissioned.</p>	<p><i>Zurich (Louvain) text</i> Feb 1964-Jan 1965 February to July 1964 called Schema XIII 20 October-1964 Debated 20 Oct-5 Nov, & 9-10 November.</p>	<p><i>Ariccia</i> 31 January-6 February 1965 Presented 20 September 1965 Debated 21 September to 8 October 1965</p>	<p><i>Textus recognitus</i> 15 November 1965 <i>modi</i> the following two days</p>	<p><i>Textus denuo recognitus</i> Final text 2-7 December Voted on chapter by chapter Promulgated 7 December 1965</p>
<p>Quapropter amor christianus coniugalis non tantum excellat oportet gloriosis insignibus caritatis sed quantum fieri potest imitari debet suo modo amorem Christi erga Ecclesiam (Eph 5:25) sanguine acquisitam (Acts 20:28).</p>	<p>Sed cum familia christiana sit imago et participatio foederis amoris Christi et Ecclesiae (cf. Eph 5:32), coniugum amore generosa fecunditate, unitate atque fidelitate mundo innotescat viva Salvatoris praesentia in mundo atque sincera Ecclesiae natura.</p>	<p>Familia proinde christiana/cum ex matrimonio ut imagine et participatione foederis dilectionis/Christi et Ecclesiae exoritur, (cf. Eph 5:32) vivam Salvatoris in mundo praesentium atque germanam Ecclesiae naturam omnibus hominibus patefaciat, tum/coniugum amore, generosa fecunditate, unitate atque fidelitate, tum omnium membrorum suorum amabili cooperatione.</p>	<p>Proinde, familia christiana, cum e matrimonio ut imagine et participatione foederis/dilectionis Christi et Ecclesiae exoritur, (cf. Eph 5:32), vivam Salvatoris in mundo/praesentiam atque germanam Ecclesiae naturam omnibus patefaciat, tum/coniugum amore, generosa fecunditate, unitate atque fidelitate, tum omnium membrorum amabili cooperatione.</p>	<p>Proinde, familia christiana, cum e matrimonio, quod est imago et participatio foederis delectionis Christi et Ecclesiae exoritur (cf. Eph 5:32), vivam Salvatoris in mundo praesentiam atque germanam Ecclesiae naturam omnibus patefaciat, tum coniugum amore, generosa fecunditate, unitate atque/fidelitate tum amabili omnium membrorum cooperatione.</p>
<p>Wherefore Christian conjugal love not only should excel in the glorious signs of charity but as far as can be should in its own way imitate the love of Christ for the Church acquired by (his own) blood.</p>	<p>But because the Christian family is the image and sharing (participation) of the covenant of love between Christ and the Church (Eph 5:20) it is by the generous love of the spouses, by their unity and fidelity, that the living presence of Christ in the world is made manifest, as also the true nature of the Church.</p>	<p>Thus the Christian family which springs from marriage as a reflection and participation in the loving covenant between Christ and the Church, (cf. Eph 5:32), will manifest to all men Christ's living presence in the world, and the genuine nature of the Church. This the family will do by the mutual love of the spouses, by their generous fruitfulness, their solidarity and faithfulness, and by the way in which all members of the family lovingly assist one another.</p>	<p>Thus the Christian family, which springs from marriage as a reflection and participation in the covenant-love uniting Christ and the Church (cf. Eph 5:32), will manifest to all men Christ's living presence in the world, and the genuine nature of the Church. This the family will do by the mutual love of the spouses, by their generous fruitfulness, their solidarity and faithfulness, and by the way in which all members of the family lovingly assist one another.</p>	<p>Thus, the Christian family, which springs from marriage as a reflection of the loving covenant uniting Christ with the Church, (Eph 5:32) and as a participation in that covenant, will manifest to all men Christ's living presence in the world, and the genuine nature of the Church. This the family will do by the mutual love of the spouses, by their generous fruitfulness, their solidarity and faithfulness, and by the loving way in which all members of the family assist one another.</p>
<p>AS I/IV, a. 18, 747.</p>	<p>AS III/V, a.21, 132.</p>	<p>AS IV/VI, a.61, 479.</p>	<p>AS IV/VI, a.52, 476.</p>	<p>AS IV/VII, a. 48.5, 273.</p>

Translations for columns 1-3 Br Christian Moe, column 4, *Gaudium et spes* (Boston: Pauline Books and Media, 1965), GS 48.5 and GS 51.

APPENDIX 2 COMPARISON OF TEXTS FROM THE BEGINNING OF THE COUNCIL TO GAUDIUM ET SPES ON COVENANT IN PARAGRAPHS 48 & 50

<p><i>Schema I (draft)</i> Presented 25 March 1963 to the Mixed Commission, 4 July onwards <i>Schema XVII</i> with revisions and production of <i>Adnexa</i>, called Malines text September, 1963.</p>	<p><i>Zurich (Louvain) text</i> <i>Schema XVII</i> February to July 1964 4 July 1964 called <i>Schema XIII</i> Presented 20 October 1964 Debated 20 Oct-5 Nov, & 9-10 November.</p>	<p><i>Articia</i> 31 January-6 February 1965 Presented 20 September 1965 Debated 21 September to 8 October 1965</p>	<p><i>Textus recognitus</i> 15 November 1965. <i>moti</i> the following two days</p>	<p><i>Textus denuo recognitus</i> Final text 2-7 December Voted on chapter by chapter Promulgated 7 December 1965 AS IV/VIII</p>
<p>«Videns Deus non esse bonum homini, si solus sit cf. Gen 2:18, fecit illum ab initio masculum et feminam cf. Mat 19:4, benedixitque eis: «Crescite et multiplicamini et replete terram» cf. Gen 1:28. Qua benedictione vocavit eos ut «in carne una» cf. Gen 1:24; Eph 5:31, id est in indiviso et indissolubile foedere, sint ipsius in propagando genere humano cooperatoros, et ita Eum glorificent.» Hellin, <i>Synopsis Gaudium et spes</i>, 765.</p>	<p><i>See separate table for the development of:</i> [Sed cum familia christiana sit imago et participatio foederis amoris Christi et Ecclesiae (cf. Eph 5:32), coniugum amore generosa fecunditate, unitate atque fidelitate mundo immotescat viva Salvatoris praesentia in mundo atque sincera Ecclesiae natura.]</p>	<p>Communitas coniugalis a Creatore condita suisque legibus instructa, foederis coniugii seu/irrevocabili consensu personali instauratur.....</p> <p>Vir itaque et uxor, qui foederis dilectionis «iam non sunt duo, sed una caro» (Mt 19:6), intima animorum, corporum atque operum coniunctione mutuum sibi auditorium et servitium praestant, sensumque suae unitatis experiuntur et semper plenius adipiscuntur. AS IV/L, 478.</p>	<p>De sanctitate matrimonii et familiae. Intima communitas vitae et amoris coniugalis, a Creatore condita suisque legibus instructa, foedere coniugii seu irrevocabili consensu personali instauratur.....</p> <p>Vir itaque et uxor/qui foedere dilectionis coniugalis «iam non sunt duo, sed una caro» (Mt 19:6), intima personarum atque operum coniunctione mutuum/sibi auditorium et servitium praestant, sensumque suae unitatis experiuntur et plenius adipiscuntur. AS IV/VI, 475.</p>	<p>48. De sanctitate matrimonii et familiae. Intima communitas vitae et amoris coniugalis, a Creatore condita suisque legibus instructa, foedere coniugii seu irrevocabili consensu personali instauratur...272</p> <p>Vir itaque et mulier qui foedere coniugali «iam non sunt duo, sed una caro» (Mt 19:6), intima personarum atque operum coniunctione mutuum/sibi auditorium et servitium praestant, sensumque suae unitatis experiuntur et plenius adipiscuntur. AS IV/VII, 272.</p> <p>Sicut enim Deus olim foedere dilectionis et fidelitatis populo suo occurrit, ita nunc hominum Salvator Ecclesiaeque Sponsus, per sacramentum matrimonii christifidelibus coniugibus obviam venit. AS IV/VII, 272.</p>
<p><i>The separation lasted from September 1963 to February 1965.</i> <i>The rest is located in Adnexum II of the Zurich text.</i> <i>Adnexa were finally included in the text of the document 2-1-65.</i></p>	<p>Matrimonium non est merum procreationis instrumentum, sed ipsa natura foederis indissolubilis inter personas, et maxime bonum prolis exigit, ut coniuges se vere ament; et si proles deficit, matrimonium suo fundamentali valore suaeque indissolubilitate non privatur. AS III/V, 132.</p>	<p>Sicut enim Deus olim foedere dilectionis et fidelitatis populo suo occurrit, ita nunc Salvator hominum Ecclesiaeque Sponsus, in sacramento matrimonii fidelibus coniugibus obviam venit. AS IV/L, 478.</p> <p>Matrimonium autem, licet in prolem ordinetur, non est merum procreationis institutum; sed natura foederis indissolubilis inter personas bonumque prolis exigit, ut mutus etiam coniugum amor recto ordine proficiat et maturescat. AS IV/L, 480.</p>	<p>Matrimonium tamen, quamquam in prolem ordinarur, non est tantum ad procreationem institutum; sed ipsa indoles foederis indissolubilis inter personas atque bonum prolis, exigit, ut mutus etiam coniugum amor recto ordine exhibeat, proficiat et maturescat. AS IV/VI, 477.</p>	<p>50. Matrimonium vero, non est tantum ad procreationem institutum; sed ipsa indoles foederis inter personas indissolubilis atque bonum prolis exigit, ut mutus etiam coniugum amor recto ordine exhibeat, proficiat et maturescat. AS IV/VII, 275.</p>

<p><i>Schema I (draft)</i> Presented 25 March 1963 to the Mixed Commission, 4 July onwards <i>Schema XVII</i> with revisions and production of <i>Adnexa</i>, called Malines text September, 1963.</p>	<p><i>Zurich (Louvain) text</i> Schema XVII February to July 1964 4 July 1964 called <i>Schema XIII</i> Presented 20 October 1964 Debated 20 Oct- 5 Nov, & 9-10 November.</p>	<p><i>Ariccia</i> 31 January- 6 February 1965 Presented 20 September 1965 Debated 21 September to 8 October 1965</p>	<p><i>Textus recognitus</i> 15 November 1965 <i>moti</i> the following two days</p>	<p><i>Textus demum recognitus</i> Final text 2-7 December Voted on chapter by chapter Promulgated 7 December 1965</p>
<p>God saw that it was not good for man to be alone (Gen 2:18). Male and female he created them and he blessed them saying, "Be fruitful and multiply," Gen 1:28. By which blessing, he has called them so that, "in one flesh" that is in an undivided and indissoluble covenant, they may be His co-operators in the propagation of the human race and thus glorify Him.</p> <p>Translations of columns 1-4 Br Christian Moe, column 5, <i>Gaudium et spes</i> (Boston: Pauline Books and Media, 1965), GS 48 and GS 50.</p>	<p>[But because the Christian family is the image and sharing (participation) of the covenant of love between Christ and the Church (Eph 5:20) it is by the generous love of the spouses, by their unity and fidelity, that the living presence of Christ in the world is made manifest, as also the true nature of the Church.]</p> <p>Matrimony is not exclusively an instrument of procreation; but by its very nature of an indissoluble covenant between persons, demands especially the "good" of offspring so that the spouses may truly love each other and if there should be no offspring matrimony is not deprived of its fundamental value and its indissolubility.</p>	<p>The community of married life and love has been established by the Creator and qualified by His laws, and is rooted in the conjugal covenant of irrevocable personal consent.</p> <p>Thus man and wife, who by their compact (covenant) of conjugal love "are no longer two, but one flesh" (Matt. 19:ff), render mutual help and service to each other always through an intimate union of their persons and of their actions.</p> <p>For as God of old made Himself present to His people through a covenant of love and fidelity, so now the Savior of men and the Spouse of the Church comes into the lives of married Christians through the sacrament of matrimony.</p> <p>Matrimony however, although it is ordained towards offspring is not only instituted in view of procreation; rather, its very nature as an unbreakable compact (covenant) between persons, and the welfare of the children, both demand that the mutual love of the spouses be embodied in a rightly ordered manner, that it grow and ripen.</p>	<p>The intimate partnership (community) of married life and love has been established by the Creator and qualified by His laws, and is rooted in the conjugal covenant of irrevocable personal consent.</p> <p>Thus man and wife, who by their compact (covenant) of conjugal love "are no longer two, but one flesh" (Matt. 19:ff), render mutual help and service to each other through an intimate union of their persons and of their actions.</p> <p>For as God of old made Himself present to His people through a covenant of love and fidelity, so now the Savior of men and the Spouse of the Church comes into the lives of married Christians through the sacrament of matrimony.</p> <p>Matrimony however, is ordained towards offspring but it is not only instituted in view of procreation; rather, its very nature as an unbreakable compact (covenant) between persons, and the welfare of the children, both demand that the mutual love of the spouses be embodied in a rightly ordered manner, that it grow and ripen.</p>	<p>48. The intimate partnership (community) of married life and love has been established by the Creator and qualified by His laws, and is rooted in the conjugal covenant of irrevocable personal consent.</p> <p>Thus a man and a woman, who by their compact (covenant) of conjugal love "are no longer two, but one flesh" (Matt. 19:ff), render mutual help and service to each other through an intimate union of their persons and of their actions.</p> <p>For as God of old made Himself present to His people through a covenant of love and fidelity, so now the Savior of men and the Spouse of the Church comes into the lives of married Christians through the sacrament of matrimony.</p> <p>50. Marriage to be sure is not instituted solely for procreation; rather, its very nature as an unbreakable compact (covenant) between persons, and the welfare of the children, both demand that the mutual love of the spouses be embodied in a rightly ordered manner, that it grow and ripen.</p>

APPENDIX 3 Comparison of texts from the beginning of the Council to *Gaudium et spes* 12, concerning the concept the image of God

<p><i>Schema 1 (Pre-Malines)</i> Presented 25 March 1963 to the Mixed Commission, 4 July onwards <i>Schema XVII</i> with revisions and production of <i>Adnexa</i>, called Malines text September, 1963.</p>	<p><i>Zurich (Louvain) text</i> February to July 1964 called <i>Schema XIII</i> 20 October- 1964 Debated 20 Oct- 5 Nov, & 9-10 November.</p>	<p><i>Arliccia</i> 31 January- 6 February 1965 Presented 20 September 1965 Debated 21 September to 8 October 1965</p>	<p><i>Textus recognitus</i> 15 November 1965. <i>modi</i> the following two days</p>	<p><i>Textus denuo recognitus</i> Final text 2-7 December Voted on chapter by chapter Promulgated 7 December 1965 The Dignity of the Human Person</p>
<p>1.2 Imago Dei etiam in univ[er]sa natura humana invenitur. Quaecumque sint differentiae sexus, aetatis, stirpis, officii in societate, omnes homines eadem facultate intellectuali praediti, in unitatem veritatis convenire possunt, unum eundemque finem ac unam legem moralem habent, atque eadem dignitate ornantur.</p>	<p><i>Image of God is not contained in the Zurich text. However, in the Adnexum the reference to image of God is still present.</i> <i>Adnexum I</i> 2 In omni creatura humana, quamvis abiecia sit vel quamvis gloriosa suis oculis appareat, Deus agnoscit suam «imaginem et similitudinem» (Gen 1:26).</p>	<p>Ut sacrae Litterae docent, homo «ad imaginem Dei» creatus est et/qua talis super cunctas creaturas visibiles dominus est constitutus atque as Deum ut ad finem suum dirigitur. «Quid est homo», ita ait/Psalmistia, «quod memor es eius? Aut filius hominis, quoniam visitas/eum? Minuisti eum paulo minus ab angelis, gloria et honore coronasti/eum, et constituisti eum super opera manuum tuarum. Omnia subiecisti/sub pedibus eius» Ps 8:5-7). Hoc autem dominum homo exercere valet, quia intellectu et conscientia, corde et voluntate praeditus est. Ad similitudinem Dei, quicquid est, diligere et sese libere pro aliis impendere potest. Neque Deus/creavit hominem solum. Inde a primordiis «masculum et feminam creavit eos» (Gen 1:27). Quae consociatio viri ac mulieris, ad stirpem/humanam propagandam instituta, primam formam efficit communionis personarum. [cf. In 17-18].</p>	<p>Sacrae enim Litterae docent hominem «ad imaginem Dei» creatum/esse, <i>capacem suum Creatorum cognoscendi et amandi</i>, ab eo tanquam/dominum super omnes creaturas <i>terrenas</i> constitutum, ut <i>eas regeret, leisque uteretur glorificando Deum.</i> «Quid est homo quod memor es/eius? Aut filius hominis, quoniam visitas eum? Minuisti eum paulo minus ab angelis, gloria et honore coronasti/eum, et constituisti eum super opera manuum tuarum. Omnia subiecisti/sub pedibus eius» Ps 8:5-7). At Deus <i>non</i> creavit hominem solum: nam inde a primordiis «masculum et feminam creavit eos» (Gen 1:27). Quae consociatio viri ac/mulieris [cf. In 11] primam formam efficit communionis personarum <i>ad stirpem humanam propagandam, et ad societatem in amore et mutuo adiutorio condendam. Homo etenim ex initia sua natura ens sociale est</i> (B), atque sine/rationibus cum aliis nec vivere nec suas dotes <i>expandere</i> potest. Deus igitur iterum in sacra Pagina legimus, vidit «cuncta quae/feceat, et erant valde bona» (Gen 1:31).</p>	<p>Sacrae enim Litterae docent hominem «ad imaginem Dei» creatum/esse, <i>capacem suum Creatorum cognoscendi et amandi</i>, ab eo tanquam/dominum super omnes creaturas <i>terrenas</i> constitutum, ut <i>eas regeret, leisque uteretur glorificans Deum.</i> «Quid est homo quod memor es/eius? Aut filius hominis, quoniam visitas eum? Minuisti eum paulo minus/ab angelis, gloria et honore coronasti eum, et constituisti eum super/opera manuum tuarum. Omnia subiecisti sub pedibus eius» Ps 8:5-7). At Deus <i>non</i> creavit hominem solum: nam inde a primordiis «masculum et feminam creavit eos» (Gen 1:27), <i>quorum</i> consociatio primam formam efficit communionis personarum. Homo etenim ex/initia sua natura ens sociale est, atque sine relationibus cum aliis nec vivere nec suas dotes <i>expandere</i> potest. Deus igitur, sicut iterum in sacra Pagina legimus, vidit «cuncta quae/feceat, et erant valde bona» (Gen 1:31).</p>

<p>Schema I (Pre-Malines) Presented 25 March 1963 to the Mixed Commission, 4 July onwards <i>Schema XVI</i> with revisions and production of <i>Adnexa</i>, called Malines text September, 1963.</p>	<p>Zurich (Louvain) text Feb 1964-Jan 1965 (Malines) February to July 1964 called Schema XIII 20 October- 1964 Debated 20 Oct- 5 Nov, & 9-10 November.</p>	<p>Arlicia 31 January- 6 February 1965 Presented 20 September 1965 Debated 21 September to 8 October 1965</p>	<p>Textus recognitus 15 November 1965 <i>modi</i> the following two days</p>	<p>Textus denuo recognitus Final text 2-7 December Voted on chapter by chapter Promulgated 7 December 1965 The Dignity of the Human Person</p>
<p>1.2 The image of God is found in universal human nature. All human beings irrespective of age, sex or race are endowed with the same intellectual faculty and can all come together in the unity of truth and one moral law and thus the same dignity.</p> <p>Cited in Hellin, <i>Synopsis of Gaudium et spes</i>, 757. The reference is to St. Athanasius who states that man is created in the image of God for beatitude, <i>De Incarn.</i>, 3:PG 24, 101.</p>	<p><i>Image of God is not contained in the Zurich text. However, in the Adnexum there is a reference to the image of God.</i> Adhexum I 2. In every human creature no matter how abject or famous he may appear to his own eyes, God recognises his own image and likeness (Gen 1:26).</p> <p>Cited in Hellin, <i>Synopsis of Gaudium et spes</i>, 789.</p>	<p>As the sacred Scripture teaches man was created in the image of God and as such he was constituted lord over all creatures and directed to God as his end. "What is man that you should care for him? You have made him little less than the angels, and crowned him with glory and honour. You have given him rule over the works of your hands, putting all things under his feet (Ps 8: 5-7). In the likeness of God who is love (<i>caritas</i>) man can love (<i>diligere</i>) and can spend himself freely for others. For God did not create man on his own but created them male and female. This association of men and women brings about the first expression of a communion of persons. When God initiated a covenant with all flesh he would require the blood of very man from man in so far as man is created in the image of God.</p>	<p>As the sacred Scripture teaches man was created in the image of God capable of recognising and loving his Creator and is capable of knowing and loving his Creator, and was appointed by him as master of all earthly creatures That he might subdue them and use them to God's glory. "What is man that you should care for him? You have made him little less than the angels, and crowned him with glory and honour. You have given him rule over the works of your hands, putting all things under his feet (Ps 8: 5-7). But God did not create man alone but from the very beginning he created the first form of the communion of persons in order to propagate the human race and in order to found society in love and mutual assistance. For man by his very nature is a social being and he cannot live without relationships with others nor can he develop his own potential. Therefore, as we read elsewhere in Holy Scripture God saw "all that he had made and it was very good" (Gen 1:31).</p>	<p>For Sacred Scripture teaches that man was created "to the image of God," is capable of knowing and loving his Creator, and was appointed by him as master of all earthly creatures That he might subdue them and use them to God's glory. "What is man that you should care for him? You have made him little less than the angels, and crowned him with glory and honour. You have given him rule over the works of your hands, putting all things under his feet (Ps 8: 5-7). But God did not create man as a solitary, for from the beginning "male and female he created them" (Gen 1:27). Their companionship produces that primary form of interpersonal communion. For by his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential. Therefore, as we read elsewhere in Holy Scripture God saw "all that he had made and it was very good" (Gen 1:31).</p>

Translations of columns 1-4 Br Christian Moe, column 5, *Gaudium et spes* (Boston: Pauline Books and Media, 1965), GS 12.3-12.4, 13.

APPENDIX 4

COMPARISON OF ZURICH TEXT, KAROL WOJTYŁA, NOVEMBER 1964 AND FINAL TEXT GS 48

Zurich text	Karol Wojtyła	Final text GS 48
<p>Sed cum familia christiana sit imago et participatio foederis amoris Christi et Ecclesiae (cf. Eph 5:32), coniugum amore generosa fecunditate, unitate atque fidelitate mundo immotescat viva Salvatoris praesentia in mundo atque sincera Ecclesiae natura.</p> <p>But because the Christian family is the image and participation of the covenant of love between Christ and the Church (Eph 5:32),</p> <p>by the generous fruitfulness of the spouses,</p> <p>by their unity and faithfulness,</p> <p>that the living presence of the Saviour in the world is made manifest, and also the true nature of the Church.</p> <p>Karol Wojtyła in his submission commenting on this text stresses the importance of fruitfulness and this is taken further and elaborated in the final version. He makes two points: 1) through the generous faithfulness of the spouses the living presence of Christ becomes known to the world and 2) by their mutual love and generous fruitfulness, marriage reveals the unity of the Church and its true nature.</p>	<p>«Sed cum familia christiana sit imago et participatio foederis amoris Christi et Ecclesiae, coniugum fidelitate mundo immotescat viva Salvatoris praesentia in mundo; coniugum autem amore et generosa fecunditate mundo immotescat unitas Ecclesiae eiusque sincera natura (cf. Eph 5:32)» (10 November 1964, III/VII, 381) in Hellin, 847. Therefore he was commenting on the Zurich text which is prior to his involvement at Ariccia.</p> <p>The whole sentence should be changed like this: "But since the Christian family is an image of and a participation in the loving covenant between Christ and the Church,</p> <p>by the faithfulness of the spouses the living presence of the Saviour in the world becomes known to the world;</p> <p>however, it is by the mutual love of spouses and their generous fruitfulness the unity of the Church and its true nature becomes known to the world (cf. Eph 5:32)."</p> <p>The two ideas are on an equal basis and more emphasis is placed on the second combining the unity of the spouses and their fruitfulness. He places the love between the spouses first because their fruitfulness is an expression of their love.</p> <p>*mutual is implied in the text.</p>	<p>Proinde, familia christiana, cum e matrimonio, quod est imago et participatio foederis delectionis Christi et Ecclesiae exoriatur (cf. Eph 5:32), Vivam Salvatoris in mundo praesentiam atque germanam Ecclesiae naturam omnibus patefaciet, tum coniugum amore, generosa fecunditate, unitate atque fidelitate tum amabili omnium membrorum cooperatione.</p> <p>Thus, the Christian family, which springs from marriage as a reflection (image) of the loving covenant having Christ with the Church, (Eph 5:32) and as a participation (sharing) in that covenant, will manifest to all men Christ's (the Saviour's) living presence in the world, and the genuine nature of the Church. This the family will do</p> <p>by the mutual love of the spouses, by their generous fruitfulness, their solidarity and faithfulness and by the loving way in which all members of the family assist one another.</p> <p>The final text elaborates further to include marriage and family as covenantal.</p> <p>*immotescat and patefaciet have similar meanings</p> <p>*sincera and germanam have similar meanings.</p>

APPENDIX 5: LATIN AND ENGLISH TEXTS FROM THE DRAFT DOCUMENTS, ACTA SYNODALIA AND FINAL TEXTS

LATIN TEXT	ENGLISH TRANSLATION
<p>5.1 <i>Schema XVII</i>, (A. Schema I) cited in Hellín, <i>Synopsis Gaudium et Spes</i>, «Videns Deum non esse bonum homini, si solus sit cf. Gen 2:18, fecit illum ab initio masculum et feminam cf. Mat 19:4, benedixitque eis: «Crescite et multiplicamini et replete terram» cf. Gen 1:28. Qua benedictione vocavit eos ut «in carne una» cf. Gen 1:24; Eph 5:31, id est in indiviso et indissolubile foedere, sint ipsius in propagando genere humano cooperatores, et ita Eum glorificent», 765.</p>	<p>God saw that it was not good for man to be alone, Gen 2:18. From the beginning he created them male and female cf. Mt 19:4, He blessed them. "Increase and multiply and fill the earth, cf. Gen 1:28. By this blessing he called them that "in one flesh" cf. Gen 1:24; Eph 5:31, that is in an indivisible and indissoluble covenant they might glorify him as co-operators in the propagation of the human race," 765.</p>
<p>5.2 «Consensus autem matrimonialis sua essentia indentit huius foederis unitatem, indissolubilitatem et amorem vitae servitio destinatum» 801, in Hellín, <i>Synopsis Gaudium et Spes</i>, The unitive and procreative dimensions of married love between the spouses is a reflection of what later is developed in Paul VI, HV 8, 9 and 12.</p>	<p>"Matrimonial consent by its very essence entails the unity and indissolubility of this covenant and the love which is destined to the service of life" in Hellín, <i>Synopsis Gaudium et Spes</i>, 801.</p>
<p>5.3 LG 9 «nunc autem populus Dei...[a] Christo in communionem vitae, caritatis et veritatis constitutus, ab Eo etiam ut instrumentum redemptionis omnium assumitur, et tanquam lux mundi et sal terrae ad universum mundum emittitur», <i>SO CV</i>, 108-109.</p>	<p>LG 9 "The People of God... Established by Christ as a communion of life, love and truth, it is taken up by him also as the instrument for the salvation of all; as the light of the world and the salt of the earth it is sent forth into the whole world."</p>
<p>5.4 Hellín, <i>Synopsis Gaudium et Spes</i>, «Additur terminus biblicus «foedus», intuita etiam Orientalium, pro quibus «contractus» quasdam difficultates facit. Notio instituti matrimonii sequenti phrasi firmatur, ne ullus censeat sese illud arbitrio suo postea dissolvere posse; aut, deficiente amore etiam requisito, matrimonium suum nullum fieri.» footnote II (A), Hellín, <i>Synopsis Gaudium et Spes</i>, 384.</p>	<p>"The biblical term "foedus" [covenant] is added at the insistence of the Orientals for whom the word "contract" makes certain difficulties. The idea of the institution of marriage is strengthened by the following phrase – lest anyone think he could afterwards dissolve it at his own whim; or when the love that is essential to marriage itself becomes null and void" footnote II (A), Hellín, <i>Synopsis Gaudium et Spes</i>, 384.</p>

<p>5.5 P.D. Hadrian Djajasepoetra, <i>AS IV/III</i>, 65 cited in Hellín, <i>Synopsis Gaudium et Spes</i>, « Vos matrimonium contrahitis, quia amatis, nos amamus, quia matrimonio sumus coniuncti » 1424-1425; Komonchak, <i>History of Vatican II</i>, vol. 4, 381.</p>	<p>P.D. Hadrian Djajasepoetra, <i>AS IV/III</i>, 65 cited in Hellín, <i>Synopsis Gaudium et Spes</i>: “You contract marriage because you love, we love because we are joined in matrimony.” 1424-1425; Komonchak, <i>History of Vatican II</i>, vol. 4, 381.</p>
<p>5.6 LG 9, «A Christo in communionem vitae, caritatis, et veritatis constitutos»</p>	<p>LG 9 [The Church] established by Christ as a communion of life, love and truth. In Austin Flannery, <i>Vatican Council II</i>, 360.</p>
<p>5.7 <i>AS, III/1, De Populo Dei</i>, 15 September 1964, relatio n.11 (K) «Praecipuae affirmationes Patrum de munere religioso parentum indicantur in textu priore ed. 1963, Cap. III, nota 8, p. 13, ubi etiam habentur testimonia patristica de familia ut «ecclesiola», de statu et ordine coniugatorum et de eorum dono particulari», 197.</p>	<p>The principle statement of the fathers concerning the religious function of parents are indicated in the earlier text of 1963, chapter III, note 8, p. 13, where there are to be found the patristic witness concerning the family as a little Church «ecclesiola» and the status and standing of the married couple and of their special gift.</p>
<p>5.8 <i>AS III/1, De Populo Dei</i>, 183-185, In the <i>Textus prior</i> note 24 «In hac velut Ecclesia domestica, parentes saepe sunt primi fidei praecones, quasi munus episcopale, ut ait Augustinus, exercent, et sacras etiam vocationes Deo dante fovunt.» 185.</p>	<p>In this, as it were, domestic Church the parents are often the first teachers of the faith, being an Episcopal responsibility as Augustine says, they exercise an episcopal function and by the grace of God they cherish their sacred vocation. The reference is to Augustine, “Tract 51,” 13, 286-287, in <i>NPNF</i> First Series vol. 7, <i>Gospel of John, Epistles of St John and Soliloquies</i>, cited in Pius XII, <i>Summi Pontificatus</i>, 89.</p>
<p>5.9 <i>Familiaris consortio</i> 27 Pastoralis Ecclesiae actio necesse est omnes incitet ad aperienda atque comprobanda senum officia in communitate civili et ecclesiali, potissimum vera ipsa in familia.</p>	<p>FC 27 The pastoral activity of the Church must ensure that everyone discovers, promotes and confirms the vocation of the elderly within the civil and ecclesial community, in particular within the family.</p>

COMPARISON OF EVANGELIUM VITAE 94

94. Special attention must be given to the *elderly*. While in some cultures older people remain a part of the family with an important and active role, in others the elderly are regarded as a useless burden and are left to themselves. Here the temptation to resort to euthanasia can more easily arise.

Neglect of the elderly or their outright rejection are intolerable. Their presence in the family, or at least their closeness to the family in cases where limited living space or other reasons make this impossible, is of fundamental importance in creating a climate of mutual interaction and enriching communication between the different age-groups. It is therefore important to preserve, or to re-establish where it has been lost, a sort of "covenant" between generations. In this way parents, in their later years, can receive from their children the acceptance and solidarity which they themselves gave to their children when they brought them into the world. This is required by obedience to the divine commandment to honour one's father and mother (cf. Ex 20:12; Lev 19:3). But there is more. The elderly are not only to be considered the object of our concern, closeness and service. They themselves have a valuable contribution to make to the *Gospel of life*. Thanks to the rich treasury of experiences they have acquired through the years, the elderly can and must be sources of wisdom and witnesses of hope and love.

Although it is true that "the future of humanity passes by way of the family", (122, John Paul II, FC 86) it must be admitted that modern social, economic and cultural conditions make the family's task of serving life more difficult and demanding. In order to fulfil its vocation as the "sanctuary of life," as the cell of a society which loves and welcomes life, the family urgently needs to be helped and supported. Communities and States must guarantee all the support, including economic support, which families need in order to meet their problems in a truly human way. For her part, the Church must untiringly promote a plan of pastoral care for families, capable of making every family rediscover and live with joy and courage its mission to further the *Gospel of life*.

AND FAMILIARIS CONSORTIO 27
Familiaris Consortio 27

27. There are cultures which manifest a unique veneration and great love for the elderly: far from being outcasts from the family or merely tolerated as a useless burden, they continue to be present and to take an active and responsible part in family life, though having to respect the autonomy of the new family; above all they carry out the important mission of being a witness to the past and a source of wisdom for the young and for the future.

Other cultures, however, especially in the wake of disordered industrial and urban development, have both in the past and in the present set the elderly aside in unacceptable ways. This causes acute suffering to them and spiritually impoverishes many families.

*The pastoral activity of the Church must help everyone to discover and to make good use of the role of the elderly within the civil and ecclesial community, in particular within the family. In fact, "the life of the aging helps to clarify a scale of human values; it shows the continuity of generations and marvellously demonstrates the interdependence of God's people.

The elderly often have the charism to bridge generation gaps before they are made: how many children have found understanding and love in the eyes and words and caresses of the aging! And how many old people have willingly subscribed to the inspired word that the "crown of the aged is their children's children" (Prv. 17:6)!* (79, John Paul II, "Address to the Participants in the International Forum on Active Aging, 5 September 1980, in *Acta Apostolicae Sedis* 72 (1980): 1034-1036.)

*The pastoral activity of the Church must ensure that everyone discovers, promotes and confirms the vocation of the elderly within the civil and ecclesial community, in particular within the family.

Translation by author and Br Christian Moe, FSC of part of the text which gives a better understanding of the Latin original in conveying the contribution of the elderly in the family, Church and wider community instead of the word 'use'. See Appendix 5.9.

EVANGELIUM VITAE 94

LATIN TEXT	ENGLISH TRANSLATION
<p>Oportet ergo servetur vel instauretur ubi amissa est quaedam inter generationes "pactio", ut parentes seniores iuneris sui finem attingentes filiorum benignitatem experiantur solidaritatemque quam alii erga eos vitam ingredientes significaverunt: postulat id obtemperantia mandato divino <i>colendi patrem matremque</i> (Cfr. Ex. 20, 12; Lev. 19, 3). Nec id solum. Senex enim non est solummodo habendus benevolentiae obiectum, affectionis coniunctionisque. Etiam ipse potest pretiosam operam <i>Evangelio vitae</i> conferre. Potest et debet, ob praestans patrimonium experientiae per annorum decursum acceptum, <i>sapientiae distributor fieri, spei et caritatis testis</i>.</p> <p><i>Acta Apostolicae Sedis</i>: 87 (1995): 401-522, 508.</p>	<p>It is therefore important to preserve, or to re-establish where it has been lost, a sort of "covenant" between [the] generations. In this way parents, in their later years, can receive from their children the acceptance and solidarity which they themselves gave to their children when they brought them into the world. This is required by obedience to the divine commandment to honour one's father and mother (cf. Ex 20:12; Lev 19:3). But there is more. The elderly are not only to be considered the object of our concern, closeness and service. They themselves have a valuable contribution to make to the Gospel of life. Thanks to the rich treasury of experiences they have acquired through the years, the elderly can and must be sources of wisdom and witnesses of hope and love.</p>
<p>The Latin word <i>pactio</i> is translated into English as covenant. There are three Latin words, <i>testamentum</i>, <i>foedus</i>, and <i>pactio</i> which are synonyms and translated into English as the word covenant. Since Vatican II <i>covenant</i> has become the word in English which theologically describes the relationship between God and the Chosen People of the Old Testament and between Christ and the Church in the New Testament. However, in Latin three words are used: <i>testamentum</i>, <i>foedus</i> and <i>pactio</i>, all of which can be translated by the one word <i>covenant</i>. In previous centuries the English words <i>alliance</i> and <i>compact</i> are also used to translate <i>foedus</i> and <i>pactio</i>. John Paul II, EV 94, "<i>inter generationes «pactio»</i>", is translated as <i>covenant between the generations</i> because when examining other translations of this text from the Latin the definite article [the] has been used such as in Italian «<i>patto</i>» <i>tra le generazioni</i>, French «<i>pacte</i>» <i>entre les générations</i>, German «<i>Vertrag</i>» <i>zwischen den Generationen</i> and Spanish, «<i>pacto</i>» <i>entre las generaciones</i>. The Latin words <i>foedus</i>, and <i>pactum</i> are translated into English as <i>covenant</i>. For example, when translating between Italian and English the word "covenant" can be translated for words such as <i>patto</i> and <i>alleanza</i> in <i>Grande Dizionario: Inglese - Italiano, Italiano - Inglese</i>, Mario Hazin, ed., XXV Edizione 1979 (Italia: Garzanti, 1979), 163.</p> <p>Also, in 1979, there is the first reference to "the covenant between the generations" [dell'<i>alleanza delle generazioni</i>] in Italian which leaves no doubt that the reference is to the theological concept of covenant. John Paul II, "Pilgrimage to the Marian Shrine of Loreto," Original text in AAS 71, 1979: 1377-1381, "...rimane sempre la casa, come arca dell'<i>alleanza delle generazioni</i> e tutela dei valori più profondi: dei valori umani e divini," 1379-1380 original emphasis.</p> <p>See also Thérèse Buck, "<i>Gaudium et spes</i> and Marriage," 448-449.</p>	