

Meaning

a any interference, direct and positive, with the process of conception is intrinsically evil

it cannot be a morally good act no matter what the motives or the circumstances of the ends

b various applications that follow rigorously from this basic position

Problem

a practical problems -- married people

b theoretical problem of the moral theologian

why has Catholic thought on contraception undergone a change

what must be done by the Catholic theologian if the position of the encyclical is to be given its theoretical underpinning

Foundation

page 16 § 12.

inseparability of unitive meaning and procreative meaning

seems to be from phenomenological analysis: intuition of essences in phenomena; two inseparable essences, one unitive, the other procreative

well-known weakness of phenomenology is that two phenomenologists look at the same phenomena and intuit different essences

one can see (1) intercourse as unitive - *phenomenologist's essence here*
(2) statistically connected conception
and then one does not see the two as inseparable - one sees just a statistical connection - zero in the sterile - 5% perhaps in the fecund

one can wonder how a statistical connection becomes an inseparable connection
what is sacrosanct about statistical laws - no change whatever under
Change any circumstance need motive

a estimate of intercourse -- pp 11, 12 §§ 8, 9
from earlier view that something to be justified by intention of child

b from Aristotelian to modern biology
table from carpenter, his tools, and some wood
child from father, his seed, and his wife *matter supplied by*
seed is generative instrument, produces child (not part of child) in matter supplied by mother

intercourse is the beginning of procreative process; procreation is the work of the seed that is going on from moment of emission
not just a procreative meaning but a procreative process
contraception is direct and positive interference with nat process

Ar, De generatione animalium, I, 21-23; 729a 34 - 731b 14; II, 1, 734b 31 - 735a 26.
Aq Sum theol I 118 1; 2 d 18 q 2 a 3; De Pot 3 aa 11 & 12; Met 7 lect 6 - 8.

intercourse

*forwards not
mutually
involvement
absorption
P 18 # 19*