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Marriage Consent vis-à-vis St. Thomas Aquinas’ notion on Internal Freedom

“Marriage and Family” is the foundation stone of an authentic human society. It springs from a Divine Institution and it follows the very nature of the human person. “God created humankind in his own image and likeness; calling them to existence through love, he called them at the same time for love”¹. In this line, the Council defines marriage as a “covenant of love”²; a covenant which is “freely and consciously chosen, whereby a man and a woman accept the intimate community of life and love willed by God himself”³.

Love is essentially a voluntary giving of oneself. In marriage, this act of giving is the one contained in the consent of the spouses, which signifies a mutual giving and accepting – of their conjugality – as something owed in Justice.

To understand fully the exact meaning of marriage consent we must allow ourselves to be enlightened by divine revelation. The marriage covenant is an act of the will which signifies and involves a mutual giving which unites the spouses between themselves and at the same time binds them to the children which they may eventually have, with whom they constitute one family, one single home, a domestic family⁴.

It is this demand, intrinsically contained in every marriage, that consent – in order to be valid – has to be sufficiently free, conscious and true.

¹ John Paul II, *Apost. Ex. Familiaris consortio*, November 22, 1981, n. 11 in AAS, 74 (1982), p. 91.

² Vatican Council II, *Past. Cons. Gadium et spes*, December 7, 1965, n. 48 in AAS, 58 (1966), p. 1067.

³ John Paul II, *Apost. Ex. Familiaris consortio*, *Op. cit.*

⁴ John Paul II, *Address to the Roman Rota*, January 28, 1982, n. 4 in AAS, 74 (1982) pp. 450–451.

Marriage By Consent

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