

**CHRISTIAN ETHICAL PERSPECTIVE ON MORAL PROBLEMS :
SEXUAL RELATIONS IN ADOLESCENTS**

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Thesis
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CHRISTIAN ETHICAL PERSPECTIVE ON MORAL PROBLEMS: SEXUAL RELATIONS IN ADOLESCENTS

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ABSTRACT

This thesis is a research in the context of religious ethics and applied ethics. The research aims to study Christian Beliefs, and Moral Principles, the Catholic Church's teaching on sex and sexual relations, the concept of the Catholic Church and current Theologians' perspective in order to help adolescents confront issues related to ethical problems of sexual relations. The research presents the following four Ethical Issues: Ethical Issue I: Freedom and the way of Christian life; Ethical Issue II: Students' Sexual Relations and Marriage; Ethical Issue III: Religious Beliefs and Homosexuality; Ethical Issue IV: Sexual Relation and Birth control. Interviews were conducted in 12 schools, with 12 educators such as priests, religious and teachers. Twelve students in secondary Catholic schools were also interviewed in order to present the sample opinion only.

The results of this study showed that in Christian Ethics, there are important components such as Christian Belief, God, the Absolute Being, the Nature of Man and the Way of life, Moral Principles, the Ten Commandments, the Great Commandments, the Liturgy and the Sacraments. These are the basic principles of the Church's teachings and Moral Principles on sexual relations, the Nature and Meaning of Human Sexuality, Meaning and Value of Sexual Relations, marriage and responsibility of parents: Christian belief, faith, obedience and conscience. They are the important principles for decision-making when faced with moral problems.

The results of doing interviews with some educators and students in our secondary Catholic schools, showed their adherence to Catholic teachings and the perspective and/or opinions of Catholic Theologians who confirm Absolutism in Christian Ethics. They accept the Christian way of life which is understandable by reason of the changing attitudes in modern society. The interview results also go along with the assumption of this research.

The researcher believes and hopes that religion, educational institutions and the Thai society at large cooperate in the formation of the adolescents' knowledge and understanding of the teaching, moral principles and ethics on sex and sexual relations of every religion. Formatters should teach the adolescents the right use of reason, understanding, good advice and witness. Then hopefully, sexual relation problems of adolescents will decrease. They can ultimately appreciate the value of their lives, their sexuality, freedom, and live their lives humanly and meaningfully.

KEY WORDS : ETHICS/ SEXUAL RELATIONS/ADOLESENTS

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ทฤษฎีจริยศาสตร์คริสต์ที่มีต่อปัญหาเพศสัมพันธ์ของเด็กวัยรุ่น (CHRISTIAN ETHICAL PERSPECTIVE ON MORAL PROBLEMS: SEXUAL RELATIONS IN ADOLESCENTS)

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บทคัดย่อ

วิทยานิพนธ์นี้ เป็นการวิจัยในขอบข่ายของจริยศาสตร์ศาสนาและจริยศาสตร์ประยุกต์ มีวัตถุประสงค์เพื่อศึกษาหลักความเชื่อ หลักศีลธรรม หลักคำสอนและหลักจริยธรรมเรื่องเพศและเพศสัมพันธ์ ของศาสนาคริสต์ ศึกษาทฤษฎีของพระศาสนจักร นักเทววิทยาคาทอลิกในปัจจุบัน ในการให้คำตอบต่อประเด็นปัญหาจริยธรรม 4 ประการที่ปรากฏในสังคมปัจจุบัน ได้แก่ ประเด็นจริยธรรมเรื่องความขัดแย้งระหว่างเสรีภาพกับการดำเนินชีวิตตามวิถีชีวิตคริสตชน ประเด็นจริยธรรมเรื่องความขัดแย้งระหว่างการมีเพศสัมพันธ์ในวัยเรียนกับการสมรส ประเด็นจริยธรรมเรื่องความขัดแย้งระหว่างความเชื่อทางศาสนากับการมีเพศสัมพันธ์กับเพศเดียวกัน และประเด็นจริยธรรมเรื่องความขัดแย้งระหว่างความเชื่อทางศาสนากับการมีเพศสัมพันธ์โดยการคุมกำเนิด ผู้วิจัยได้สัมภาษณ์แบบเจาะลึกผู้ให้การอบรม ได้แก่ พระสงฆ์ นักบวช ครู และนักเรียนในโรงเรียนคาทอลิกระดับมัธยมศึกษาตอนต้นและตอนปลาย จำนวนกลุ่มละ 12 คน เพื่อเป็นตัวอย่างของความคิดเห็น

ผลการศึกษาพบว่า หลักจริยศาสตร์คริสต์มีองค์ประกอบที่สำคัญได้แก่ หลักความเชื่อเรื่องพระเจ้าเป็นเป้าหมายสูงสุด ธรรมชาติของมนุษย์และแนวทางดำเนินชีวิต หลักศีลธรรมที่สำคัญคือบัญญัติ 10 ประการ ธรรมชาติของมนุษย์ พิธีกรรมและศีลศักดิ์สิทธิ์ องค์ประกอบดังกล่าวนี้เป็นพื้นฐานที่เชื่อมโยงไปสู่หลักคำสอนและหลักจริยธรรม เรื่องเพศสัมพันธ์ในเรื่องธรรมชาติและ ความหมายของเพศ ความหมายและคุณค่าของเพศสัมพันธ์ การสมรสและความรับผิดชอบต่อหน้าที่ที่ตามมา ความเชื่อ ความศรัทธา ความนบอบของคริสตศาสนิกชน รวมถึงโนธรรมของชาวคริสต์เป็นหลักการที่สำคัญในการตัดสินใจเมื่อเผชิญสถานการณ์ขัดแย้งทางศีลธรรมที่ต้องตัดสินใจ (Moral problems)

ผลที่ได้จากตัวอย่างการสัมภาษณ์แบบเจาะลึกกลุ่มผู้ให้การอบรมและนักเรียนในโรงเรียนคาทอลิกระดับมัธยมศึกษาตอนต้นและตอนปลายมีความเห็นสอดคล้องกับหลักคำสอนของพระศาสนจักร และทฤษฎีของนักเทววิทยาคาทอลิกที่ยืนยันในลักษณะแนวความคิดแบบสัมบูรณ์นิยม (Absolutism) ของจริยศาสตร์คริสต์คือการดำเนินชีวิตตามหลักคำสอนด้วยความเชื่อ ความศรัทธา ที่สามารถอธิบายและเข้าใจได้ด้วยเหตุผล ในสภาพสังคมที่กำลังเปลี่ยนแปลง ซึ่งสอดคล้องกับสมมติฐานเบื้องต้นของการวิจัย (assumption)

ผู้วิจัยมีความเชื่อและคาดหวังว่า ถ้าสถาบันศาสนา สถาบันครอบครัว สถาบันการศึกษาและสังคมไทยโดยรวม ร่วมมือกันในการให้ความรู้ ความเข้าใจหลักคำสอน หลักศีลธรรม และหลักจริยธรรมเรื่องเพศและเพศสัมพันธ์ของแต่ละศาสนา และแนวทางปฏิบัติให้เด็กวัยรุ่น โดยมีวิธีการที่ใช้ทั้งเหตุผล สอนให้คิดเป็น ให้ความรัก ความอบอุ่น ให้คำปรึกษา ที่อาจจะทำให้ปัญหาเพศสัมพันธ์นี้ลดน้อยลงและทำให้เด็กวัยรุ่นเห็นคุณค่าของชีวิต เพศและเพศสัมพันธ์ เสรีภาพและการดำเนินชีวิตอย่างแท้จริงและเหมาะสม

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ABBREVIATIONS

CCC	Catechism of the Catholic Church
CIC	Codex Iurix Cononici
FC	Famillaris Consortio
GE	Gravissimum educationis
GS	Gaudium et spes
HV	Humanae Vitae
SC	Sacrosanctum Concilium

CHAPTER I

INTRODUCTION

1.1 Background and Significance of the Problem

Sexual relation is natural for human beings and it is the source of family institution. “For the sexual relation is the way of spouses complete mutual offering and it can give birth to human life with the true love. Each conscious use of the sexual faculty must be intended for the appropriate relationship.” (Sacred Congregation For the Doctrine of the Faith, 1975: no. 9) Saint Thomas Aquinas (A.D.1225-1274), a Christian philosopher and theologian of the late medieval times, describes family life and sexual relation as natural facts of procreation. He considers that the emotion and sexual attraction of the spouses is a natural happening “*male and female He created them.*” (Genesis 1: 27). The sexual act is the natural matter like other animals, which have sexual relations for procreation and taking care of young ones. However, human sexual relation has its special importance, which is different from the animals because it is an act of love expressed in marriage for getting to know each other better and living together in-depth. Though man and woman are sexually different, they support and help each other. (Pegis,ed, 1945: 437, 439)

Sex is an important means for the preservation of human life and it is an important part of the human nature. It has influence on the physical and mental development as well as on social adaptation. Moreover, sex and sexual relations have their continual evolution in the different traditions and beliefs because each local community has its own conception about accepted sexual relation.

In Thai society, the formation of beliefs and sexual values has been implanted from generations to generations so as to become the sexual traditions of the Thai society. The good Thai women are expected to keep their virginity until the marriage day and must be faithful to their husband without any sexual relation with another man. As a proverb of

Sunthorn-Phoo (a famous Thai poet) mentions about the proper female value and character in Thai social tradition as follows:

On woman dignity:

Any born woman should keep her personal dignity by behaving as appropriately with the natural, pure and beautiful personality so as to avoid the medisance.

On woman value:

Any young woman would be most valuable as pure diamond by keeping herself out of all dirty things.

Beware of love shows:

Though man and woman are meant to build love with tender care, but love should be shown with high respect. A good woman should be humble, mind her manner not eyness emotion.

On faithful woman:

A woman should be faithful and know how to take care her husband with great care. (Somdech Krom Phya Damrong Rachanuparb, 1976: 553, 555, 571)

Though the Thai society has been changed from the past long ago, but the Thai woman still keep her good and valuable character with feminine manner, sexual reservation according to the above mentioned teaching as purity care, reserved personality, fulfillment of housewife duty. However at present, the traditional valves have been greatly changed from the past practice due to the influences of foreign social currents. Some young women begin to think that both man and woman has equal rights. Sexual expressions become normal such as holding hand of adolescences, embarrassing each other in public place; these scenes have been more and more increasing. None of these scenes had not been observed in the past. For man, they may cause less damage than for women. For the past values of Thai society had been considered as normal for man to look for more sexual experiences. Men may have sexual relations before and after marriage. Moreover, we still believe that men have sexual driving force stronger than women. Men must have sexual potentialities. (Suphatra Suparb: 1988: 73-75) Though the Thai society may have

the said beliefs and social values, but still the responsibility and the right actions are our traditional values, which should be controlled regarding the expressions of sexual relations.

Beside the traditional social values as described above, religion is another factor for inserting the moral teachings and the appropriate guidelines concerning sex and sexual relations. Christianity in the Old Testaments Genesis book describing that God created the man named Adam and the woman named Eva or Eve as mentioned in the Bible's following passages: "*It is not right that the man should be alone. I shall make him a helper. Then, Yahweh God made the man fall into a deep sleep. And, while he was asleep, he took one of his ribs and closed the flesh up again forth with. Yahweh God fashioned the rib he had taken from the man into a woman, and brought her to the man. And the man said; this one at last is bone of my bones and flesh of my flesh! She is to be called Woman, because she was taken from Man.*" Genesis 2: 18, 21-23) this present the meaning of man and woman God created them as complementary opposites as living friends. Then God blessed them, saying "*Be fruitful, multiply, fill the earth and subdue it*" (Genesis 1: 28) the relationship between a man and a woman is meant to have sexual relations and give birth to children. If we consider it superficially, it would seem that the sexual relations between a man and a woman are performed just to generate the offspring, but really the sexual relations and the childbearing have a deeper significance. They include also the duty and the responsibility as spouses, as parents and as children. The sexual relations are not meant only to express the love feeling or the sexual needs, but they impart God's procreative work, which bases on love. (Encyclical Letter of Good News on Human Life: 1999: 92) And in the family life founded upon the Sacrament of Matrimony, the sexual relations should be performed in accordance with the Church's Tradition concerning the mutual love of a man and a woman. They desire to be life partners (build up the family life) by undertaking the family life course. The sexual relations and the childbearing should happen after the marriage rite between a Catholic and a non – baptized person. (CCC, 1994: no 1633) And the Sacrament of Matrimony would be celebrated for the Catholic spouses (CCC, 1994: no 1601) according to the Church's Tradition, which is unchangeable.

Later in 19-20 century during the papacy of Pope Pius XI, the morality was deteriorated due to the First World War (1914-1918). It affected badly the family life. Therefore, the Pope issued an encyclical on the family called "Casti Connubii" to help the Christians being aware that it was not the human work, but God Himself started to

establish the family institution with the purpose of procreation and education children. When a family could not bear a child due to the natural deficiency, it was not the spouses' fault. For love may nurture their relationship by the mutual help in order to release the sexual drives which are natural. All these things are the secondary aims of the family life. Marriage may be blamed if it looks for sexual experiences. Any human invention for birth prevention is a great mistake. God calls the adolescence to be opened for the pre-marital formation so that they may be sound in their sexual relations and consider love as the most essential factor for the family life (Saengtham magazine: year 1, volume 1, 1977: 49-50) And within the year 1961, the Church introduced the Vatican Council II Conference and gave details about the principles and regulations on sex matters for the Christian couples. In order that the sexual potentialities may be used to each the proper goal, the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*: 1965) was promulgated on 7 December 1965. The sex principles and regulations are the sources for orientation and directives concerning sex education and counseling so as to promote the human male and female equality within the regulations of social living community, as well as the awareness about the differences of both sexes.

The Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*) indicates that the human sexual potency for giving birth miraculously has better potency than all other living beings. Therefore, “the sexual acts or sexual relations would be wonderful if they are ordered according to authentic human dignity. It is not enough to take only the good intention and the evaluation of motives into account; the objective criteria must be used, criteria drawn from the nature of the human person and human action, criteria which respect the total meaning of mutual self-giving and human procreation in the context of true love. Let all be convinced that human life and its transmission are realities whose meaning is not limited by the horizons of this life only. Their true evaluation and full meaning can only be understood in reference to man's eternal destiny (*The Pastoral Constitution on the Church in the modern World*, 1965: no 51)

In fact, the Church's belief and teaching on sex and sexual relation have the important meaning of man and woman, both creatures in pair who are living together in a friendly, loving relationship. So the sexual relations as mutual self-giving and procreation in the context of love for the generation of human life must be expressed with

responsibility as spouses, as parents and children. The sexual relations are imparted with God's creation in the context of love and married life according to the Church's Traditions.

However at present social changes occur greatly in various dimensions such as economic, political, social and cultural. Our country has greatly developed economically and changing scenes, which can be summarized as follows:

1. The situation of the globalizes society: Globalization is a process of international relation through information technology, social and telecommunication. It makes the world so small as a global village, progressing towards the globalizes society, the ways of living and human manners are quickly expanded all around the world, local events are communicated worldwide with fresh information, news and cultures; various businesses can be done immediately through fast social communications, newspapers, televisions, mobile phones, satellites, video, VCD, DVD, computers, internets and modern technology. All these things promote social development for the quality of life (Visetsak Kotr-Asa, et al., 1991: 1)

Thai society is also affected by global currents, which make changes in all dimensions such as economy, socio-political, cultural and moral dimensions. However, global currents are processes of development emphasizing more on the material than on mental. Under the progress of information technology, such as social and telecommunications, promote the concept of materialism and consumerism, badly affecting different human persons in the world, especially Thai adolescents who are also affected. They receive the influences of western cultures and ways of life in their daily life. But that reception of western cultures and values is without proper consideration for worthiness or unworthiness, particularly the cultures concerning sexual practices, which deviate from, appropriate social manners. They activate more and more bad sexual behaviors which put our adolescents in danger regarding improper moral values such as inappropriate manners in sexual relations, having immature sexual experiences and unwanted pregnancies. (Suwat Luang-Ard, 1995: 33, 49)

2. Information technology society: The boundaries society is the symbol of our actual world. For the human persons can communicate with each other in the worldwide, receive and send information without any obstacle and limitation resulting from the actual

information. Society and moreover the quality of information in need coming on time is assured by the information technology (IT) that is different technology for recording, searching, sending and receiving the information, internet working system, including other hardware and software such as computer, internet and social telecommunication. Since the present society is the information society, which facilitates the learning process and fact-finding in various forms such as pictures, sounds, graphics, moving pictures. Various businesses have used the internet network system, for example, banks, commerce, hospitals, educational institutions, entertainment, cinema, sexual services, etc as shown in the website on the internet which links to the world. (Sukkhum Chaleoysap, et al., 2001:7-9)

Beside information from the Internet, various forms of social communications have rapidly developed. They influence human thoughts, ideas, values and behaviors in daily life. The value of receiving information is very useful, depending on the readiness and direction of appropriate social development. On the other hand, the global trends may create negative effects on the weak foundation of the society.

Information from the Internet includes sex matters with direct or indirect intentions. It may affect the sexual behaviors; particularly of adolescents who are interested in sex they get to know from different means such as sexual cartoon books, cinema or pornographic videos. The vision of sexual relations through Internet websites may present inappropriate manners of sexual relations, which cause problems for sexual relationship. (Darunee Phusanasuwansri, 1997: 47)

The professor/educator mentioned that this is a problem at present and will continue to be a problem in the next 2-8 years. It is the problem of sexual relations among students and the problem of the Internet. Adolescents get the wrong idea about free sex by thinking that they can have sexual relations with anyone and anywhere, They think of male and female as having equal rights. They seem to have only two choices: drugs and sex. At present we find that the Internet is a dangerous means for sexual relations. Actually there are about four hundred thousand adult websites. Children know more about sex than adults because of these websites, which expose them to adult materials. In the future, the quality of family life may worsen and crumble to these bad sexual exposures including sexual relations between relatives and sexual relations with minors. (Khao-Sod newspaper on 16 November 2002 and Khomchatluk newspaper on 16 November 2002)

3.The advance of technology: Technological progress is a factor of globalization and an important component of globalization. Technology helps to increase the quality of every action by lessening capital and expenses, but increases work quality with new technological processes for news products and services. Therefore, it is a good opportunity to use new technology in various businesses. (Sukkhum Chaleoysap, et al., 2001: 5) In the western society, technology is related with science. It helps the western society to progress in the sciences, because western people are good researchers through the use of reason and sound considerations. They try to prove things with reasoning and use high technology for industry and new products. (Formal Education Department, 1996: 21-23, 25)

However, in Thai society, the government and private sectors also work together by using high technology for economic and social developments. Since Thailand is fertile, the people live happily. Whenever there is new technology, they immediately take it without consideration of basic culture in the sciences and industries, which is the foundation for industrial development, in production and creativity, with the objective of supplying what is lacking. Western people were forced to overcome natural disasters, misery and bad weather with the use of modern technology. So they have to overcome them by building up prosperity with industrial development. Due to the long running industrial development, so came an industrial culture, which fosters habits of industry through diligence. Western people call it, *Industry* that means working hard with strong effort, diligence, endurance and industrious spirit. Thai people did not get their basic industrial culture along with modern technology. So came some side effects, Thai adolescent life remains in the state **of loneliness---drugs addiction – sex abused - laziness**. Its cause may be due to weak family life. Parents dispute with violence because of not having a joy and separation or material facilities. Children do not feel the warmth and security of the family, which has no smooth relations. Consequently, many adolescents live without an aim in life and easily fall into bad behavior. The media has a great influence on these wrong values. This leads the adolescents to look for security through a luxurious life. They use their knowledge and modern technology to survive by competition, imitation of celebrities, having sexual relations before their mature age. Consequently, come problems like unwanted pregnancies, AIDS and other social problems. (High Education Standard Office of University Deputy, 2002: 2)

4. Idea of Rights and Freedom: The society feels the bad effects of different social changes from globalization. Information society and technological development as well as the western cultural values coming into the Thai way of life. They cause social and cultural changes for Thai people, especially with regards freedom of life. Emphasis on equality of man and woman give way to the high educational attainment of women who are working outside the home with equal rights with men. They became freer to associate with other men. With the mentioned social changes, adolescents are living amidst these social currents. The trend of urban education and the guesthouse style of living lead them to the wrong use of freedom. Today, adolescents live with more freedom than in the past. They have their own idea in line with the social changes of values, especially in matters of sexual relations.

The survey on adolescence aging 16-21 concerning their behaviors and opinions about sexual relations in 14 countries including Thailand (USA, England, Canada, France, Germany, Taiwan, Italy, Greece, Mexico, Poland, Singapore, Schecs' Republic, Spain and Thailand) through the programme of DUREX Global Sex Survey 1999 on Adolescence attitude (DUREX Global, 1999: 1) The outcome shows that the Thai adolescents begin to have sex education at the age of 13.5 years old, compared with the world average of 12.2 years old. They use condom for their first sexual relations with an average of 23 %, while the world average is 57 %. Thai adolescence likes to have more than one partner with an average of 52 %, while the world average is 34 %. (Nuchnarth Komkayan, 2000: 5 and <http://www.Thaidoctoro.com/man3.htm>)

In the seminar workshop on Free Sex...What Thai Adolescents Think About It?, held at the meeting hall of The Funding Office for Health Promotion, the expert psychologists stated that Thai society is facing the crisis of Thai youth "due to the frightening result of that survey, particularly on the problem of sexual prostitution, which would be in a dangerous state if solutions are not quickly put in place. For example, the Rojabhak Institute conducted a survey on 6 Ratanakosin groups, finding that their students voiced out the practice of group sex and changing partners. They consider and accept it as normal at an average of 95 %. Moreover, the latest statistics show that young Thai people choose to end unwanted pregnancies more than in the western countries. Young Thai adolescents have their first sexual relations at the average age of 15 years old, while western adolescents have them at an average age of 17.7 years old. The fact that

adolescents do not use condom creates the problem of being infected with a deadly disease like AIDS. Actually, Thai people get infected with HIV 117.9 out of 100,000 persons, while in the USA; there are only 21.7 out of 100,000 people. (Khao-sod newspaper on 16 November 2002, 11)

Furthermore, the Public Health Ministry's statistics show that Thai adolescents get abortion 16 times out of 1000 conceptions, while German adolescents 3 times, Netherlands adolescents 4 times, French adolescents 9 times. (Matichon newspaper on 18 September, 2002: 6) In a 1999 survey on the side effects of abortion in 787 government hospitals, with 45,990 cases of the sick women due to abortion, 46.8 % are ladies 24 years old and lower, 30 % are ladies below 20 years old, 24.7 % of the ladies are university students. (Survey on Abortion of Thailand, 2001: 6-7) The statistics of the above mentioned surveys couldn't simply be ignored. They need to be carefully considered.

5. Paradigm of the Adolescence: The present social situation allows adolescents to get much influence from socio-cultural changes. The vision on ethics has also changed accordingly due to the need of knowledge about sex, which plays an important role in contemporary society. Everyone wants to know about the real nature of sex. Western people believe that good sexual relations is an important factor to build-up the family which is considered as the basis of better secured life. In our Thai society, sexual relations are somehow accepted as normal but with certain limitation for only some communities. In fact, the belief about sex matters is still under the Thai cultural observation or the traditional belief that sex should be practiced secretly. In the past, there were no problems about sex matters or may be just a few but not as loud and violent as today. People in the past considered sexual relations as a means for the continuation of families. There were no other objectives considered. But nowadays, most sexual relations are not meant for generatively. They are considered as means for happiness and emotional needs, without care for anyone and any place, neither time nor age. Therefore arise the problem of ethical matter. (Vathanyoo Lavbunma, 1994: 38, 43)

From the survey of ABAC Research Office – KSC Internet Pole (ABAC Pole) present the outcome of this survey about the opinion of students opinions and their behavior as a case study comparing the visions of students, parents and teachers. The outcome of this survey concerning the sexual behaviors of the adolescents at present

(between 18 October - 8 November 2002) with the sample group of high school students and vocational students in Bangkok, numbering 13,000 students, 400 parents and 213 teachers. This survey shows that male adolescents have sexual experiences 31.3 % more than the female's 9.9 %. While the vocational students have them mere than the normal students; male vocational students 49.4 %, female students 5.4 %. The male students 31.1 % want to marry their lovers whom they have had sexual relations with, while the female was at 65.3 %. The main problem of these sexual relations is the abandonment of the sex partner.

Regarding prostitution, 3.3% of the adolescents shared their idea: the male ones 5.4 %, more than the female 1.4 %. For the female adolescents who went to prostitution, most are those experienced ones. When the adolescents gave their opinion about prostitution with nothing/nobody to be blamed were their opinion; the male students 19.5%, the parents 8.3 % and the teachers 4.3 %.

Moreover, the adolescents described sexual relations as “the natural expression of human beings, that sexual relations are needed to provide happiness for human nature's sex drives”. The same survey mentioned that adolescents had their first sexual experiences at the age of 15-16 years old and most of the adolescents said that the sexual relations were not to be afraid of. (Khao-sod newspaper on 16 November 2002: 11)

Khom-Chat –Luk newspaper presented the heading article on “*New Social Current – Sex Friends*” (Sexual Relations among friend). The student group of AIDS venture is called “Sex Friends”, that is, the sex-mates, according to the actual adolescents terminology. The partners are not true lovers or spouses. They consider sexual relations as something temporary without any commitment or any jealousy involved. This form of relationship is actually practiced among students who live in rented rooms in Bangkok and other big provinces. This is another cause of AIDS infection. In the survey, the actual Thai adolescents had a new form of relationship called “*Sex Friends*”. The Khom-chat-luk newspaper reporters made a survey on the behaviors of students living nearby some supermarkets. The results show that they live in cheap rented rooms and mansions built close to each other with 20 buildings in the big compound. There are over 1000 students living in these compounds without clear division of male and female sections. Some mansions are fitted for free sexual relations. In an interview of male students from one

educational institution of KhongKaen province, most of them stated that they were couples and some were friends only. A group of 3-4 students live together in a room for economical reasons. Some are “Sex Friends” due to closeness leading to sexual relations, particularly when they are drunk. In the interview of female students in one educational institution in Bangkok, they accepted that they have had many sexual experiences with friends because of the society’s openness. Therefore, the female students dared to have sexual relations and thought that they caused no damage.

Specialists in medical science, epidemic section of the Public Health Ministry, mentioned about the reason that present adolescents have sexual relations more among and with friends, because contemporary adolescents are curious to know more about them. They said that society does not give the right and sufficient knowledge about sex to children who have to experience it by themselves. It is different from the past, when male students prefer to experience sexual relations by payment. Actually, the practice of paying for sexual relations is decreasing. Male adolescents prefer to have sexual relations with their lovers and close-friends. ([http:// www.Kapook. com/ highlight/ main.html](http://www.Kapook.com/highlight/main.html))

Moreover, the specialists in social science mentioned that present adolescents do not live with their families. They rent in boarding rooms. The parents of these students from the province would rent or buy the condominium apartment to facilitate the journey to school. This fact gives more opportunity for adolescent sexual relations due to the spread of western cultural values. So, Thai adolescents feel that sexual relations are normal practices. Males do not care about female chastity/virginity. This fact give more chance for having sexual relations.([http:// www. Kapook.com/hilight/main.html](http://www.Kapook.com/hilight/main.html))

From these social changes and the realities of adolescent sexual behaviors, the adolescent vision has changed from the traditional cultures, like the selection of life partner, the emphasis on love, the parents’ marriage settlement / arrangement, the free choice for friends of the sex. There is nothing to be ashamed of. The young ladies care less about virginity before marriage due to their misunderstanding about sexual behavior. It leads the adolescents to inappropriate manners, like having sexual relations before the mature age, promiscuity, prostitution, sexual deviation and other problems, such as infection of contagious diseases from sexual relations, HIV/AIDS, the unwanted conception, the abortion etc. (Matichon newspaper on 22 July 1998)

The situation of rapid social changes creates moral problems, which are conflicts of values between belief in religious teachings and paradigm shift of the young people and how they choose their way of life. These moral problems are divided into four ethical issues:

1. Ethical Issue: Freedom and the way of Christian life.
2. Ethical Issue: Students' Sexual Relation and Marriage.
3. Ethical Issue: Religious Belief and Homosexuality.
4. Ethical Issue: Sexual Relation and Birth control.

The said ethical issues lead to the state of choosing moral behaviors. These dilemmas happen among adolescents. So there is an urgent need for Christian religious teaching's to help solve and shed light on these ethical issues. Therefore, Christian beliefs and teachings should be clearly applied to daily life.

The research on the ethical perspective dilemmas among adolescents would be based on Christian teachings and ethics with emphasis on Christian Sexual Ethics which mention about the meaning and purpose of sexual life, the meaningful values of sexual relations under the moral and conscious responsibility by studying the perspective of contemporary Theologians under the guidance of the Catholic Church regarding Christian Religious Teachings and Christian Ethical Perspective on sexual relations. The contemporary theologians' perspective on sexual relations should be transmitted. This is essential for the formation of adolescents through their daily life. Consequently, there is a need for research on the Christian Ethics of sexual relations, as well as the perspective of Catholic theologians on sexual relations. The research should be meticulously done in depth with the right concept of morality as a guide for a righteous way of life. This is another means in solving various problems of sexual relations at present and in the future.

1.2 Objectives of the Research

The research has the following objectives:

1. To study the important Christian principles from the Bible's Old and New Testaments which are the sources of Christian Ethics.

2.To study the Catholic Church's teaching on sex and sexual relation.

3.To study the concept of the Catholic Church and Current Theologians' perspective, as well as the educators and students of the Catholic secondary schools in order to help the adolescence solving the ethical problem of sexual relation. Which are Ethical Issue: Freedom and the way of Christian life, Ethical Issue: Students' Sexual Relation and Marriage, Ethical Issue: the Religious Belief and Homosexuality, Ethical Issue: Sexual Relation and birth control.

1.3 Scope of the research

This research put the emphasis on studies of Christian Ethics for solving the ethical dilemmas of sexual relations with these four following ethical Issues:

1. Ethical Issue: Freedom and the way of Christian life.
2. Ethical Issue: Students' Sexual Relation and Marriage.
3. Ethical Issue: Religious Belief and Homosexuality.
4. Ethical Issue: Sexual Relation and Birth control.

1.4 Method

This study is a qualitative research in the area of Christian religious ethics. Christian belief, moral principles, and Ethical principles will be studied as theories and how to respond moral problems. Four ethical issues: Freedom and the way of Christian life; Students' Sexual Relation and Marriage; Religious Belief and Homosexuality; Sexual Relation and birth control; were emphasized.

Both qualitative and quantitative techniques were used as ground for data collection. Sources of data collection were:

1.4.1 Primary source concerning the important Christian principles and Christian Ethical as found in the Bible's Old and New Testaments.

1.4.2 Secondary source with the following documents:

1.4.2.1 The Catholic Church's encyclicals on Christian Ethical of sexual relation.

1.4.2.2 Current theologians' perspective the ethical dilemmas of sexual relation.

1.4.2.3 The document, magazine and research on the ethical dilemmas of sexual relation.

In-depth Interview

Interviewing was also used, 12 schools, 12 educators, and 12 students were interviewed. The descriptive analysis would only present the sample opinion with out focusing on statistic.

1.5 Assumption

The researcher believes that, Christian belief, and the teaching of Catholic Church on Sexual Ethics are Catholic ideal. The adolescent can take them as their way of living. They are preventive and can decrease the problems on sexual relations, which happen in the contemporary society.

1.6 The Expected Outcome and Application

1. To be able to apply the Christian Sexual Ethics for solving the actual ethical Dilemmas of sexual relations.

2. To be able to apply the actual concepts of the Catholic Church and Current Theologians' perspectives regarding the ethical dilemmas of sexual relations in adolescence and their solutions

3. To serve as guidelines for interested researchers to conduct research on Christian Ethical perspective dilemmas with other topics.

1.7 Terminology

1. **Ethics** is one of the main branches of philosophy studies

1.1 The concepts such as ought, should, duty, moral rules, right, wrong, obligation, responsibility etc.

1.2 The inquiry into the nature of morality or moral acts.

1.3 The search for the morally good life.

(Angeles, 1992: 92)

2. **Christian Ethics** (or Moral Theology) is that part of theology, which studies the Christian faith, and the reason of the guidelines man must follow to attain his final goal. (Peschke Karl H., 1987: 3)

3. **Moral Dilemmas** means the opposition state for choosing the right actions such as the dilemma between freedom and ethics. (International Encyclopedia of Ethics, 1995: 228) this research would focus on the following subject matters:

3.1 Ethical Issue: Freedom and the way of Christian life.

3.2 Ethical Issue: Students' Sexual Relation and Marriage.

3.3 Ethical Issue: Religious Belief and Homosexuality.

3.4 Ethical Issue: Sexual Relation and Birth control.

4. **The Roman Catholic Church**, the largest of the Christian churches, although present in all parts of the world, is identified as Roman because of its historical roots in Rome and because of the importance it attaches to the worldwide ministry of the bishop of Rome, the pope. Several Eastern Rite Churches, whose roots are in regional churches of the Eastern Mediterranean, are in full communion with the Roman Catholic Church. The word *catholic* (Greek *katholikos*) means "universal" and has been used to designate the church since its earliest period, when it was the only Christian Church.

The Roman Catholic Church is structured locally into neighborhood parishes and regional dioceses administered by bishops. In recent times national Episcopal conferences of bishops have assumed some importance. Catholic Church policy is characterized, however, by a centralized government under the pope, who is regarded as

the successor to the apostle Peter, entrusted with a ministry of unity and encouragement. The College of Cardinals elects the pope for life. He is assisted in the governance of the church by the bishops, especially through the World Synod of Bishops that meets every three years. The doctrine of apostolic succession is one of the keystones of the Catholic faith; it holds that the Pope (the Vicar of Christ) and the bishops have in varying degrees the spiritual authority Jesus assigned to his apostles. The voice of the pope, either alone or in conjunction with his bishops in council, is regarded as infallible when speaking on matters of faith and morals taught in common with the bishops. .”(The Catholic Encyclopedia, 1987: 242-244)

5. Priest. By tradition the all-male ordained clergy (bishops, priests, and deacons) are distinguished from the laity, who assist in the ministry of the church. In the Western (Latin) rite of the Catholic Church, bishops and priests are ordinarily celibate. In many of the Eastern Rite churches, priests are allowed to marry. Most priests are ordained for ministry in a diocese under a bishop and are called diocesan or secular priests.

Vatican II teaches: “the priest alone can complete the building up of the Body in the Eucharistic Sacrifice.” (Lumen Gentium 17)

And “The divinely established ecclesiastical ministry is exercised on different levels: bishops, priests and deacons. Priests are dependent upon the bishops in the exercise of their power. They are consecrated to preach the Gospel, shepherd the faithful and celebrate divine worship as true priests of the New Testament.”(Ibid, 1987: 491)

6. Religious. Some Catholics live together in Religious Orders, serving the church and the world under vows of poverty, chastity, and obedience. Members of these orders of congregations include sisters (or Nuns), brothers, and priests. Priests who belong to religious orders are sometimes called regular clergy, because they live according to a rule (Latin regular).

Religious life is a form of life conducive to attaining a higher degree of perfection by practicing the evangelical counsels.

There are several distinctions to be made as regards to Religious, which arise from the condition under which the members live:

- 1) An **order** is a society of Religious with solemn perpetual vows
- 2) A **congregation** is one with simple vows, temporary or perpetual.
- 3) A **monastic federation** is a union of independent monasteries under the same superior.
- 4) An **exempt religious institute** is one withdrawn from the jurisdiction of the ordinary (local bishop), depending directly on the Pope.
- 5) A **clerical** community is one wherein most of the members are priests.
- 6) A **lay institute** is one whose members are not priests.

In the mind of the Church the only concern for all Religious is the increase of the holiness of the Church and the greater glory of God through their lives. (Cf. Lumen Gentium 47; Ibid, 1987: 520)

7. Adolescent means the young person whose age ranges between 13-18 years old. They are students of private secondary Catholic schools.

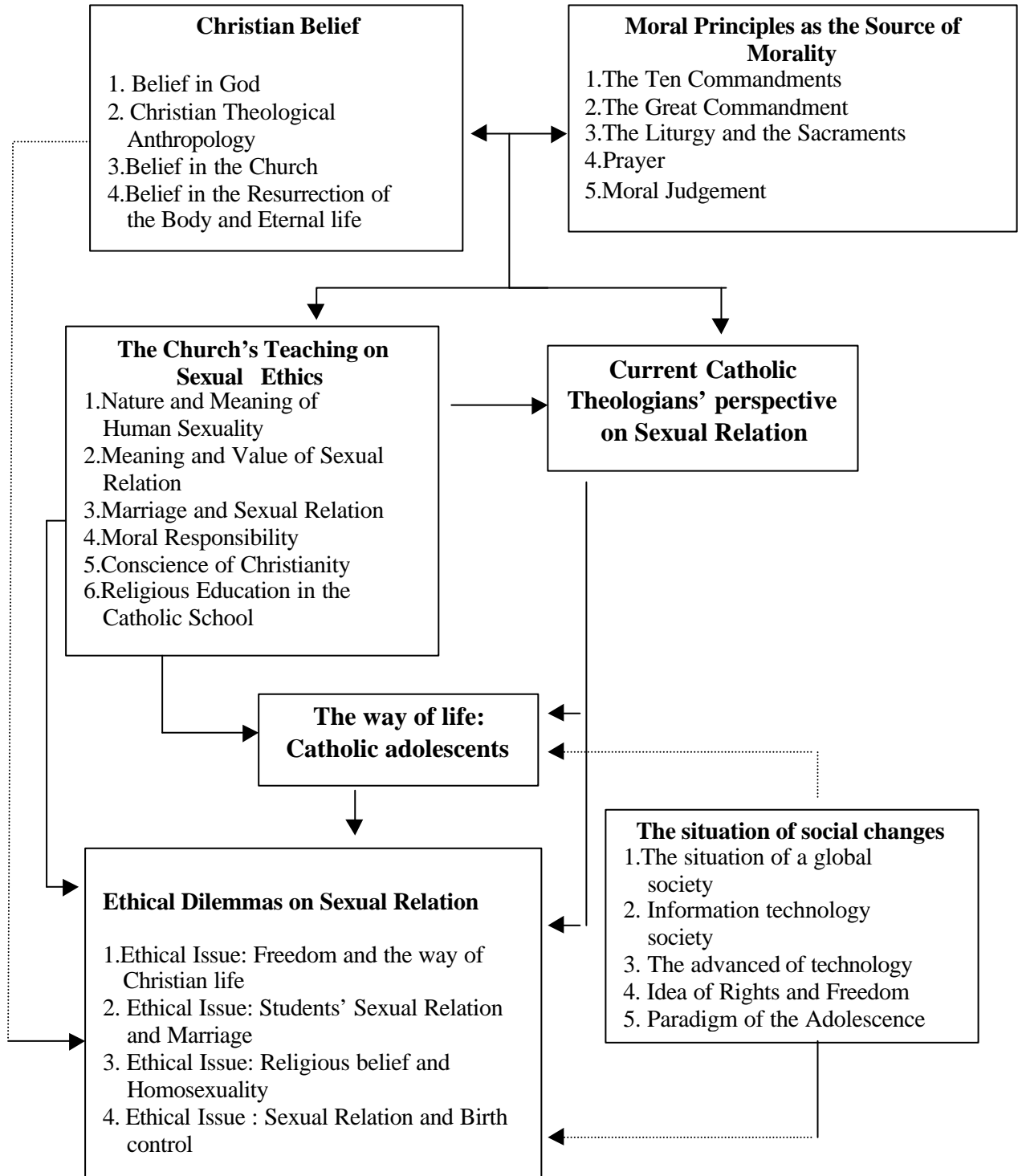
8. Sexual Relation means sexual relations between male and female persons. (Encyclopedia of Royal Institute English-Thai edition, 1987: 209)

9. Educator refers to the priest, male and female Religious, and teachers of private Catholic schools, as well as catechist adolescent formatters of Catholic organized groups.

1.8 Conceptual Framework

In this research, we would study about Christian belief, Christian Ethics which are the sources of morality and moral teaching on sexual relations. The Current Catholic theologians' perspective and the social changes affecting the social life of adolescents by creating the ethical dilemmas of sexual relations in adolescents. These concepts will be related as shown in figure on page 18

Conceptual Framework



CHAPTER II

LITERATURE REVIEW

The contents of this chapter are divided into two parts. The first part examines the Christian belief, Moral principles as the source of morality, and the Church's teaching on sexual relation. The second part describes previous research and articles related to this study.

2.1 Christian Ethics

2.1.1 Christian belief

Christian believes that Christianity did not begin at the birth of Jesus Christ. The Christianity is monotheism, that is, the belief in one God, starting from the relationship between God and Man since the world creation. When man use his freedom by disobedience to God. Therefore, God began the Covenant with man. He chooses Israel. In the beginning, God called Abraham to leave his homeland the plain of Euphrates river, Tigris called Mesopotamian and said to him: *"Leave your country, your kindred and your father's house for a country which I shall show you and I shall make you a great nation, I shall bless you and make your name famous; you are to be a blessing!"* (Genesis 12: 1-2) The destined country is Canaan where live the today Israelites. This is the beginning of Israeli nation, the chosen people of God. God makes the covenant with Abraham as He tells Moses: *"I am the God of your ancestors, the God of Abraham, the God of Isaac and the God of Jacob."* (Exsodus 3: 6)

Isaac is the son of Abraham and Jacob is the son of Isaac. Both receive the same blessing as granted to Abraham because they transmit the faith in God. Jacob has 12 sons as the sources of 12 Israelite generations. This people have to take refuge in Egypt due to the aridity, but they undergo the hardship because of the workload. So they try to go back to their homeland. The children and grand children are so numerous and they are hard workers so much so the Egvntians would not let them go away easily. God order Moses to

lead His people away from the Egyptian slavery by revealing Himself as the God of Israel. At that time Moses who is a child of Israel taken care by the Pharaoh's daughter, escape the punishment to the wilderness. Moses comes back to town and request Pharaoh to free the Israelites. Though so many disasters happened to the Egyptians as sign of God's punishment, Pharaoh still do not free the Israelites. So finally Moses tell the Israelites to prepare their exodus by killing the lambs for eating with the unleavened bread and painting their blood at the house door so that the angels of God would "by pass" away the blooded house and kill the eldest child of Egypt. (Exodus 12: 1-13) At last Pharaoh has to led the Israelites go away. Moses led them from Egypt by crossing the red sea with God's help. The exodus from Egypt is the important event of Israel history that is freedom from slavery to enjoy life. Israel celebrates the Passover or pasqua feast every year. (Exodus 12: 14-28) the exile from Egypt is the beginning of God's people history. This God's chosen people get the Sinai Covenant as the highlight. God entrusted the important mission to Israel for the salvation of mankind by setting the precursor of Messiah who would come to redeem mankind from sin penalty and to have the permanent salvation. However, Israel has to follow the laws and commandments given through Moses, their leader. This is called the Ten Commandments. (Cf. Exodus 20: 1-17) They represent the Israel's belief, devotion and faithfulness to God. (Seri Phongphit, 1988: 2-4, 116-117)

Jesus was born at Bethlehem in Israel. Mary his mother was virgin who gave birth to Jesus miraculously by the power of the Holy Spirit. He lived most of his life privately as a carpenter; he worked as ordinary people at Nazareth. (Cf. Matthew 2: 23; Luke 2: 39-40)

When He was about thirty years old (cf. Luke 3: 23), he began to preach the good news to the Jews in public. He said, "*Repent, for the kingdom of Heaven is close at hand.*" (Matthew 4 : 17)

His teachings and deeds touched many Jews. There were some became his disciples. He chose twelve of them and appointed Peter as the head of the Apostles. (cf. Luke 6 : 12-16). They were sent to proclaim the Good News in villages and other towns.

In the same time there were some chief priests of Judaism who were jealous and against him. Finally, Pontius Pilate the Rome governor condemned Jesus to death on the

cross at Jerusalem when he was about thirty-three years old some of his disciples asked Pilate putting for the body of Jesus in the tomb. After his death for three days. They found his tomb empty. (cf. John 20)

Jesus is risen from death, he appears to the apostles many times and he is taken up to Heaven, He said to them “*go to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the son and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age.*” (Matthew 28 : 19-20, Pietro Rossano, 1981 : 7-14)

The Christianity may be divided into four main sects: 1) Catholicism 2) Orthodoxy 3) Protestantism 4) Anglicanism. Their differences are as follows:

1) The Catholicism confirms in the Church's Traditional Teaching with the Vatican City as Center at Rome in Italy. After the great adaptation in all dimensions is set for the other peoples and Churches' devotion by calling itself “*Catholic*” meaning “*Universal*”. Most of believers are in Europe and the others are around the world under the same Pope who is the Bishop of Rome as the successor of Peter, the Apostles' Head (Matthew 16: 13-20) who was entrusted by Christ to the leader of the Church here on earth. He also held the supreme authority regarding the doctrine of faith and Ethics with power for clerical ordination and consecrations in the whole world. The Catholics also believe in the Blessed Virgin Mary as the Mother of Jesus.

2) The word “*orthodox*” was originally used to distinguish those Churches that accepted the Council of Chalcedon and its rulings from the heretics who rejected it. After the schism of 1054, which resulted from the age-old differences between the Greek Church and the Holy See, the term was used to distinguish those same Eastern Churches from Rome. The Orthodox Eastern Church was formed of a group of these Churches, united more or less under the patriarchate of Constantinople. (The Byzantine Greeks in Italy and the Maronites of Syria retained communion with Rome.) After the capture of Constantinople by the Turks, in 1453, the authority of the patriarch of that city was lessened. Thereafter the Orthodox Eastern Church broke up into the more or less autonomous national Churches of Cyprus, Georgia, Sinai, Russia, Greece, Bulgaria,

Rumania, Yugoslavia, Albania, Czechoslovakia, Estonia, Finland, Poland, Latvia, Lithuania, and the previous patriarchies of Alexandria, Antioch, and Jerusalem. (The Catholic Encyclopedia, 1987: 441)

3) The Protestantism is the sect, which separated from Christianity in the sixteenth century by Martin Luther in Germany in 1521, by Zwingli in Switzerland a few years later.

Excluding traditional Christianity based upon Church authority this religious system adheres broadly to three predominant principles: the supremacy of the Scriptures as the sole source and means of doctrine; the reasoning that justification is by faith alone; and the role of priesthood belonging to all believers. Therefore, the pastor can get marry (because Jesus did not say against). They do not pay respect to any idols/statues. There is no statue of Jesus on the crucifix

There are approximately 418 different church groups in the United States of America. The Major bodies of Protestants are Baptists, Methodists, Lutherans, Presbyterians, United Church of Christ, and Disciples of Christ of the Latter-day Saints, Episcopalians, and Jehovah's Witnesses. (Ibid, 1987: 499)

4) Anglicanism or the Church of England. This sect is not due to the Church's Teaching but the Politic. The British kings are free from religious and political matters. It happens during the kingdom of Henry VIII (1509-1547) who would like to divorce his Queen Catherine and remarry with Ann Bolin because of none hereditary with the former queen. But the Pope opposed to this decision of divorce. So England was separated from the Roman Catholic Church since that event. In the beginning, they follow almost all Catholic Traditions; later on, they got the Calvine influences (Jean Calvin of France 1509-1564) . So Anglicanism or the Church of England has the mixed faith profession of Catholicism and Calvinism, differently upon various regions (Seri Phongphits, 1988: 73-74)

Anglicanism maintains that its doctrine is both Catholic and reformed. It is Catholic because it holds firmly to Christian fundamentals expressed in the Nicene-Constantinople Creed and in the early Churches Fathers and because it retains many of the

traditions associated with the Catholic Church. It affirms the primacy of Scripture in determining doctrine, repudiates the jurisdiction of the Pope over the Church of England.

However, at the Second Vatican Council (1962-1965), the Catholic Church recognized the closeness of Anglicanism. Pope Paul VI dialogued with Archbishop Michael Ramsey in Rome in 1966 and established the Anglican / Roman Catholic International Commission (ARCIC) for better relationship until 1992. The Anglican approved the ordination of woman to the priesthood and episcopate. (The HarperCollins Encyclopedia of Catholicism, 1995: 49-50) In Thailand there is an Anglican Church at Convent road.

The Thai Catholics are numbered 278,480 with the average 0.4 % of the whole Thai population 61,539,347 (The Thai Church's statistics of the Catholic Calendar 2003)

The basic Christian doctrines are as follows:

2.1.1.1 Belief in God

The belief in God is the first basic Christian doctrine, which help us to understand the Christian Belief, the absolute truth that cannot be known though human senses as the other creatures. Man may know only what is God, like the Creator, the Goodness, the primary cause of all creatures and He is close to man and all creatures. However, his true nature cannot be explained in any way. Man knows God through His creatures, which help us to see God as the Creator, the Goodness and the primary cause of all creatures.

The possible description about God is that He is the first principle and last end of all things and He may be known through the human reason by considering the created effects. Men may welcome God's revelation, for he is created in the image of God. (CCC, 1994: no 36)

The Christians believe in one God who created the universe and all the living beings that have their own destiny (Seri Phongphits, 1988: 145)

God is the primary cause of all creatures. He is omnipotent, eternal, merciful and perfect. Man could not see Him as He is and do not know His true nature. However, God is closed to man and all creatures. (Peter Rosano, 1991: 32)

God is the Absolute Being and the Absolute Truth. There is only one God with three persons: The Father, The son and The Holy Spirit, who are different but equals.

God is the Absolute Cause of all being. He created angles, man, animals, the world and all things with differences in forms and natures. And God is the Absolute End of all beings that came from Him and remain in Him. Moreover, God is beyond the universe and the time; He is everywhere, eternal and without any limit. (Vivat Phraesiri, 1997: 3-4)

The above description presents God as the Fullness Perfection, the Eternal Being, the First Principle and Last End of all things. He is the Creator of all things and we can know Him through His creatures. He to beyond the universe and the time. He is everywhere, eternal and without limit. He is merciful and perfect.

Beside, the Christians still believe in the Holy Trinity who is the center of Christian belief and life. They believe in the only one God revealed in three Persons: The Father, The Son and Holy Spirit for the human comprehension. (International Encyclopedia of Royal Institute, 1999: 319) the detailed description is as follows:

The Father

God the Father, for the Father is the first divine person of the Most Holy Trinity; Our Creed begins with the creation of heaven and earth, for creation is the beginning and foundation of all God's work.

In the Old Testament, God is called 'Father inasmuch as he is Creator of the World. (cf. Deuteronomy 32:6; Malachi 2:10) Even more, God is Father because of the covenant and the given law to Israel, 'his first-born son'. (cf. Exodus 4: 22) God is also called the Father of the king of Israel. Most especially he is the 'the Father of the poor', of the orphaned and the widowed, who are under his loving protection, (cf. 2 Samuel 7: 14; Psalm 68: 6; CCC, 1994: 238)

In the New Testament, Jesus revealed that God is Father in an unheard-of sense: he is Father not only in being Creator; he is eternally Father by his relationship to his only Son who, reciprocally, is Son only in relation to his Father: *“No one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him”*. (Matthew 11:27; CCC, 1994: 240)

The Son

Jesus Christ, the savior; the only Son of God, the Second One in the Trinity , One person but two natures ; the nature of God and nature of Human. We believe and confess that Jesus of Nazareth, born a Jew of a daughter of Israel at Bethlehem at the time of King Herod the Great and the emperor Caesar Augustus, a carpenter by trade, who died crucified in Jerusalem under the procurator Pontius Pilate during the reign of the emperor Tiberius, is the eternal Son of God made man. He *“came from God”*, (John 13:3) *‘descended from heaven’*, (John 3:13) and *“came in the flesh.”*(1 John 4:2) For *‘the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. And from his fullness have we all received, grace upon grace.’*(John 1:14)

The Holy Spirit

The Holy Spirit is the Third Person of the Holy Trinity. He is the Instigator, the Motivator, the Encouraging Person by thought and assistance for the needy people in endurance *“but the Paraclete, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you”* (John 14: 26)

In the Old Testament, the Holy Spirit is the Breath of the Father. Who receive it in himself, would be alive and active, such as the prophet Eliah said of his own experiences: *“the spirit of Lord Yahweh is on me for Yahweh has anointed me”* (Isaiah 61: 1) then the prophet Ezekiel spoke to the Israelites in the name of God: *“I shall put a new spirit in them ...so that they can keep my laws and respect my judgments and put them into practice.”* (Ezekiel 11: 19-20)

In the New Testament, God revealed Himself to us through the Holy Spirit: *“for the Spirit explores the depths of everything, even the depths of God. After all, is there anyone who knows the qualities of anyone except his own spirit, within him; and in the*

same way, nobody knows the qualities of God except the Spirit of God. Now, the Spirit we have received is not the spirit of the world but God's own Spirit, so that we may understand the lavish gifts God has given us. And these are what we speak of, not in the terms learnt from human philosophy, but in terms learnt from the Spirit, fitting spiritual language to spiritual things." (1 Corinthians 2:10-13)

The Holy Spirit continues Jesus Christ's mission as explained to the apostles: *"I am telling you the truth; it is for your own good that I am going, because unless I go, the Paraclete will not come to you; but if I go, I will send him to you."* (John 16: 7) The Holy Spirit still operates in the Church up to now a day. The Christians, who believe in him, would feel his operation in them. (Kirati Boonchua, 1987: 82)

Therefore, in the Christian Belief, God is the Absolute Truth and the Absolute Being. There is only one God with three different and equal Persons: the Father, the Son and the Holy Spirit. God is the first principle and last end of all creatures in this world. God is omnipotent, eternal, limitless, loving merciful and always forgiving. Man can know Him through His creatures and God is always close to man.

2.1.1.2 Christian Theological Anthropology

According to the Christian Belief, man is the best created being among all creatures of God. In the Genesis book of the old Testaments: *"God created man in his own image, in the image of God he created him, male and female he created them."*(Genesis 1: 27) So Man is the best creature of God and occupies a unique place in creation: a) he is *"in the image of God"*; (b) in his own nature he unites the spiritual and material worlds; (c) he is created "male and female"; (d) God established him in his friendship.

a. "In the image of God" Of all visible creatures only man is 'able to know his creator' He is "the only creature on earth that God has willed for its own sake" and he alone is called to share, by knowledge and love, in God's own life. It was for this end that he was created, and this is the fundamental reason for his dignity. Being in the image of God the human individual possesses the dignity of a person. He is capable of self-knowledge, of self-possession and of freely giving himself. (CCC, 1994: 355-357) So man is free to chose the good or bad action from his own conscience.

b. “In his own nature he unites the spiritual and material worlds”

The human person, created in the image of God, is a being at once corporeal and spiritual. The biblical account expresses this reality in symbolic language when it affirms, “*then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.*” (Genesis 2: 7) In Sacred Scripture the term “soul” often refers to human life or the entire human person. That which is of greatest value in him, that by which he is most especially in God's image: “soul” signifies the spiritual principle in man. The human body shares in the dignity of “the image of God”: it is a human body precisely because it is animated by a spiritual soul. For this reason man may not despise his bodily life. Rather he is obliged to regard his body as good and to hold it in honor since God has created it and will raise it up on the last day. (cf. Genesis 2:18) (CCC, 1994: 362-364) So man has the duty to take care of his own body in accordance with the Christian belief.

c. He is created “male and female”

Man and woman have been created, in perfect equality as human persons; on the other, in their respective beings as man and woman. “Being man” or “being woman”: man and woman possess an inalienable dignity, which comes to them immediately from God their Creator. (cf. Genesis 2: 7, 22) Man and woman are both with one and the same dignity “in the image of God”. Man and woman were made “for each other” and for helping each other “*It is not good that the man should be alone. I will make him a helper fit for him.*”(Genesis 2:18) and complementary as masculine and feminine. In marriage God unites them in such a way that, by forming “*one flesh*” (Genesis 2:24) they can transmit human life: “*Be fruitful and multiply, and fill the earth.*” (Genesis 1:28) By transmitting human life to their descendants, man and woman as spouses and parents cooperate in a unique way in the Creator’s work. (CCC, 1994: 369, 371-372) Therefore, man and woman have equal rights and the duty to fulfill their mission accordingly.

d. God established him in his friendship.

The first man was also established in friendship with his Creator and in harmony with himself and with the creation around him. The Church teaches that our first parents, Adam and Eve, were constituted in an original state of holiness and justice. This was “to share in. Divine life”. The “mastery” over the world that God offered man from the beginning. The first man was unimpaired and ordered in his whole being. The sign of

man's familiarity with God is that God places him in the garden.(cf.Genesis 2:8)There he lives "to till it and keep it". (cf.Genesis 2:15) but rather the collaboration of man and woman with God in perfecting the visible creation. This entire harmony of original justice, foreseen for man in God's plan, will be lost by the sin of our first parents. (CCC, 1994: 374-379)

God created man to govern all creatures, but it does not mean that he can use them with "free will". Everything has its own regulation in the same regularity formed by God, therefore, man has his own way of life in line with his created nature, for he may use his intelligence to create the other appropriate things for the same purpose, that is only for God's glory. Every happening in his daily life with regard to man's intelligence is due to God's allowance, but it has to be under the righteousness and the appropriate use of human intelligence. (Seri Phongphits, 1987: 156)

God expects man to be a reliable partner for animals and plants. He expects him to defend and protect life; not to exploit the earth but to care for it and give every creature what it needs. Both man and woman share responsibility for the earth. Both of them were created with love and may love each other by self-giving. Therefore, the human life is precious in dignity because they are unsuitable creatures. (Beck Eleonore, 1998:14) Human relationship should be in line with God and Man relationship that is with love, mercy, mutual help and forgiving.

According to the book of Genesis the first human beings, created good by God, separated themselves from their creator by their pride, their pernicious pretension to parity with God. They could not accept the truth of their finitude. Thus, their infinite potential became infinite disorientation. They "fell" from the future God had ordained for them, and they initiated human history as the story of universal deviation. This experience of sin, guilt, and alienation was intensified through the preaching of the prophets. In the name of Yahweh, the Faithful One, the prophets indicted the faithlessness of Israel. They intensified the sense of guilt and responsibility, while they slowly came to realize the powerlessness of the people to obey the moral demands of God. Their "ethical monotheism" created a terrible tension between the clarity of the divine command and the human incapacity to fulfill it. Jeremiah longed for a "new covenant," written by God on the heart, a new divine empowerment from within the human spirit (Jeremiah 31:33) Similarly,

Ezekiel hoped for a new heart, a heart of flesh to replace the heart of stone, when God would put his Spirit within the people (Ezekiel 11:19). The prophetic indictment of sin yields to the language of hope for redemption and renovation.

The New Testaments is the proclamation of precisely this redemption, fulfilled in the resurrection of the crucified Jesus, the eschatological prophet. In resonance with the yearning of the prophets for God's final act of salvation for his people, Paul translates the death and resurrection of Jesus into anthropology of salvation. Through faith in the presence of the vivifying Spirit of Christ the Christian is enabled to die with the Lord to that self-destruction which is sin and to rise with the Lord to a new life of discipleship. In the seventh chapter of the Epistle to the Romans Paul portrays the hopeless impotency of people without Christ, our universal solidarity in sin. But this universal solidarity in sin is for Paul the primitive presupposition for the good news of universal deliverance from sin and death through Christ (Romans 8). Human incapacity to fulfill the divine command is overcome through faith in divine empowerment in the Spirit of the Risen Christ.

For Paul freedom is the grace-enabled ability to do the good; it is the liberation of the heart turned in on it. This Christian freedom is not to be reduced to the narrow notion of "free will." With the intensification over the past several centuries of "historical consciousness" reflective people have discovered a new meaning of time. History is now understood as human time; time has become the material of human freedom. Thus, freedom means much more than discrete self-determination in acting. Freedom is the ability to determine the self as a temporal process of self-creation. For Christian faith freedom is the grace-enabled *praxis* of a person who in and through this *praxis* produces a self-identity destined for eternity. (Scanlon, Michael J., <http://www.gsc.ac.nz/TSM437/G11%20Hand%2002%20-%20xtn%20Anthropology.ht...>)

2.1.1.3 Belief in the Church

The Roman Catholic church is the gathering of people as the institution under the leadership of the Pope, the Supreme Pontiff who has the Cardinals as advisors, the Bishops as heads of the local Church called diocese having priests as the Bishops' assistants. By the position of the Pope who is always the "Bishop of Rome". (International Encyclopedia English-Thai edition of royal Institute, 1999: 253)

The Church has been established since the Old Testament as the assembly of God's people, since the call of Abraham: As the father of the great nation named Israel (cf. Genesis 12: 2; 15: 5-6) Israel was the chosen people of God with the significance in gathering all nations. (cf. Genesis 19: 5-6, Deuteronomy 7: 6)

For the assembly of the Chosen People before God, above all for their assembly on Mount Sinai where Israel received the Law and was established by God as his holy people. (cf. Exodus 19; CCC, 1994: 751)

The Lord Jesus inaugurated his Church by preaching the Good News, that is, the coming of the Reign of God. The Lord Jesus endowed his community with a structure. Before all else there is the choice of the Twelve with Peter as their head. (cf. Mark 3) Representing the twelve tribes of Israel. When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might continually sanctify the Church (cf. John:17:4; CCC, 1994: 762-763,765,767) Though Jesus has been ascended into heaven, he still takes care of the Church because he said to his apostles: " I will be always with you until the end of the earth". (Theeraphon Kobvithyakul, 2001: 18)

Therefore, the Christians believe that Jesus who gathered his believers and witnesses among the neighbors established the Church. The Church aims at the spiritual dimension of human society without politics' engagement. But its clear objective is to form the human spirit, regardless of nationality, languages and cultures in order to live God's life. (Kerati Boonchua, 1987: 118) And the Church's members are not only the Christians here on earth; but also include the righteous and holy dead persons. The mutual help with the spiritual concern unites all. The living and the dead are participating in graces and mutual concern. (Peter Rossano, 1991: 47) In the Constantinople Council A.D. 381, the Church promulgated the Christian doctrines that are confirmed up to the present time. " I believe in the Church as One, Holy, Catholic and Apostolic Church. (Seri Phongphits, 1988: 219) The explanation is as follow:

a. The Church is one

The Church is one because of her source: the highest exemplar and source of this mystery is the unity, in the Trinity of Persons, of one God, the Father and the Son in the

Holy Spirit. The Church is one because of her founder: for the Word made flesh, the prince of peace, reconciled all men to God by the cross, . . . restoring the unity of all in one people and one body. (CCC, 1994: 813)

b. The Church is Holy

The Church is held, as a matter of faith, to be unfailingly holy. This is because Christ, the Son of God, who with the Father and the Spirit is hailed as ‘alone holy,’ loved the Church as his Bride, giving himself up for her so as to sanctify her; he joined her to himself as his body and endowed her with the gift of the Holy Spirit. (cf. Ephesians 5:25-26) The Church, then, is “the holy People of God”, and her members are called “saints.” “All the activities of the Church are directed, as toward their end, to the sanctification of men in Christ and the glorification of God.” (cf. Act 9: 13:1; 1 Corinthians 6: 1; 16: 1; CCC, 1994: 823-824)

c. The Church is Catholic

The word “catholic” means “universal,” in the sense of “according to the totality” or “in keeping with the whole.” The Church is catholic in a double sense: First, the Church is catholic because Christ is present in her. “Where there is Christ Jesus, there is the Catholic Church.” (St Ignatius of Antioch, Ad Smyrn. 8,2: AF II/2,311.) The Church was, in this fundamental sense, catholic on the day of Pentecost and will always be so until the day of the Parousia. And the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race. (cf Matthew 25: 19; CCC, 1994: 830)

d. The Church is Apostolic

From the beginning of his public ministry Jesus calls disciples to go with him, to hear what he says and see what he does. From them he chooses twelve men to be his witness, from the Baptism in the river Jordan, right up to his resurrection. These Twelve - the Apostles, apostolic: it means “one who is sent out”. - He himself then sends out to carry the Good news and proclaim his Teaching.

To Peter, as the First of the apostles, the Risen Lord entrusts special responsibility for the Church. “*You are Peter and on the Rock I will build my community*” (Matthew 16: 18) The Twelve Apostles are the foundation of the Church. They

proclaim the Gospel. They defend the Teaching of Jesus and, sustained by the Holy Spirit, stand up for the whole undistorted truth. (Beck Eleonore, 1998: 67-68)

When Peter died, the Bishop of Rome is the Pope (the actual Pope is John Paul II) as his successor having the same authority as Peter, the supreme Pontiff. We have to respect him fulfilling his Teaching. (Theeraphol Koabvithayakul, 2001: 18) Because he has the Cardinals as his advisors, as well as the Bishops as the apostles' successors with the authority of governing the local dioceses, assisted by the priests, the deacons and all lay Christians of the local Church. (International Encyclopedia English-Thai Royal Institute edition, 1999: 253)

Therefore, belief in the Church is the Christian belief which holds on the Church's teaching up to the present time.

2.1.1.4 Belief in the Resurrection of the Body and Eternal life

The Christian belief confirms our belief in God the Father the Son and the Holy Spirit with the highest objective for confirming in the resurrection of the body and eternal life. (CCC, 1994: 988) The belief in the resurrection of the body and eternal life help the Christians to believe that the death is not the final human destiny. The death is only to the passing over to the other life. (Seri Phongphits, 1988: 155) The detail description is as follows:

a. Belief in the Resurrection of the Body

God revealed the resurrection of the dead to his people. Faith in the resurrection rests on faith in God who "*is not God of the dead, but of the living.*" (Mark 12: 27) Jesus links faith in the resurrection to his own person: "*I am the Resurrection and the life.*" (John 11: 25) It is Jesus himself who on the last day will raise up those who have believed in him. (cf. John 5: 24-25; CCC, 1994: 992-994)

Christian faith in the resurrection has met with incomprehension and opposition. (cf. Act: 17: 32; 1 Corinthians 15: 12-13) It is very commonly accepted that the life of the human person continues in a spiritual fashion after death. In death, the separation of the soul from the body, the human body decays and the soul goes to meet God, while a waiting its reunion with its glorified body. God, in his almighty power, will definitively grant

incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus' Resurrection. *"Those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment."*(John 5: 29; CCC, 1994: 996-998)

So the believer's body and soul already participate in the dignity of belonging to Christ. This dignity entails the demand that he should treat with respect his own body, but also the body of every other person, especially the suffering: *"The body [is meant] for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? You are not your own; So glorify God in your body."*(1 Corinthians 6: 13-15,19-20; CCC, 1994: 1004)

b. Belief in the Eternal life

In death, God calls man to himself. Therefore death is the end of man's earthly pilgrimage, of the time of grace and mercy that God offers him so as to work out his earthly life in keeping with the divine plan, and to decide his ultimate destiny. When "the single course of our earthly life" is completed, we shall not return to other earthly lives: *"It is appointed for men to die once."*(Hebrew 9: 27) There is no "reincarnation" after death. Therefore, the Church invites the Christians to be ready for the death to come and takes care of the dying for resting in peace with the human dignity and having the eternal life. (CCC, 1994:1011, 1013) Beside the belief in the resurrection of the Body and Eternal life, the Christians still believe in the new life after death as follows:

c. The Particular Judgment

The New Testament speaks of judgment primarily. In his second coming, but also repeatedly affirms that each will be rewarded immediately after death in accordance with his works and faith(cf. Luke 16:22; 23: 43; Matthew 16: 26; 2 Corinthians 5:8; Philippians 1: 23) Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven-through a purification or immediately, or immediate and everlasting damnation.(CCC, 1994: 1021-1022)

So the last judgment is needed for the righteous consideration of each human person *"so that each of us may receive what he has deserved in the body, matched to whatever he has done, good or bad."* (2 Corinthians 5: 10) and men will say, *"Surely there*

is a reward for the righteous; Surely there is a God who judges on earth!" (Psalms 58: 11, Nanthawan Riangkrua, the translator, 1994: 473)

d. Heaven

The Christian, who died in the state of grace and in the friendship with God are fully purified and would live eternally with Christ. They would be Godlike forever because they see him "*as he really is*" (1 John 3: 2) face-to-face with God.

To live in heaven is "*to be with Christ.*" (Philippians 1: 23; cf. John 14: 3) By his death and Resurrection, Jesus Christ has "opened" heaven to us. The life of the blessed consists in the full and perfect. He makes partners in his heavenly glorification those who have believed in him and remained faithful to his will. Heaven is the blessed community of all who are perfectly incorporated into Christ. (CCC, 1994: 1025-1026)

e. Purgatory

Christian who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification. This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "*Therefore Judas Maccabeus made atonement for the dead, that they might be delivered from their sin.*" (2 Maccabees 2:1012:46) From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. (CCC, 1994: 1030,1032)

f. Hell

The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, "eternal fire". (Death in the mortal sin state refers to the none-contrition and none acceptance of God's love and mercy, the free choice of permanent separation from God) descend into hell, where they suffer the punishment of hell, "eternal fire".

Jesus often speaks of "Gehenna" of "the unquenchable fire" reserved for those who to the end of their lives refuse to believe and be converted, where both soul and body

can be lost. (cf Matthew 5: 22, 29 ; 10: 28; Mark 9: 43-48) Jesus solemnly proclaims that he “*will send his angels, and they will gather . . . all evil doers, and throw them into the furnace of fire,*”(Matthew 13: 41-42) and that he will pronounce the condemnation: “*Depart from me, you cursed, into the eternal fire!*”(Matthew 25: 41)

God predestines no one to go to hell. The affirmations of Sacred Scripture and the teachings of the Church on the subject of hell are a call to the responsibility incumbent upon man to make use of his freedom in view of his eternal destiny. They are at the same time an urgent call to conversion: “*Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few.*”(Matthew 7: 13-14); CCC, 1994: 1034-1037)

So in mentioning about hell, it is not frighten man, but to help him behaving as righteous and responsible person. For everyone have to fight with endurance, because God does not want to punish anyone and does not prohibit anyone to enter the heaven. (Nanthawan Riangkrua, the translator, 1994: 475-476)

g. The last Judgment

The resurrection of all the dead, “*of both the just and the unjust,*”(Act 24: 15) will precede the Last Judgment. This will be “*the hour when all who are in the tombs will hear the Son of man’s voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment.*”(John 5: 28-29) Then Christ will come in his glory, and all the angels with him Before him will be gathered all the nations, and “*he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left.... And they will go away into eternal punishment, but the righteous into eternal life*”(Matthew 25: 31-32, 46) The Last Judgment, only the Father knows the day and the hour; only he determines the moment of its coming. The Last Judgment will reveal that God's justice triumphs over all the injustices committed by his creatures and that God's love is stronger than death.(cf. Song of Solomon 8: 6); (CCC, 1994: 1038, 1040)

h. The Hope of the New Heaven and the New Earth

After the universal judgment, the righteous will reign forever with Christ, glorified in body and soul. The universe itself will be renewed. Which will transform humanity and the world, “*new heavens and a new earth.*”(2 Peter 3: 13) In this “*new universe*”(Revelation 21: 1), the heavenly Jerusalem, God will have his dwelling among men. “*He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.*”(Revelation 2: 4)

For man, this consummation will be the final, which God willed from creation. Those who are united with Christ will form the community of the redeemed, “*the holy city*” of God. (Revelation 21:2) God is preparing a new dwelling and a new earth in which righteousness dwells, in which happiness will fill and surpass all the desires of peace arising in the hearts of men.”(CCC, 1994: 1042-1045, 1048)

However, God created man for no death end, but man committed sin and fell afraid of the death. If man behave well and believe in God’s want, he won’t only overcome the death, but he would enjoy life and be ready to die peacefully because he is face to face with God in heaven. (Kirati Boonchua, 1987: 169) So the belief in the life after death would help the Christians to do good on this earth for entering in the Kingdom of God and being fully happy with God forever in heaven.

So the important Christian belief is the actual belief that still remains up to the present time through the helping hand of the Church and its representatives here on earth. The Christians firmly believe in God live according to the Christian doctrines that are the sources of Christian morality.

2.1.2 Moral Principles as the Source of Morality

In the ethical science, there are the religious principles as the source of morality of each religion. There are clean conception of the highest good for the human life and the guidelines to reach it by moral principles as the source of morality. Each religion has its clear concept about the moral principles. Whenever there are problems about the Ethical Dilemmas, the ethical sciences would help to the problems with clarity.

Basic principles of Catholic Moral Teaching

The Catechism of the Catholic Church presents the Christian morality by beginning with the fact that Jesus reveals who man is, and a part of this revelation is to reveal what is man's true good. The Christian teaching on morality therefore must begin with a vision of the highest good to which the human person is called-eternal union with God in heaven or "the call to perfection" or "holiness." And the second major emphasis of Christian moral teaching is the command to avoid doing evil.

The Call to Perfection. There are two points that must be understood about Christian perfection. Jesus called his disciples to perfection, "*be perfect, just as your heavenly Father is perfect.*" (Matthew 5: 48)

The second point is to understand that we cannot achieve perfection on our own. We are prone to sin. But by the grace that God offers us in Jesus Christ we become one body with him.

Turning from Evil. Although the primary aim of our moral lives is to pursue perfection in Jesus Christ, we must begin by turning away from sin. We need to know clearly what are the criteria that distinguish good and evil actions. The catechism lists the three sources for deterring the morality of human act. "The morality of human acts depend on : the object chosen; the end is view or the intention; the circumstances of action" (CCC, 1994: 1750)

1. The object of choice

There are two important things here. First, by the object of choice we mean something that a person is freely choosing to do.

The second about the object of choice is that it is some specific act that we are choosing. There are some actions, some objections, which it is never right to choose. These are known as intrinsically evil acts. Some examples are: abortion, murder, and adultery.

2. The intention (or goal) of the person

By intention we mean "why" someone is choosing a certain action. Any given act could be motivated by a variety of intentions or goals. The problem of a good intention

and bad object of choice is one of the most common patterns in contemporary moral dilemmas.

3. The circumstances of Human Acts

Circumstances do not involve so much what the person is choosing to do or why they are choosing, but rather involve such things as when the action is done, how it is done or where it is done. (Beigel Gerard, <http://www.msjc.org/CaliforniaMission/moralteach.htm>)

So the Christian Ethics refer to the concept of moral teaching of the Christianity, such as the problem of human highest goodness and life, including the Christian moral principles as the source of morality. Moreover, the Christian Ethics are the guidelines for the appropriate human living to reach the life goal through faith and reason. Consequently, Belief, Faith and Commitment would be the source and foundation of Christian Ethics for the Christian life so as to reach the human life destiny. (Banchong Santisukniran, 1992: 1)

The Moral Principle as the source of Catholic morality are the guidelines for reaching the highest goodness as follows:

2.1.2.1 The Ten Commandments

The Ten Commandments belong to God's revelation. At the same time they teach us the true humanity of man. They bring to light the express man's fundamental duties towards God and towards his neighbor. They are fundamentally immutable, and they oblige always and everywhere. No one can dispense from them.(CCC, 1994: 2070, 2072)

The Ten Commandments are the Commandments of God for Israel, given to Moses on the Mount Sinai (cf. Exodus 19-20, Deuteronomy 5: 1-21) as the sign of God's Covenant with Israel for their Christian living. When Christ proclaimed the Christianity, the Ten Commandments are still essential for the Christian life, though the most important commandment is the commandments of love. However, the Ten Commandments are the practical guidelines for the human daily life. (Seri Phongphits, 1988: 175) They are as follows:

1. The First Commandment: You shall have no other gods before me

The Christians believe in the only one God, the Creator of the world, the humanity and other creatures. In the human history, God makes himself known by recalling his all-powerful loving, and liberating action in the history of the one he addresses: *“I brought you out of the land of Egypt, out of the house of bondage.”* The first word contains the first commandment of the Law: *“You shall fear the LORD your God; you shall serve him....You shall not go after other gods.”*(Deuteronomy 6: 13-14); (CCC, 1994: 2083)

So this first commandment means to venerate God more than other creatures and to trust God more than any person, that is to trust Him in everything, to trust, to love and to serve Him always, meaning to worship the only one God as mentioned in the Bible: *“You shall have no other gods to rival me”* (Exodus 20: 2) the first commandment is considered as the source of all other commandments. For believing firmly in God and the other commandments would be easily followed.

2. The Second Commandment: You shall not utter the name of God to misuse it

The second commandment prescribes respect for the Lord’s name. *“The Lord’s name is holy.”* For this reason man must not abuse it. He must keep it in mind in silent, loving adoration(Zechariah 2: 13) He will not introduce it into his own speech except to bless, praise, and glorify it.(cf. Psalm 29: 2,96: 2); (CCC, 1994: 2142-2143)

Therefore the Second Commandment, This means that you must honor the name of God. You must witness to this Name, and confess it. You must not speak disrespectfully about God, or use his name lightly. You must not swear to what is false. *“Again, you have heard how it was said to our ancestors, You must not break your oath, but must fulfill your oaths to the Lord. But I say this to you, do not swear at all, either by heaven, since that is God’s throne; or by earth, since that is his footstool; or by Jerusalem, since that is the city of the great King. Do not swear by your own head either, since you cannot turn a single hair white or black. All you need say is “Yes” if you mean yes, “No” if you mean no; anything more than this comes from the Evil One.”* (Matthew 5: 33-37); Beck Eleonore, 1998: 119)

3. The Third Commandment: Remember to keep the Sabbath (Seventh) day holy

The third commandment of the Decalogue recalls the holiness of the sabbath: “*The seventh day is a sabbath of solemn rest, holy to the LORD.*” (Exodus 31: 15) In speaking of the sabbath Scripture recalls creation: “*For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it.*” (Exodus 20: 11)

Jesus was accused of violating the sabbath law. But Jesus never fails to respect the holiness of this day.(cf. Mark 1: 21) He gives this law its authentic and authoritative interpretation: “*The sabbath was made for man, not man for the sabbath.*”(Mark 2: 27) With compassion, Christ declares the sabbath for doing good rather than harm, for saving life rather than killing. (cf. Mark 3: 4) The sabbath is the day of the Lord of mercies and a day to honor God.(cf. Matthew12: 5)

In the ancient time, the Jews hold Saturday as the Sabbathical Day for worshipping God and rest. Then later on the Christians change into Sunday due the Jesus Christ rose from the dead “ *on the first day of the week*” (Matthew 28: 1; Mark 16: 2) the Lord’s Day “Sunday”.

So the Church holds that “Sunday . . . is to be observed as the foremost holy day of obligation in the universal Church. On Sundays and other holy days of obligation the faithful are bound to participate in the Mass.” (CIC, can. 1246 # 1, 1247). On Sundays and other holy days of obligation the faithful are bound . . . to abstain from those labors and business concerns which impede the worship to be rendered to God, the joy which is proper to the Lord’s Day, or the proper relaxation of mind and body. (CCC, 1994: 2168-2169, 2173-2174, 2180, 2191-2193)

4. The Fourth Commandment: Honour your father and your mother.

The fourth commandment opens the second table of the Decalogue. It shows us the order of charity. God has willed that, after him, we should honor our parents to whom we owe life and who have handed on to us the knowledge of God. We are obliged to honor and respect all those whom God, for our good, has vested with his authority. The fourth commandment is addressed expressly to children in their relationship to their father and

mother, because this relationship is the most universal. It likewise concerns the ties of kinship between members of the extended family. It requires honor, affection, and gratitude toward elders and ancestors. Finally, it extends to the duties of pupils to teachers, employees to employers, subordinates to leaders, citizens to their country, and to those who administer or govern it.

Observing the fourth commandment brings its reward: *“Honor your father and your mother, that your days may be long in the land which the LORD your God gives you.”*(Exodus 20: 12) and *“He was obedient to them.”* (Luke 2: 51) The Lord Jesus himself recalled the force of this “commandment of God”. For Moses said; *“Honour your father and your mother, and, anyone who curses father or mother must be put to death.”* (Mark 7:10). The Apostle teaches: *“Children, obey your parents in the Lord, for this is right. ‘Honor your father and mother. This is the first commandment with a promise. That it may be well with you and that you may live long on the earth.”*(Ephesians 6: 1-3) Respecting this commandment provides, along with spiritual fruits, temporal fruits of peace and prosperity. Conversely, failure to observe it brings great harm to communities and to individuals. (CCC, 1994: 2197-2200)

5. The Fifth Commandment: You shall not kill

The fifth commandment derives from the belief that God created the human life that is destined to be holy since its conception until the death. For God wants man to be in the image as life and holiness. He is the life owner. No one has the right to expiate the human life in any case. *“For God is the one who gives everything -- including life and breath -- to everyone”* (Act 17: 25; Seri Phongphits, 1988:177). In the bible, there is a precise interdiction of the fifth commandment: *“Do not cause the death of the innocent or upright”* (Exodus 23:7). By killing intentionally the innocent, you violate the human right by violating the law of love which is the golden law, because it affect the holiness of the Creator the commandment of human life killing prohibition is proper the international human right that is all the times and everywhere.

Therefore, not to give way to anger or jealousy. Not to be an enemy to your fellow man. To care for your own health. Not to become addicted to drugs. To stand up for the basic right to life of every individual-including the unborn. To protest when this right is

ignored. To help others whose lives are in danger: the hungry, the victims of disasters, the sick and the weak. To oppose war and to fight for peace. (Beck Eleonore, 1998: 119-120)

However, since life is precious and opposes to death, so life is a good value. It is bad to cause death. Man has no right to kill him and others.

6.The Sixth Commandment: You shall not commit adultery

“God created man in his own image . . . male and female he created them”; (Genesis: 1: 27) He blessed them and said, *“Be fruitful and multiply”;*(Genesis 1: 27) *“When God created man, and he blessed them and named them Man when they were created.”*(Genesis 5: 1-2) Everyone, man and woman, should acknowledge and accept his sexual identity. Physical, moral, and spiritual difference and complementarities are oriented toward the goods of marriage and the flourishing of family life. The harmony of the couple and of society depends in part on the way in which the complementarities, needs, and mutual support between the sexes are lived out.

In creating men; male and female, God gives man and woman an equal personal dignity. Therefore men should pay respect to each other and express appropriately their sexual love only in marriage. (CCC, 1994: 2331, 2333-2334)

However, the sexual abuses, such as the, offences against chastity, masturbation, fornication, pornography, prostitution, rape, homosexuality etc. All these acts are wrong. They hurt the individual right and dignity. They go astray from the sexual destiny that is meant for the spouses' happiness in the birth giving and education. The wrong sexual relations are the violation of this commandment.

7. The Seventh Commandment: You shall not steal

In the beginning God entrusted the earth and its resources to the common stewardship of mankind to take care of them, master them by labor, and enjoy their fruits. (cf. Genesis 1: 26-29)The goods of creation are destined for the whole human race. However, the earth is divided up among men to assure the security of their lives, endangered by poverty and threatened by violence. The appropriation of property is legitimate for guaranteeing the freedom and dignity of persons and for helping each to meet his basic needs. It should allow for a natural solidarity to develop between men.

The seventh commandment forbids unjustly taking or keeping the goods of one's neighbor and wronging him in any way with respect to his goods. It commands justice and charity in the care of earthly goods and the fruits of men's labor. For the sake of the common good, it requires respect for the universal destination of goods and respect for the right to private property. Christian life strives to order this world's goods to God and to fraternal charity. (CCC, 1994: 2401-2402)

8. The Eighth Commandment: You shall not calumnies

"You shall not bear false witness against your neighbor." (Exodus 20: 16) The eighth commandment forbids misrepresenting the truth in our relations with others. Particularly in the court case witness of the past, there are only the laws of Moses that mention about the penalty of these mistakes. The witnesses are responsible for grave punishment. Therefore, the calumniator may cause the death of a person, so this commandment stresses on the importance of right judgment. (Robert Coste, 1996: 87-88)

Therefore, this means that we must tell the truth, be reliable in what we say. To avoid boasting or trying to seem important. Not to distort the truth. Not to offend against a person's honour, or injure his reputation by unkind gossip. Not to let ourselves be used as a tale-bearer or go-between. To keep professional secrets and other confidential information to ourselves. Not to stand up in court and give false evidence. To be a witness to the One who is Truth. *"The only thing you should owe to anyone is love for one another, for to love the other person is to fulfill the law. All these; You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet, and all the other commandments that there are, are summed up in this single phrase; You must love your neighbors as yourself. Love can cause no harm to your neighbors, and so love is the fulfillment of the Law."* (Rome 13: 8-10); (Beck Eleonore, 1998: 120)

9. The Ninth Commandment: You shall not covet your neighbor's goods

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's. (Exodus 20: 17) In the New Testaments said that, *"Every one who looks at a woman lustfully has already committed adultery with her in his heart."* (Matthew 5: 28)

The ninth commandment warns against lust or carnal concupiscence. The struggle against carnal lust involves purifying the heart and practicing temperance.

Purification of the heart demands prayer, the practice of chastity, purity of intention and of vision. Purity of heart will enable us to see God: it enables us even now to see things according to God. (CCC, 1994: 2528-2533)

10. The Tenth Commandments: You shall not covet ... anything that is your neighbor's...

“You shall not desire your neighbor's house, (Exodus 20: 17) his field, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's. (Deuteronomy 5: 21) For where your treasure is, there will your heart be also.” (Matthew 6: 21)

The tenth commandment unfolds and completes the ninth, which is concerned with concupiscence of the flesh. It forbids coveting the goods of another, as the root of theft, robbery, and fraud, which the seventh commandment forbids.

The tenth commandment forbids avarice arising from a passion for riches and their attendant power. Detachment from riches is necessary for entering the Kingdom of heaven. *“Blessed are the poor in spirit.” (Matthew 5: 8); (CCC, 1994: 2534, 2552, 2556)*

The Ten Commandments are the divine order in brief for the human beings' obligation to follow the Will of God. These commandments are the moral principles considered as sources of Christian Ethics that present the guidelines for doing well in our daily life.

The first three commandments mention about the human duty for fulfilling God's Will. God reminds the human beings about the past event of Exodus, that is, the Israelite liberation from the bondage in Egypt. So God prohibits worshipping the other gods, except Him. God is worthy to be respected and the abuse of God's name is forbidden. God's name should be used in the proper manner and time. The Sabbath day should be celebrated for praising God. (The Christian tradition holds that Sunday is the day of the Lord and it is to be keeping holy.)

The seven following commandments mention about the human duties for respecting life and the human dignity as well as the mutual respect, love and help including the promotion of happy human life and peaceful family life in the society.

Therefore, the Christians fulfill the moral principles and the Ten Commandments as the divine laws for the human daily life focusing on doing good for God and neighbor, as Jesus concludes in the following words: *“You must love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second resembles it; you must love your neighbors as yourself.”* (Matthew 22 : 37-39)

2.1.2.2 The Great Commandment

The Great Commandment is the Law or Commandment of love that guide the human Christian life. This commandment of love is already mentioned in the Old Testament, but it is perfected in the New Testament, as Jesus said: *“Do not imagine that I have come to abolish the Law or the Prophets. I have come not to abolish but to complete them”* (Matthew 5 : 17)

The Greatest Commandment is the commandment of love for God and the neighbors *“one of them put a further question, ‘Master, which is the greatest commandment of the Law?’ Jesus said to him, you must love the Lord your God with all your heart, with all your soul, and with your entire mind. This is the greatest and the first commandment. The second resembles it; you must love your neighbors as yourself. On these two commandments hang the whole Law, and the Prophets too.”* (Matthew 22: 35-40) The Commandment, that Jesus summarized, is already mentioned in the Old Testament where the pious Israelites used to pray in the morning for the renewal of faith and love of God. *“Listen, Israel; Yahweh our God is the one, the only Yahweh. You must love Yahweh your God with all your heart, with all your soul, with all your strength”.* (Deuteronomy 6:4-5) The Commandment of love for the neighbors can also to be found in the Old Testament. *“You will not exact vengeance on, or bear any sort of grudge against, the members of your race, but will love your neighbors as yourself. I am Yahweh.”* (Leviticus 19:18; Somchai Tiphayapongporn, 1994: 36)

Jesus valued equally these two commandments of love, that is, 1) love of God and 2) love of neighbors. So they are inseparable. *“Anyone who says ‘I love God’ and hates his brother, is a liar, since whoever does not love the brother whom he can see cannot love God whom he has not seen. Indeed this is the commandment we have received from him, that whoever loves God, must also love his brother.”* (1 John 4 : 20-21). These two commandments have equal value as the two sides of the coin.

Therefore, the Christian considers this greatest commandment or this commandment of love as the greatest commandment. For it is the “testament” given to Jesus’ apostles before his ascension, passion and death. *“ I give you a new commandment; love one another; you must love one another just as I have loved you. It is by your love for one another, that everyone will recognize you as my disciples.”* (John 13: 34-35; Seri Phongphits, 1988: 20)

In Christianity, the significance of this love as the greatest commandment is expressed in Greek word ‘*Agape*’, that is, the communion for better and for worse in the mutual sharing and help as the love of God for mankind in his incarnation. This actuality is presented in the thanksgiving mass and the Eucharist as the sign of God’s love for mankind. They are the mediation between man and God, and between man and man too. The *Agape* love is different from the erotic love that is the love between man and woman. The good deeds are performed with expectation of gratitude; the man does everything with hope to get the Love of the woman. This is called ‘*Philia* love’, that is the human love. The Christian love is the unconditional love which is the *Agape* love without any bondage such as sexuality, nationality, language and culture this unconditional love may be tested in the actual problems of our contemporary society. (Seri Phongphits, 1988: 171-172)

2.1.2.3 Liturgy and the Sacraments

The Christians consider the liturgy as an important component of the Christian life. They have the tradition of going to Sunday Mass for “the thanksgiving” liturgy. Beside each Christian have to be concerned about the liturgy and the Sacraments in various occasions, such as the catechumenal initiation for initial Sacraments of Christian life (Baptism, Confirmation and Eucharist), the Confession, the remission of sin, the Matrimony / marriage, the Ordination and the Anointing of the sick.

The word “liturgy” originally meant a “public work” or a “service in the name of/on behalf of the people.” In Christian tradition it means the participation of the People of God in “the work of God.” (cf. John 17: 4) In the New Testament the word “liturgy” refers not only to the celebration of divine worship but also to the proclamation of the Gospel and to active charity. In all of these situations it is a question of the service of God and neighbor. In a liturgical celebration the Church is servant in the image of her Lord, the one “leitourgos”;(cf. Luke 1: 23, Act 13: 2) she shares in Christ’s priesthood (worship), which is both prophetic (proclamation) and kingly (service of charity)(CCC, 1994: 1069-1070)

Liturgy is the external action through sign, which are important for man. In order that man can communicate to the almighty and he expresses his faith in God. It is his first duty to adore God and secondly to pray for help for his own goodness and holiness. (Samran Wongsagniam, 1984: 70)

The whole liturgical life of the Church revolves around the Eucharistic sacrifice and the sacraments.(cf. SC 6) There are seven sacraments in the Catholic Church: Baptism, Confirmation , Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony. The Catholic Church celebrates these seven sacraments that are God’s holy heritage. These sacraments relate to each person’s life and faith. Jesus offers his own life to man in these sacraments and by these sacraments. These blessings are the profession of faith, hope and love. Therefore man is confirmed that he will receive God’s love in future also.

The Seven Sacraments of The Church

The seven sacraments touch all the stages and all the important moments of Christian life.

1. The sacraments of Christian Initiation. (Baptism, Confirmation and Eucharist)
2. The sacraments of healing. (Confession, Anointing of the sick)
3. The sacraments at the service of communion. (Matrimony / marriage, Ordination)

1.The Sacraments of Christian Initiation - lay the foundations of every Christian life. The faithful are born anew by Baptism, strengthened by the sacrament of

Confirmation, and receive in the Eucharist the food of eternal life. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of the divine life and advance toward the perfection of charity.

a. The Sacrament of Baptism

Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*), and the door that gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: “Baptism is the sacrament of regeneration through water in the word.”(CIC, cann.204.1; 849) (CCC, 1994: 1212-1213)

b. The Sacrament of Confirmation

It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For by the sacrament of Confirmation, the baptized are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed. (CCC, 1994: 1285)

c. The Sacrament of The Eucharist

The Eucharist is “the source and summit of the Christian life.” The community has obeyed as Jesus’ command to his disciples, before he suffered, and they do everywhere. He said to them “*do this as a memorial of me*” (1 Corinthians 11: 24-25) therefore our celebration is the memorial of Jesus’ last supper.

Eucharist: This means “Thanksgiving” and is the name given to the whole celebration of the Mass. At the same time, however, it describes the second part of the Mass, with the Eucharist Prayer – as distinct from the liturgy of the Word. Again, the word “Eucharist” is also used for the consecrated Host that we normally receive at Mass and which we at all times venerate with great reverence. When we wish to make clear that the Sacrifice of Jesus Christ is made present in the Blessed Eucharist, we speak of the “Holy Sacrifice of the Mass”. The word “Mass” (sending out) refers to the end of the celebration, when the faithful are “sent out” to become witnesses to Jesus Christ in the daily circumstances of their lives. (Beck Eleonore, 1998: 102)

2. The Sacraments of Healing

Through the sacraments of Christian initiation, man receives the new life of Christ. This new life as a child of God can be weakened and even lost by sin. But with love and mercy, The Lord Jesus Christ, physician of our souls and bodies, who forgave the sins of the paralytic and restored him to bodily health, (cf. Mark 2: 1-12) and forgiveness her sins (cf. Luke 7: 48) etc, has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation, even among her own members. This is the purpose of the two sacraments of healing: the sacrament of Penance and the sacrament of Anointing of the Sick.

a. The Sacrament of Penance and Reconciliation

- It is called the sacrament of **conversion** because it makes sacramentally present Jesus' call to conversion, the first step in returning to the Father (cf. Mark 1: 15, Luke 15: 18) from whom one has strayed by sin.

- It is called the sacrament of **Penance**, since it consecrates the Christian sinner's personal and ecclesial steps of conversion, penance, and satisfaction.

- It is called the sacrament of **confession**, since the disclosure or confession of sins to a priest is an essential element of this sacrament. In a profound sense it is also a "confession" - acknowledgment and praise - of the holiness of God and of his mercy toward sinful man.

- It is called the sacrament of **forgiveness**, since by the priest's sacramental absolution God grants the penitent "pardon and peace."

- It is called the sacrament of **Reconciliation**, because it imparts to the sinner the life of God who reconciles: "*Be reconciled to God.*"(2 Corinthians 5: 20) *He who lives by God's merciful love is ready to respond to the Lord's call: "Go; first be reconciled to your brother."*(Matthew 5: 24)

The sacrament of Penance and Reconciliation, Reconciliation with God and with the Church are thus the purpose and effect of this sacrament. For those who receive the sacrament of Penance with contrite heart and religious disposition, reconciliation is usually followed by peace and serenity of conscience with strong spiritual consolation and restoration of the dignity and blessings of the life of the children of God, of which the most precious is friendship with God. (cf. Luke 15: 32); (CCC, 1994: 1423-1424, 1468-1469, 1496)

b. The Anointing of The Sick

Illness and suffering have always been among the gravest problems confronted in human life. In illness, man experiences his powerlessness, his limitations, and his finitude. Every illness can make us glimpse death. Illness can lead to anguish, self-absorption, sometimes-even despair and revolt against God. It can also make a person more mature, helping him discern in his life what is not essential so that he can turn toward that which is. Very often illness provokes a search for God and a return to him.

Christ's compassion toward the sick and his many healings of every kind of infirmity are a resplendent sign that "*God has visited his people*" (Luke 7: 16) Jesus has the power not only to heal, but also to forgive sins; (Mark 2 : 5-12) he has come to heal the whole man, soul and body.(cf. Mark 5: 34, 36) Often Jesus asks the sick to believe. He makes use of signs to heal: spittle and the laying on of hands, (cf. Mark 7: 32-36) mud and washing.(cf. John 9: 6-7) The sick try to touch him, "*for power came forth from him and healed them all.*"(Luke 6: 19) And so in the sacraments Christ continues to "touch" us in order to heal us.

A particular gift of the Holy Spirit. The first grace of this sacrament is one of strengthening, peace and courage to overcome the difficulties that go with the condition of serious illness or the frailty of old age. This assistance from the Lord by the power of his Spirit is meant to lead the sick person to healing of the soul, but also of the body if such is God's will. Furthermore, "*if he has committed sins, he will be forgiven.*" (James 5: 15); (CCC, 1994: 1500-1501, 1503-1504, 1520)

3.The Sacraments at the Service of Communion

Two sacraments, Holy Orders and Matrimony, are directed towards the salvation of others; it is through service to others that they do so. They confer a particular mission in the Church and serve to build up the People of God.

a. The Sacrament of Holy Orders

Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time: thus it is the sacrament of apostolic ministry. It includes three degrees: episcopate, presbyter ate, and deaconate.

The **bishop** as successors of the apostles, head a section of the Church that is also called a “diocese”. Within it he has responsibility to see that diocese and the Bishops decide to whom they will entrust an office in the Church. They ordain deacons and priests.

The **bishop ordains the priests**. With the authority of Jesus they watch over and lead the community. They preach and explain the Gospel, officiate at the Eucharistic celebration and administer the sacraments.

The deacon too, whose ministry is to assist the priests, are ordained by the bishop and so given a role of service within the community? (Beck Eleonore, 1998: 107-108)

Only a baptized man (vir) validly receives sacred ordination. He should be worthy and who intend to remain celibate “for the sake of the kingdom of heaven.” (Matthew 19: 12) No one has a right to receive the sacrament of Holy Orders. Indeed no one claims this office for himself; he is called to it by God.(cf. Hebrew 5: 4) Anyone who thinks he recognizes the signs of God’s call to the ordained ministry must humbly submit his desire to the authority of the Church, who has the responsibility and right to call someone to receive orders. This sacrament configures the recipient to Christ by a special grace of the Holy Spirit, so that he may serve as Christ’s instrument for his Church. By ordination one is enabled to act as a representative of Christ, Head of the Church, in his triple office of priest (worship), prophet (proclamation), and king (service of charity). (CCC, 1994: 1534, 1536, 1578-1579, 1581)

b. The Sacrament of Matrimony

Holy Scripture affirms that man and woman were created for one another: “*It is not good that the man should be alone.*”(Genesis 2: 18) *The woman, “flesh of his flesh,” his equal, his nearest in all things, is given to him by God as a “helpmate”; she thus represents God from whom comes our help.*” (Genesis 2: 18-25) Therefore a man “*leaves his father and his mother and cleaves to his wife, and they become one flesh.*”(Genesis 2: 24) The Lord himself shows that this signifies an unbreakable union of their two lives by recalling what the plan of the Creator had been “*in the beginning*”: “*So they are no longer two, but one flesh.*”(Matthew 19: 6)

Marriage is a covenant for life. Jesus says: “*What God has joined together, let no man put asunder*”(Mark 10: 9) the Catholic Church approves the family institution initiated by the marriage which is performed by both partners as the Sacrament of Matrimony and they confer on each other the sacrament of Matrimony, they make these promises publicly, in front of the priest, who represents the Church, and before two other witnessed. The sacrament of Matrimony binds the spouses together as one in love. Both spouses are ready for self-mutual surrendering and promise in mutual faithfulness and commitment. The outcome of this spousal love is the childbearing and the children education that are the most essential parts of the married life. (GS no 48) The basic function of the marriage and the family is the life giving service. (cf. Christian family no. 28; CCC, 1994: 1605, 1652-1652)

The Liturgy and the Sacrament are the proclamation of Christ’s Mysteries through the liturgical services of the Church that are visible signs of Christian community and communion. These Sacraments are the visible signs and instruments for the Catholic Actions of the Church for the Holy Spirit’s mission. S the Liturgy and the Sacraments are the practical values of the Christian daily life so that the believes may also live as the witness of Christ in the world.

2.1.2.4 Prayer

The Church professes mystery of the faith and celebrates it in the sacramental and liturgy so that the life of the faithful may be conformed to Christ in the Holy Spirit to the glory of God the Father. This mystery, then, requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer. So, the meaning of Prayer as follows: (CCC, 1994: 2558-2559,2562,2564-2565)

1. Prayer as God’s gift

“Prayer is the raising of one’s mind and heart to God or the requesting of good things from God.”(St John Damascene) But when we pray, do we speak from the height of our pride and will, or “*out of the depths" of a humble and contrite heart?*” (Psalm 130: 1) He who humbles himself will be exalted;(cf. Luke 18: 9-14) humility is the foundation of prayer, Only when we humbly acknowledge that “*we do not know how to pray as we*

ought" (Rome 8: 26) are we ready to receive freely the gift of prayer. "Man is a beggar before God."(St Augustine)

2. Prayer as covenant

Prayer is expressed in words or gestures; it is the whole man who prays. But in naming the source of prayer, Scripture speaks sometimes of the soul or the spirit; it is the heart that prays. If our heart is far from God, the words of prayer are in vain.

Beyond the grasp of our reason and of others; only the Spirit of God can fathom the human heart and know it fully. Christian prayer is a covenant relationship between God and man in Christ. It is the action of God and of man, springing forth from both the Holy Spirit and us, wholly directed to the Father.

3. Prayer as communion

In the New Covenant, prayer is the living relationship of the children of God with their Father who is good beyond measure, with his Son Jesus Christ and with the Holy Spirit, is "the union of the entire holy and royal Trinity . . . with the whole human spirit." (St Gregory of Nazianzus) Thus, the life of prayer is the habit of being in the presence of the thrice-holy God and in communion with him. This communion of life is always possible because, through Baptism, we have already been united with Christ.(cf. Rome 6: 5) Prayer is Christian insofar as it is communion with Christ and extends throughout the Church, which is his Body. Its dimensions are those of Christ's love.(cf. Ephesians 3:18-21)

Christian Tradition has retained three major expressions of prayer: vocal, meditative, and contemplative. They have one basic trait in common: composure of heart. This vigilance in keeping the Word and dwelling in the presence of God makes these three expressions intense times in the life of prayer. (CCC, 1994: 2697-2701, 2704-2706, 2709, 2714, 2715)

Expressions of Prayer

1. Vocal Prayer

Through his Word, God speaks to man. By words, mental or vocal, our prayer takes flesh. Yet it is most important that the heart should be present to him to whom we

are speaking in prayer: “Whether or not our prayer is heard depends not on the number of words, but on the fervor of our souls.”

Vocal prayer is an essential element of the Christian life. To his disciples, drawn by their Master’s silent prayer, Jesus teaches a vocal prayer, the Our Father. He not only prayed aloud the liturgical prayers of the synagogue but, as the Gospels show, he raised his voice to express his personal prayer, from exultant blessing of the Father to the agony of Gethemani. (cf. Matthew 11: 25-26; Mark 14: 36)

We are body and spirit, and we experience the need to translate our feelings externally. We must pray with our whole being. The living prayer that rises from the depths of the soul. He also wants the external expression that associates the body. Because it is external and so thoroughly human, vocal prayer is the form of prayer most readily accessible to groups.

2. Meditation

Meditation is above all a quest. The mind seeks to understand the why and how of the Christian life, in order to adhere and respond to what the Lord is asking. The required attentiveness is difficult to sustain. We are usually helped by books: the Sacred Scriptures, particularly the Gospels, holy icons, liturgical texts of the day or season, writings of the spiritual fathers, works of spirituality, the great book of creation, and that of history the page on which the “today” of God is written.

To meditate on what we read helps us to make it our own by confronting it with ourselves. Here, another book is opened: the book of life. We pass from thoughts to reality. To the extent that we are humble and faithful, we discover in meditation the movements that stir the heart and we are able to discern them. It is a question of acting truthfully in order to come into the light: “Lord, what do you want me to do?”, and to deepen our convictions of faith, prompt the conversion of our heart, our will to follow Christ.

3. Contemplative Prayer

What is contemplative prayer? St. Teresa answers: “Contemplative prayer in my opinion is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us”

Contemplative prayer seeks him “whom my soul loves.”. (Song of Solomon 1: 7; cf. 3: 1-4) It is Jesus, and in him, the Father. We seek him, because to desire him is always the beginning of love, and we seek him in that pure faith which causes us to be born of him and to live in him. In this inner prayer we can still meditate, but our attention is fixed on the Lord himself.

Contemplative prayer is the simplest expression of the mystery of prayer. It is a gift, a grace; it can be accepted only in humility and poverty. Contemplative prayer is a covenant relationship established by God within our hearts.(cf. Jeremiah 31: 33) Contemplative prayer is a communion in which the Holy Trinity conforms man, the image of God, “to his likeness.”

The Fathers of the spiritual life in the Deuteronomy and prophetic traditions insist that prayer is a remembrance of God often awakened by the memory of the heart “We must remember God more often than we draw breath.” But we cannot pray “at all times” if we do not pray at specific times, consciously willing it .The Tradition of the Church proposes to the faithful certain rhythms of praying intended to nourish continual prayer. Some are daily, such as morning and evening prayer, grace before and after meals, the Liturgy of the Hours. Sundays, centered on the Eucharist, are kept holy primarily by prayer. The cycle of the liturgical year and its great feasts are also basic rhythms of the Christian's life of prayer.

2.1.2.5 Moral Judgments

Morally good are those actions that are in conformity with God’s will, because he is the creator. Christian morality evaluates the value of man according to its conformity to the will of God. The basic moral principle is “**do good and avoid evil**” in the examination of conscience.

a. Conscience

Conscience is most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience, Christians are search for truth, and for the genuine solution to the numerous problems that arise in the

lives of the individuals and from social relationships. Hence the more that a correct conscience holds sway, strive to be guided by objective norms of morality.(GS 16)

1. Conscience in the Old Testament

In the Old Testament, the book of Wisdom, which is written under the Greek culture, mentioned about the word ‘Syneidesis’ (Wisdom 17: 10-11) referring to the meaning of conscience. Beside, we may find some definitions of the word “Conscience” in other terms (Genesis 3: 8) in the other context of Adam and Eve hearing God after committing the original sin and feeling afraid. So they hid themselves from God’s face (Genesis 4: 5). Ca-in felt hopeless and angry because his holocaust was not pleased to God.

2. Conscience in the New Testament

We can find in the letters of Paul the term “Syneidesis” referring to man either believer or unbeliever as having the personal moral principle, like hid letter to the Romans: *“So, when gentiles, not having the Law, still through their own innate sense behave as the Law commands, then, even though they have no Law, they are a law for themselves. Which their own conscience bears witness; since they are aware of various considerations, some of which accuse them, while others provide them with a defense.”* (Romans 2 : 14-15, Moreover, Saint Paul still faced with the problems of conscience in other matters, such as the Christians ate the food already offered to the ides in different temples. (cf. 1 Corinthians 8 : 1-13). In this regards, the Corinthian have two separate opinions about eating the food already offered to the idols. The first one is from those who feel not unguilty. (cf. 1 Corinthins 8 : 1-6, 10) for they thought that theses were no idols, but there is only one God. So they strongly feel free to eat those foods, their conscience is not contradictory to God’s laws. While the second one felt guilty in their conscience (cf. 1 Corinthians 8:7, 10) most of them newly converted and thought that there were still the idols. Therefore eating the foods offered to the idols is contrary to their own belief. They had weak conscience due to their weak faith. So they have no clear idea about the relationship between their conscience and the Christian belief unclear consciousness. (Chertchai Lertjitleka,1997:28-30)

Beside, the above meaning as described conscience can be explain into other ways as follows:

1. Conscience is the process in which the general norms of the moral law are applied to a concrete action which a person is about to perform or has performed, telling the person what his obligation is here and now or judging his past acts. Conscience accordingly is considered judgments of the practical reason. (Peschke, Karl H., 1993: 203, 207)

2. Conscience as practical moral judgment helps man to consider the moral situations. In this sense, the conscience concerns the judgment about the good actions to do and avoid the bad ones. Therefore, the conscience is the process of adapting the moral principles into the human actions for the appropriate consideration by looking at the final goal and the belief in God for deciding on the will of God regarding the practical daily life.

Functions of Man's Conscience. It functions at three different states, namely in evaluation of the situation, decision making, and evaluation of consequence,

1. Evaluation of the Situation. Every act that is truly human must be the result of a personal and free decision of man. When faced with a disturbing situation, man must in the first place, evaluate the situation. He must try to determine what to do. Since every human act has a social dimension, man should consider not only his own good but also the good of society.

2. Decision Making. After having made an evaluation of the situation, conscience helps man to decide on the kind of action he is to take or not to take. By following his conscience, man can never commit moral evil.

3. Evaluation of Consequences. After man has decided and acted upon his decision, his conscience helps him to evaluate the consequences of his actions. In case man has acted rightly, his conscience gives him the feeling of satisfaction in the knowledge that he has done right. In case his decision and action is wrong, his conscience will lead him to sorrow for the evil he has done and desire to make up for it.

However, the conscience helps the human person to take the responsibility upon his own actions. So the conscience is clear and model with the righteousness and the truth. The consciences have to be examined in line with appropriate reason and true reality

according to the will of God, the Creator. Moreover, the formation of conscience is needed to form the good human conscience on social life. It may be subdivided as follows:

1. Heeding the Bible. The Bible is the written account of God's word to us. We must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before God, are assisted by the Holy Spirit, guided by the authoritative teaching of the Church and advice of others. (CCC, 1994; 1783-1785)

2. Following the Church's Teaching. The Church interprets the message of the Bible in each new age. It is because we believe that the Holy Spirit guides the Church. Thus, as we listen to the teachings of the Church, we will be informed about current moral issues and questions as well as the solution and answers which the Church offer for the guidance of all men. (Luc Colla, CICM, 1985: 131)

3. Having a Pure Intention. Pure intentions are needed if man's actions are to be pleasing to God. Jesus says: "Be on your guard against performing religious acts for people to see them. Otherwise expect no recompense from your heavenly Father. (Matthew 6: 1) Man's intentions originate from his mind. Since man's mind and will are under his control, he is personally responsible for his intentions. Jesus also says: From the mind stem evil designs ...these are the things that make man impure. (Matthew 15: 19-20; Luc Colla, CICM, 1985: 131)

4. Following the Dictates of Love. A Christian conscience prompts man to act in accordance with God's will. Since our God is a God of love, our conscience will move us to act out of love. It is a positive act of the will to do well to the other because of God. Love often requires us to make sacrifices for the other. Jesus has even said: There is no greater love than this: to lay down one's life for one's friends. (John 15: 13; Luc Colla, CICM, 1985: 132)

5. Opening Oneself to the Spirit. In building up a true Christian conscience, it is important to open oneself to the Spirit. The Spirit attunes us to the will of God, because the Spirit helps us to understand all that Jesus tells us. Jesus says: The Paraclete, the Holy Spirit whom the Father will send in my name, will instruct you in everything, and remind you of all that I told you. (John 14: 26; Luc Colla, CICM, 1985: 132)

Man's conscience is a summons to grow, to develop, to put oneself on the line because the deep voice in him tells him what he is called to be. By developing and informing his conscience according to God's will, the human turns his whole life into God's. Will a well-developed and informed conscience become a strong positive power in man's life. It gives direction to all decisions and actions man has to take in life, even to the smaller automatic responses that he gives in everyday life. A Christian conscience produces in man a fundamental option or a basic orientation toward God, others, and himself. This basic option underlies all the value of man's life. Man's basic option can hardly be reversed in an instant or in one single act. But have to learn, practice, and formation of conscience, in order to know the Divine law and law of morality. When has well developed, we can judgment everything's with right and strong conscience.

b. Sin

In Christianity "**Sin**" is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law." (Saint Augustine and Saint Thomas Aquinas) (CCC, 1994: 1849-1850)

Sin always involves some wrongdoing that man knowingly and freely commits, or which results from the good he fails to do. Thus we can speak of two different kinds of sins, namely sins of omission and sins of commission. Sins of omission are those that result when man refused to do well. Sins of commission refer to the evil man intentionally and knowingly commits. Sin is a human act and results from a free choice man makes. Not only the evil act but also the wrong choice and the attitude that lead to it are sinful. Therefore, man not only sins in acts, but also in thoughts, desires, and intentions.

The Christian moral judgment should cling on the inner life closing with God and considered the actions done in line with the divine laws, the moral principles and the Will of God.

Therefore, sins are rightly evaluated according to their gravity. The distinction between mortal and venial sin, already evident in Scripture, became part of the tradition of the Church. The different kinds of Sins are: (CCC, 1994: 1854-1861, 1863-1866)

1. Mortal sin

Mortal sin destroys charity in the heart of man by a grave violation of God's law, and which is also committed with full knowledge and deliberate consent" Mortal sin is specified by the Ten Commandments, corresponding to the answer of Jesus to the rich young man: "*Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and your mother.*"(Mark 10:19) Mortal sin requires full knowledge and complete consent. However, although we can judge that an act is in itself a grave offense, we must entrust judgment of persons to the justice and mercy of God.

2. Venial sin

One commits venial sin when, in a less serious matter, he does not observe the standard prescribed by the moral law, or when he disobeys the moral law in a grave matter, but without full knowledge or without complete consent. Venial sin weakens charity and it impedes the practice of the moral good. Deliberate and unrepeated venial sin disposes us little by little to commit mortal sin.

3. Capital sins

Sin creates a proclivity to sin; it engenders vice by repetition of the same acts. This results in perverse inclinations that cloud conscience. St. John Cassian and St. Gregory the Great. There are 7 capital sins: they are pride, avarice, envy, wrath, lust, gluttony, and sloth or acedias. Which these capital sins, they engender other sins. Therefore, have to be careful and avoid.

In conclusion, the effect of the human liberty depends upon the relationship with God. Sin made man falling into the state of need for forgiveness and reconciliation with God. Man would get the two things that he present the proper intention of the reconciliation with God. However, the divine mercy is limitless. Whoever deny the divine mercy, should be converted, for he deny the divine forgiveness and the salvation the heart headed person should consider about the final effect and the eternal destruction.

Therefore, the moral principles as the source of Christian morality are composed of the Ten Commandments, the great Commandment, the Liturgy and the Sacraments, the Prayer and moral principles of morality that lead to the highest goodness and help salving the moral dilemmas, particularly the ones about the adolescent sexual relation.

2.1.3 The Church's Teaching on Sexual Ethics

The Church's teaching on sexual ethics is the one of catechism that transmitter from the Church's teaching. It is therefore critically important for us to summarize what the teaching office of the Church had taught and does teach about marriage and sexual morality. It is necessary to consider the Church's teaching on sexual morality within the context provided by her teaching on marriage by the Church's teaching. In this section I will summarize what the Church teaches about sexual ethics in some of the essential points:

2.1.3.1 Nature and meaning of human sexuality

To be human is to born of other men. It is a "given" moment when a life comes into existence, a moment given by God. This cooperation between man and God. The power to cooperate with God is bestowed on parents as they give new life to a Child. This cooperation begins with conception and birth and is completed in the education of the child. God nourishes, loves and guides the new human life through its parents.

At the beginning of a new human life stands the affection and utter love of two people, father and mother. To cooperation with God in the creation. Therefore, sexuality must be numbered among the essential determining factors in man. It characterizes the entire structure of the human being, whether as man or woman, and affects the behavior of the individual even in his mental attitudes and processes."

The Biblical Teaching on sex

1.The Old Testament

The narrative of Genesis 1, expresses the different of man and woman. Human sexuality and marriage are God's creature. "*So God created man in his own image, in the image of God he created him ; male and female he created them*"(Genesis 1: 27) Each is a different but complementary epiphany. In this account of human origins is that human fertility is a blessing, not a curse: "*And god blessed them, and God said to them, Be fruitful and multiply, and fill the earth and subdue it*" (Genesis 1: 28) The marital union is on upon which the blessing of fertility can descend.

Otherwise in the chapter II of Genesis, there is an additional description on the purpose of marriage and sexual relation, that is, God created the first human couples with a purpose of procreation. After creating Adam, He said: I shall give him a life partner “*It is not right that the man should be alone. I shall make him a helper.*” (Genesis 2: 18) The Genesis chapter two still focus on the human life partnership for the mutual help with their physical and spiritual unification “*This is why a man leaves his father and mother and becomes attached to his wife, and they become one flesh.* (Genesis 2 : 24) The mutual self-giving “*would have no shame.*” (Genesis 2: 25)(Ronald Lawler, O.F.M. Cap. Joseph Boyle, Jr.& William E. May, 1998 : 34-35)

2. The New Testament

Jesus’s teaching on these matters needs to be put into the context of his teaching on the moral life in general. This is provided by his sermon on the Mount (cf. Matthew 5: 1- 7: 28) and in particular his teaching on the Beatitudes. (cf. Matthew 5: 3-12)

Jesus set his teaching on marriage and sexuality. In his teaching on divorce (Matthew 19: 3-12; Mark 10: 2-12; Luke 16: 18) Jesus first reaffirms the goodness of sexuality and marriage as taught by Genesis. By including in their versions of our Lord’s teaching explicit references to (Genesis 1: 27 “*God created man ... male and female he created them.*” ; Matthew 19: 4 “*the Creator from the beginning made them male and female.*”) And (Genesis 2: 24 “*a man leaves his father and mother and becomes attached to his wife, and they become one flesh.*”; Matthew 19: 5 “*a man leaves his father and mother and becomes attached to his wife, and the two become one flesh.*”), Jesus the sexual differentiation of man into male and female is part of God’s plan of creation and that marriage is the only proper “ place” for genital union to take place.

He unequivocally condemns both divorce and remarriage. He insists that “ remarriage” after divorce is not a marriage at all but adultery. He also said that any divorce that might possibly take place had no effect what over on the bond of marriage itself. He clarified and developed the Old Testament teaching. He started that the one who divorced his wife and married another committed adultery against hid wife. “ *Whoever divorces his wife and marries another, commits adultery against her*” (Mark 10: 11) and since remarriage after divorce was adultery, it was obviously a serious violation of God wise and loving plan for human existence.

Jesus and woman's equality with man. For example, his treatment of the Samaritan woman at the well reveals an open friendliness not expected in first – century Palestine “At this point his disciples returned and were surprised to find him speaking to a woman, though none of them asked, “*What do you want from her?*” or, “*What are you talking to her about?*” (John 4:27). And his response to the woman taken in adultery, although it makes clear his firm teaching that adultery is seriously wrong, shows his kindness and mercy.(Ronald Lawler, O.F. M. Cap., Joseph Boyle, Jr. & William E. May., 1998: 41-43)

In the time of the emperors the old Roman strictness had given way to frightful libertinism and lewdness, which led to an increasing decline in social life. “*The warnings to flee from licentiousness to follow the Lord and not prostitutes, “and each one of you to know how to control his body in a way that is holy and honorable, He wants nobody at all ever to sin by taking advantage of a brother in these matters; the Lord always pays back sins of that sort, as we told you before emphatically. God called us to be holy, not to be immoral; in other words, anyone who rejects this is rejecting not human authority, but God, who gives you his Holy Spirit.”* (1. Thessalonians 4: 4-8). In Saint Paul sees the sanctification required by God first of all as purity in married life. In the list of vices in 1 Corinthians 6:9 he warns, “*Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liars with mankind ... will inherit the kingdom of God.”*

Married people are exhorted to maintain mutual love for each other. This love is immeasurably ennobled by the parallel which is drawn in the letter to the Ephesians between the bond that unites Christ with the Church and the bond of the marriage covenant (cf.Ephesians 5: 22-32) Husbands should love their wives as Christ has loved the Church and given himself for her. And wives should adhere to their husbands as the Church does to Christ. From this parallel marriage derives a unique dignity and particular stability.

A New Testament sexual ethics is the recommendation of virginity. The fulfillment of sexuality in marriage no longer appears as the only way for man in this world; the way of virginity appears beside it as a second form of life (cf.Mathew 19: 11). Two forms of life coexist in the Church: marriage, transfigured by the mystery of Christ and the Church, “*but everyone has his own gift from God, one this kind and the next something different. To the unmarried and to widows I say; it is good for them to stay as*

they are, like me.” (1 Corinthians 7:7-8), to which the institution of marriage is correlated, is transitory and that man finds his ultimate fulfillment in the love and service of God. (Peschke, Karl C., 1993 : 375-376)

Therefore, the nature and meaning of sexuality in line with the Church Teaching aims at the procreation through the married life or the family life with sexual relations as loving means for, the Child bearing and education. The spouses are responsible for their mutual help and self-giving only with the marital love. Moreover, God still gives the guidelines for the celibate life of unmarried persons. For each one received different gift from God. But everyone has the duty to love and serve God in accordance with the given mission and vocation.

2.1.3.2 Meaning and Values of Sexual Relation

The differences between man and woman are not limited to their sexual organs only or to their body structures. The differences between male and female go deeper still and touch on the very personality of a person. There is a real biological basis for what can be called a male and a female identity. Male and female behavior and reactions do indeed exist. One’s personal identity must be based on physical maleness and femaleness. That is what a person is, and it is good.

In spite of real differences between male and female, men and women are actually much more the same than society and culture in the past realized or admitted. Many so-called typical male professions and occupations, behavioral and attitudinal characteristics seem not to be so typical any longer. And as culture progresses, more changes may be expected in these so-called typical male or female roles. Yet, God himself intends certain differences. Because of these differences man and woman are mutually attracted and can complement each other. (Colla Luc, 1985: 93)

The attraction and love of the sexes finds its most intimate, most bodily, and at the same time most ecstatic expression in the act of sexual love. By nature sexual love aims at a partner of the other sex. Every other form of sexual actuation is incomplete, if not immature or in certain instances perverse. Man “can never meaningfully actuate his sexuality if he sees in it only a purely egocentric value; he must see it in terms of partnership.

Therefore, the purpose of sexual love, the procreative function and any other purpose, at which men might aim in the actualization of marital love. The Pastoral Constitution on the Church in the Modern World of Vatican II take up the Church Teaching on Meaning and Values of Sexual Relation is as follows: (Peschke, Karl C., 1993: 376-381)

1. Sexual love has as its purpose the propagation of mankind through procreation of children. Procreation of children is the innate, ultimate purpose of man's sexual faculties. The Creator's ultimate intention in providing man with the sexual faculties is the propagation of mankind. For Vatican II " By their very nature, the institution of matrimony itself and conjugal love are ordained for the procreation and education of children, and find in them their ultimate crown" (GS 48, 50). However the expression of marital love and friendship is sufficient reason for the conjugal act. Therefore the Church has always permitted marriage between people who for reasons of age or health are unable to have children. But where the conditions are adequate, the child as the ultimate end should never be excluded from the union of love. That would mean the deliberate frustration of the Creator's aim. Who ultimately wished sexual love as means to propagate mankind? The aim of mutual love is again all the more perfectly gained; the more man and woman are bound together by a permanent union of common life.

2. Conjugal union is also suited to give expression to the mutual love and esteem of husband and wife. " The actions within marriage by which the couple are united intimately and chastely are noble and worthy ones. These actions signify and promote that mutual self-giving by which spouses enrich each other with a joyful and thankful will." (GS 49) Sexual love is able to create community. It binds people together, and this all the more, the more body and soul participate in it. It brings about an atmosphere of love that calls forth a mood of gratitude, generosity and joy. These dispositions will not fail to have their effect on the entire family and build community.

Sacred Congregation for Catholic Education "Educational Guidance in Human Love : Outlines for sex education" (n 4-6) mentioned about the meaning and values of sexual relation as follows: (Sacred Congregation For Catholic Education 1983: n 4-6)

1. Sexuality is a fundamental component of personality, one of its modes of being, of manifestation, of communication with others, of feeling, of expressing and of living human love. Therefore it is an integral part of the development of the personality and of its educative process: “ It is, in fact, from sex that the human person receives the characteristics which, on the biological, psychological and spiritual levels, make that person a man or a woman, and there by largely condition his or her progress towards maturity and insertion into society” (Sacred Congregation For The Doctrine of The Faith, 1975: 1)

2. Sexuality characterizes man and woman not only on the physical level, but also on the psychological and spiritual, making its mark on each of their expressions. Such diversity, linked to the complementarities of the two sexes, allows thorough response to the design of God according to the vocation to which each one is called. Sexual intercourse, ordained towards procreation, is the maximum expression on the physical level of the communion of love of the married. Divorced from this context of reciprocal gift a reality that the Christian enjoys, sustained and enriched in a particular way by the grace of God it loses its significance, exposes the selfishness of the individual, and is a moral disorder. (FC 37)

3. Sexuality, oriented, elevated and integrated by love acquires truly human quality. Prepared by biological and psychological development, it grows harmoniously and is achieved in the full sense only with the realization of affective maturity, which manifests itself in unselfish love and in the total gift of self.

In conclusion, God created man and woman with the own sexual identity; the human sexual relation is the indicator and sign of the integrated human person for various social services and mutual attraction. For it is the given gift of God for the human goodness. God wished that man and woman complement each other and the sexual relation would be meaningful and valuable only by the proper marriage.

2.1.3.3 Marriage and Sexual Relation

The marriage or the family life consists of the relationship between two persons who choose to live together building a family. However, the relationship between a man and a woman may be in depth and long lasting, but it is not enough for the couple to

become a perfect family. Many couples may live together, but still cannot be called family. For the family is a social institution and the marriage is social manners that add some family characteristics apart from the mutual relationship that may be considered as a family unit. The unification or the co-habitation of a man and a woman has to be socially known and accepted. So the family life has a social dimension. The marriage is not only a mutual agreement of living together, but it is also a social contract. (Jean Dantonell, 1994: 8-9)

Therefore, the marriage is the ceremony of community acknowledgment for the permanent relationship of a couple that wishes to live in partnership by starting a new family life. The sign of this deep relationship is that the couple live together as husband and wife with the mutual love and respect, as well as the mutual acceptance of each difference and the sexual relation that is a last sign of being one flesh. (cf. Genesis 2: 24) Moreover, the marriage is then the integral human bond of spirit, emotion and body. For the purpose of marriage is for the goodness of the spouses that is the mutual help with selfishness for building up the permanent love and for upgrading the more perfecting love. The marriage still has the purpose of procreation and child education. (FC 13-14)

In some traditions, the marriage would be possible through the traditional process, that is, the betrothment, the engagement, the religious ceremony or according to the local culture (tribal tradition) and the wedding party etc. So then the local community acknowledges the married couple for living together as husband and wife and for building up a family with the proper dignity.

As for the Christian marriage, the Catholic Church honor the marriage as a Sacrament leading the Christian couple to become a symbol of love between Christ and Church. "Husbands should love their wives, just as Christ loved the Church and sacrificed himself for her" (Ephesians 5: 25) We learn to love God and understand His love through the married life the marital love that make us aware of God's love for us. The couple acknowledges the mutual love through the Christian belief of God's love by living a holy and chaste life. We may present our love to God by sacrifice and avoiding the bad action etc. This life process can be found in the married life. (CCC, 1994: 1621-1624).

Therefore, the marriage is a Sacrament, not only during the marriage ceremony, but it is the Sacrament for the whole life as the couple confirmed their marital promise for keeping the mutual goodness and love, honesty and fidelity until death. "I (Mr. or Miss) ... to you (Miss or Mr)... to be my wife / husband. I promise to be true to you in good times and in bad in sickness and in health. I will love and honor you until death do us part." (Marriage Ritual no. 62) This love should not be kept only for the two life partners, but it should be transmitted to the offspring's. So the Christian marriage is a Sacrament intended not only for the expression and experience of love between a man and a woman, but also for expressing love of God by partaking the human procreation in order to multiply the members of human family in collaboration with God's creation. (Genesis 1 : 28 ; Catechetical Center of Bangkok, 1984: 214, 219-220)

Some particular characteristics of the Christian marriage (The Catholic Commission on Family Life Promotion, 1985: 195-196, 202-205)

1. The oneness of love between a man and a woman who are united to the as one in the Christian marriage, so as to express God's fidelity to humanity and Christ's fidelity to the Church. God confirm this law of love by purifying and leading it up to the perfection in the Christian marriage. During the celebration of Christian marriage, the Holy Spirit give the grace of new relationship to the spouses ... as well as inspiring them for growing more and more in their nuptial relationship with all dimensions: body, spirit, intelligence, good will and soul.(Christian Family in the World today no. 19)

2. This unspeakable marital love should be lasting forever for the spouses. The married life cannot be broken apart. For "what God has united, human beings must not divide". (Matthew 19: 6) The sacramental bond of the marriage cannot be repealed as the Bible mentioned about the plan of God. In brief, it is God's will to make the Christian marriage bond unrevealed as the effect and sign of honest love that God has for humanity and that Christ has for His Church. (Christian Family in the world today no. 20 and CCC, 1994: 1644-1945)

3.The parenthood is ordered for the human procreation. Their marital relationship must be bonded will the mutual love and the childbearing. This is not an unreasonable Christian belief, but it is the essential part of human relationship. The essence

of this marital love is the mutual giving of oneself. This love helps them to give one as much as possible. For the spouses become the collaborators of God by giving new life to the human family. Therefore, the mutual self-giving, but also for the human procreation. The offspring is the living effect of their marital love. A man and a woman are the transmitters of the divine holy image from one person to another person their childbearing. (Christian Family in the world today no. 14, 28 , CCC, 1994: 1644-1645)

4. The parents are the formatters of their children. The marriage is the family life building in which the believing families are of primary importance as centers of the living believers, as the Ecclesia domestic (domestic Church). So it is in the bosom of the family that the parents are “ by word and example...the first heralds of the Christian faith with regard to their children. They should encourage them in the vocation which is proper to each child, fostering with special care any religious vocation” (GS 11, 12) the parents should deeply understand their important roles and be proud of their parental rights. (CCC, 1994: 1653, 1656)

5. The marriage needs a preparation for the real understanding of the marital love. The parents are responsible in this matter for the appropriate social services, including the other concerned pastoral formatters. The sex education in school is a need for the children’s awareness and proper understanding of the sexuality with its integrated dimension such as the physiological, conceptual and spiritual ones, so that the married life would be sound and happy with the mutual tender loving care and concern.

However, the dignified significance of sexuality should be conceived rightly for the peaceful, happy and prosperous human family with the sound sexual relation among the adolescence. The sexual intercourse is the external sign of the marital love for the procreation including the parental responsibility concerning the education of their children. Christ mentioned that the spouses would be come one flesh “ in the marriage through their sexual relation. The spouses should develop their mutual tender loving care and concern for the happy and peaceful family life through the appropriate sexual relations. Therefore, the real meaning of the mutual self – giving is founded in the spouse’s mutual and service with honesty. Otherwise, the love making acts would be meaningless because they will be only the instinctive expressions without the real human love intended by God. (Catechetical Center of Bangkok, 1984: 215)

So the sexual relations can be performed only within the marriage. Otherwise, they would not be the marital love's characteristics. (Family Magazine on "domestic Church", 2000: 14-15)

1. The marital love is for the whole life with the purpose of the physical and spiritual integration. (cf. Letter to Families no. 7) the sexual relations outside the marriage are not the integral expression of love.

2. The marital love is reserved only for the married couples. For the individual person is unique and different from each other so "irreplaceable", particularly concerning the selection of life partners. (cf. Letter to Families no. 8) Therefore, the sexual relations without the marriage are not the true expressions of the human love; they may cause the divorce or the remarriage or no marriage at all.

3. The marital love is a faithful love that is founded upon the mutual self-giving, the mutual help in their living together for peace and happiness. (cf. Letter to Families no 11; CCC, 1994: 1646-1648) So the sexual relations outside this context are not the honest expressions of love; they may cause the change of the life partner due to the temporary sexual needs.

4. The marital love is the public and religious expression of love under the public social acknowledgement. For the spouses are the fundamental units of the human society. (cf. Letter to Families no. 10; CCC, 1994: 1621-1624) So the sexual relations performed outside the marriage are not in line with the society and the Church tradition.

5. The Christian marital love is the sacramental love referring to the Church and Christ's love. (cf. Ephesians 5: 25) So through the Sacrament of Matrimony, the spouses receive the grace and power of love as Christ loves His Church. (cf. Letter to Families no.19) Therefore, the sexual relations without the marriage are not the expression of the Sacramental love.

6. The marital love is needed for the human conception and procreation. So the sexual relations outside the marriage may neglect the conception and the procreation. (cf. Letter to Families no.12; GS no. 48, 50)

Consequently, the marriage and sexual relation are the needs of the married life as the special concern of the Church's Teaching on the premarital formation regarding the parental duty and the proper sexual relation. For the human sexuality is naturally the source of the family life for the mutual love and self-giving as well as the mutual openness and acceptance of the personal characteristics with the committed love. The Pope John Paul II told the youth at Paris on June 1980 that: "The sexuality help building up the male and female characteristics for their appropriate sexual relation with the mutual love and concern in spite of their different sexual characteristics. The sexual relation may facilitate their mutual comprehension and encourage their mutual openness and acceptance of the individual differences, so that their mutual love would be honestly reliable and complementary in their personal differences."

2.1.3.4 Moral Responsibility

A Vatican II document mentioned that sex is a personal matter in "the married love" which is dignified for the total self-giving of the spouses. The sexual relation was defined as proper for the married life. So it is not right outside the marriage. This is in accordance with the traditional Christian practice. For the married love is ordered to the procreation and education of the offspring and it is in them that it finds its crowning glory. (GS no. 48)

The Church regularly teaches that the sexual relation is appropriate only with the married love according to the Christian Ethics. The sexual relation should not be regarded as the bad things to be avoided, but it is ordered to the procreation in God's creation of human species. It is possible only in the married life that is the mean for creating the new human life through God's grace. So thanks are to God for the sexual relation of the married love that causes joy of oneness between husband and wife.

Therefore, love and sexual relation should be followed with responsibility, especially the moral responsibility of the sexual relationship. The Pope John Paul II, during his visit to Poland, described the love between a man and a woman as the divine intention. For "*man is created in the image of God, so the human body should not be used for the provision of the individual amusement.*" as Saint Paul said that "*your body is the temple of the Holy Spirit, who is in you ... So use your body for the glory of God.*" (1 Corinthians 6: 19-20)

The mentioned that the married couples should follow the natural laws that are not only the biological laws, but they are also the laws of “human life and procreation”. They resulted in the marital love. So the human body should not be the mean for amusement, but it should be the mean for the marital union in the cooperative love of God’s creation.

According to the Christian Ethics, the sexual relation is the mean for procreation through the married love considered as the collaboration with God’s creation. In this sense, the sexual relation should be really in the context of married love.

The Church is very strict in this Christian Ethic about the sexuality performed among the opposite sex, the homosexuality, the masturbation etc. In fact, the human sexual drives are presented in various forms. God gives these sexual instincts for the human procreation. But some times they may be disturbing due to the bad temptation. So we should not conclude that they are sinful acts. For they may happen without bad intention, as Jesus said, “ the spirit is willing enough, but human nature is weak.” (Matthew 26: 41) These human sexual drives may be creative for the married persons or the unmarried or the celibate. However, we should not despise these who make love together. The lovemaking is not wrong in itself. The same sex lovers may be for friendship without sexual relation. It is God’s gift. Only the sexual abuses are wrong. (Chalaw wannaprathep, tranlator : 370-374)

The sexual relation should be performed with moral responsibility according to the Church’s Teaching for the purpose of procreation and education of children. The other objectives are as follows:

1.Premarital intercourse

The premarital intercourse is not the appropriate expression the sexual relation that is the mutual self-giving in the married love and union for living together and childbearing.

In the Old Testament strenuously combats sacred as well as secular prostitution. It even orders that a young woman shall be stoned to death if the man who marries her finds that she is not a virgin anymore.(cf. Deuteronomy 22: 21) The New Testament

categorically rejects all fornication .Christ list fornication “*For from the heart come evil intentions; murder, adultery, fornication, ...*(Matthew 15: 19) Repeated reprobation’s of sexual immorality and fornication occur in the letters of St.Paul with the meaning of prohibition for the sexual intercourse outside the marriage, as the following passages: “*It is widely reported that there is sexual immorality among you, immorality of a kind that is not found even among gentiles; that one of you is living with his stepmother.*” (1. Corinthians 5:1) “*But the body is not for sexual immorality; it is for the Lord,...*” 1) Corinthians 6: 13-20) and “*yet to avoid immorality every man should have his own wife and every woman her own husband.*” (1 Corinthians 7:2)

The magisterial of the Church has repeatedly expressed its conviction that premarital intercourse is a grave sin, and “the council at Lyon under Innocent IV in A.D.1245 decreed: But concerning fornication, which an unmarried person commits with another unmarried person, there is no doubt that it is a mortal sin, since the Apostle asserts that “*Do you not realize that people who do evil will never inherit the kingdom of God? Make no mistake -- the sexually immoral, idolaters, adulterers, the self-indulgent, sodomites,*” (1 Corinthians 6:9)

Arguments in support of premarital continence

a. The purpose of sexual love and marriage bond provides the conditions for a sexual relationship that is truly happy. Sexual love has as one of its most fundamental purposes the propagation of mankind through procreation of children. This purpose is in principle undesirable and excluded in premarital. Not that procreation and sexual union must always go together. But the absolute exclusion of one of the natural ends of intercourse breaks up the balance, meaning and unity of human sexuality.

b. The premarital intercourse by using the sexual partner for his individual amusement causes damages to the other and it does not provide the real and permanent utility.

Therefore, while observing the premarital continence, you may have the sexual tension which might lead to the tenderness, love, delicateness and self-devotedness which is essential for the family happy life. (Peschke,C.Henry, 1981:416-419)

2. Homosexuality

In the society today, when we talk about the homosexual groups who may be called gays in the case of male and male or lesbians in the case of female and female. There are different opinions about these facts. Some are negative, some others are sympathizing with, and the others are indifferent.

The cause of homosexuality may be the psychological state of missing needs and deficiency. So it is the mean to bridge the gay. Its fundamental cause is the distorted relationship between the parents and the children who are searching for the significance of masculinity or femininity.

Therefore, the relationship of the homosexual groups in different states represents the missing link of the proper human relationship. This happening does not favor the complementary sexual relation. The homosexuality happens due to the individual need for sexual satisfaction.

The homosexual relationship is really different from the normal male and female relationship that is complementary due to their biological and psychological differences. So the normal human sexual relation help building up the perfects complementary which is the mean to promote true happiness.

So the homosexual relationship is not mentioned in the Catholic Church's teaching on the married couples' sexual relation which is the mutual self-giving of spouses. The giving and receiving of married love promote the integral human relationship (as may be compared with Christ and Church's love as the bride / groom). The Church still continue to teach that the sexual relation is reserved for the married couples only. The nature of human sexual relation is meant for the procreation and the spousal union.

However, the homosexual persons should be regarded with respect and love. For they need the encouragement for carrying their own crosses by participating in the Pascal Mystery of Jesus Christ "*we live by the truth and in love*" (Ephesians 4: 15). So they should be taken care by the Church and the Christian community for their liberation from the said inclination. (Cheadchai Lertchitlaekha, 1998 : 48, 52-53, 55-57).

3. The Trial Marriage

The Trial marriage is the adolescent temporary sexual relation before the marriage. Many adolescents demand their right for this act by saying that it is natural for various reasons. Some may feel hindered; some others just want to have the sexual experiences by themselves. (Passing from desire into action) Moreover, the today society is open to this personal experience of sexual relation.

Some today claim a “right to a trial marriage” where there is an intention of getting married later. However firm the purpose of those who engage in premature sexual relations may be, “the fact is that such liaisons can scarcely ensure mutual sincerity and fidelity in a relationship between a man and a woman, nor, especially, can they protect it from inconstancy of desires or whim.” Carnal union is morally legitimate only when a definitive community of life between a man and woman has been established. Human love does not tolerate “trial marriages.” It demands a total and definitive gift of persons to one another. (FC 80) Another apparent behavior is the rejection of childbearing due to the fear of parenthood which is considered as the unwanted “bondage”. So this trial marriage is connected with the birth control in various manners including the abortion. (Catholic Commission on Family Life Promotion, 1985: 11; CCC, 1994: 2391)

4. Responsible of birth

Thus the fundamental task of the family is to serve life, to actualize in history the original blessing of the Creator- that of transmitting by procreation the divine image from person to person. Fecundity is the fruit and the sign of conjugal love, the living testimony of the full reciprocal self-giving of the spouses.

The recent Second Vatican Council and the magisterial of my predecessor Paul VI, expressed above all in the Encyclical “*Humana Vitae*”, which reaffirms and reposes with clarity the Church’s teaching, regarding marriage and regarding the transmission of human life.

4.1 Birth control

The teaching of the Church in our day is placed in a social and cultural context. Scientific and technical progress and freedom, which contemporary man is

continually expanding in his dominion over nature, not only offers the hope of creating a new and better humanity, but also causes ever-greater anxiety regarding the future.

But the Church firmly believes that human life is always a splendid gift of God's goodness. Thus the Church condemns as a grave offence against human dignity and justice all those activities of governments or other public authorities that attempt to limit in any way the freedom of couples in deciding about children. (FC 29-30)

Pope John Paul II confirms Pope Paul VI's Teaching in A.D.1968 by his encyclical on the "Human Life" (*Humanae Vitae*) regarding "the prohibition of the direct sterilization, whether perpetual or temporary, whether of the man or of the woman. Similarly excluded is every action which, either in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, propose, whether as an end or as a means, to render procreation impossible." (HV 14)

The better clarification is that the Church's Teaching mention about the avoidance of using any contraceptive means (before the sexual relation) such as the condom and the (which is the mean to prevent conception / birth-bearing just as life killing and abortion). For whatever means that deviate the purpose of sexual relation between the two persons. "The marital love would be completed through the married couples that are ready to bear new lives" (Christian Family in the world today no. 29)

4.2 Abortion

Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person - among which is the inviolable right of every innocent being to life. "*Before I formed you in the womb I knew you, and before you were born I consecrated you.*" (Jeremiah 1: 15)

Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law: "God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves. Life must

be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes.”(GS 51)

Therefore, one must hold as licit procedures carried out on the human embryo; “which respect the life and integrity of the embryo and do not involve disproportionate risks for it, but are directed toward its healing the improvement of its condition of health, or its individual survival.”

It is immoral to produce human embryos intended for exploitation as disposable biological material. “Certain attempts to influence chromosomes or genetic inheritance are not therapeutic but are aimed at producing human beings selected according to sex or other predetermined qualities. Such manipulations are contrary to the personal dignity of the human being and his integrity and identity which are unique and unrepeatable.”(CCC, 1994: 2270-2271, 2275)

4.3 Reproductive Technologies

The reproductive technologies are discovered by the progressive medical science that may cause the conception without passing through the natural way of sexual relation. This high technology facilitates the childbearing of the spouses in difficulty of natural conception. The new technique for the conception outside the womb of a woman are now widely spreading, such as the artificial conception in the tube; that is called the “baby tube” or (In Vitro Fertilization and Embryo Transfer : IVF-ET). This manner was successful for the first time in 1978 at the Bourn Hall hospital of England. The first-born baby of this kind is Louis Brown who is now a grown up person (Program of the Bio-clinical fertilization, Rama thibodee hospital, Medical Sciences department, section of obstetrical feminine science, 1992: 1)

Another well known technique that facilitates the conception is the selection of strong sperm and fertile egg for fertilization. The conception looks like natural process (Gamete Intrafollopian Transfer: GIFT). This technical manner was proved successful with the first childbearing in 1985 (Siriratch hospital’s medical sciences department;<http://www.si.mahidol.ac.th/Sidoctor/month/sidoctor2003/jun03/Infertilize.htm>)

Beside from the two-mentioned technique there are other techniques that facilitate the childbearing through modern medical sciences that help the infertility of the spouses. This is called the artificial insemination that proves to be useful, but there are many side effects in the selection of strong sperm and fertile eggs as well as the abortion may be happened including the high expenses.

In the moral matter, there are many objections for those methods, such as the artificial insemination by donor may be conferred worthy or unworthy. The incoming baby may be abnormal. By the selection of strong sperm and fertile eggs for research purpose or other means, there must be killing the rest of them. In case of the marriage between two relations born of the same father, there are problems of abnormality etc. Another problem, caused by the high technology for fertilization and conception, is the surrogacy in the case of the infertility due to the health. There are request for the doctor to make the artificial insemination and fertilization. It poses the question that who is the real mother, the pregnant woman or the egg giver. These facts cause the conflict of value between the moral value and scientific value. These individual desires lead to the dilemma of moral problems. So now is the matter of choosing what is the appropriate or inappropriate action.

The Catholic Church's Teaching

The Catholic Church's Teaching on the artificial conception by the Sacred Congregation for the Doctrine of the Faith on 22 February 1987, the encyclical *Donum Vitae* was promulgated to promote the human life's respect regarding the childbearing and the dignity of the newly born baby. (Instruction on Respect for Human Life in its Origin and on The Dignity of Procreation Replies to certain Questions of The Day). Its essential items are as follows:

1. Heterologous artificial insemination

The insemination, either in or out of the mother's womb. Such as the experimental tube with the third person's sperm or egg and the artificial fertilization, is immoral due to the teaching of the Catholic Church which gave the reasons of this immorality as follows:

a. The childbearing should happen only from the married couple. “The fidelity of spouses in the unity of marriage involves reciprocal respect of their right to become a father and a mother”. So the fertilization, in the artificial tube by using the third person’s sperm or egg or womb, is morally unacceptable.

b. “The child has the right to be conceived, carried in the womb it is through the secure and recognized relationship to his own parents that child can discover his own identity and achieve his own proper human development. ”So the artificial insemination is wrong and principally immoral.

c. The artificial insemination is principally immoral, “because it opposes to the sacrament of matrimony’s meaning, that is oneness and dignity of childbearing happened only in the mother’s womb. So the artificial fertilization presents the infidelity against “the motherly love’s functions that are marital fidelity and motherly responsibility. For it threatens the dignity of personal right for the natural conception and the education of children. Moreover, it also demolishes the family institution by disgracing the natural motherhood. The egg’s owner who should be the conceiver and the feeder.

2. Homologous artificial insemination

The artificial conception, through the medical sciences’ technologies, may be happened in the mother’s womb or in the artificial tube without the third person’s conjunction, is considered as principally immoral by the Catholic Church’s Teaching with the following reasons:

a. “Inseparable connection willed by God and unable to be broken by man on his own initiative, between the two meaning of the conjugal act: the unities meaning and the procreative meaning.”

b. The childbearing should only be the effect of the natural parents. The offspring should not be by means of the human medical sciences. For, by those means, the human values are degraded and considered as the effect of medical technologies. The human beings cannot be devaluated by the medical sciences’ technology for the purpose of perfect human production.

c. The moral judgment on the artificial fertilization and conception can not be considered outside the intentional factor. For we should not consider it as an essential part of the married life, because this artificial conception is not naturally a part of the couples' sexual relation.

d. The artificial fertilization in all formal means of medical sciences' technologies affects the human destiny and rejects the human dignity and equality of the family's members.

Therefore, the Catholic Church's Teaching opposes the immorality of the artificial insemination /fertilization due to the disrupted meaning of couples' sexual relation that has two objectives: the procreation and the marital relation. The artificial fertilization by means of the third party is unconceivable because the offspring should come only from the spouses' sexual relation. The medical technology may facilitate the conception artificially, but it should not substitute the natural conception, even though there are the medical sciences' technologies to facilitate the hard conception

In the case of Homologous artificial insemination for the fertilization in vitro with embryo transfer, the Catholic Church considers it as immoral principle because the artificial conception is not the real effect of the spouses' sexual relation. For the child has the right for the natural conception that is resulted from the spouses' sexual relation normally. In fact, the offspring is a gift of God and not the effect of medical sciences' experimental laboratory. (Cherdchai Lertjitlaekha, 2001: 5-9)

Therefore, the moral responsibility of sexual relation is what the Catholic Church teaches with the awareness of the sexual relation's objectives for the married couple only. Out of this context, the sexual relation is not appropriate. For the sexual relation is the expression of mutual love and self giving for procreation without using the technological means? The conceived baby is already a human person who has dignity and right for respect. The child has the right to be born from the parents' sexual relation with married love and the right to grow up in the mother's womb. The parents should accept the conceived child as God's gift for the married couple. The parents are the life transmitters in cooperation with God. So the moral responsibility of sexual relation focuses on the appropriate sexual relation and the childbearing.

2.1.3.5 Conscience of Christianity

Christian morality sees in the body the Creator's work. God created male and female. Though different, they complement and help each other. So we accept that sexuality is a valuable thing to be respected. The sexuality is a creature power, so it should be rightly channeled and properly controlled. Therefore, the Christian morality helps us to channel rightly the sexual relation as follows:

1. Modesty

Each local community differs in culture. So man and woman express differently. Some may express it openly, the other have to keep it secret. However, the sexual expressions of man and woman are different. For man, they are more expressive, while for woman, they are rather reserved and kept secret. Therefore, woman should dress properly, but some dress in the way to attract man. The sexual expressions of man are without shame and more daring than those of woman. Today social and cultural changes lead to the imitation of stars due to the social communications' influence. The sexual relation is more freely and openly expressed in the socio-cultural changes.

However, the human shame happens naturally and differently as the human conscience. More often, it may help moderating the sexual expressions that should be proper with certain limitations, such as some cultures allow the open dressing without sexual attraction. But the sexual relation should be kept secret. For the shamefulness help moderating the human conscience regarding the sexual expressions with modesty and honest sexual expressions as follows:

a. Conversation. Vulgar and off-colour talk on sexual matters is in conflict with the attitude of modesty and reverence for the source of life. St Paul said that: "*Among you there must be not even a mention of sexual vice or impurity in any of its forms, or greed*" (Ephesians 5: 3). Nor may one speak of these matters in any and every group. Particularly in mixed company. Conversations are unchaste and seriously sinful if they openly manifest the clear-cut consent to grave sins of impurity or, still worse, if they serve the purpose of seduction.

b. Reading. Today some pornographic brochures are sexually provocative. It is not suitable for the Christian to read them intentionally. For they provoke the sexual

drives and sexual abuses. However, the married couples may read them for the happy sexual relationship that should not be harmful to them.

c. Theatre, radio, television, video and Internet. Today technology and the advanced information technology promote various means of sexual hazards. If you are responsible for the social communication media either the producers or the utilizes, precautions must be observed regarding the media production and utilization which should be rightly selected for the education and entertainment of children and adolescence in the particular family and society in order to prevent the sexual hazards, crimes or inappropriate sexual expressions. Furthermore, the Christian should be aware of those media influence that affects greatly the moral judgment of sexuality. You should try to promote the good media means with the right moral principles.

d. Look is essential, but some times it becomes immodest gaze the human look particularly in curiosity and erotic pleasure. Looking at pornographic brochures and the ladies as a sexual being may lead to the sexual stimulation. The Christian should have the modest look upon creatures, even though the present social presentations are freely open to the sexual stimulation of fashions.

e. Touches. The human touches are normal in bathing and dressing. If they are performed more than necessarily or with sexual stimulation, they offend the virtue of modesty. And if you have to touch the other. You should do with modesty precaution and reverence within the appropriate limit, such as caring for the sick persons should be done with right understanding according to the customary local tradition and culture.

Some human touches are traditionally permissive while dancing for a better relationship that may lead to the married love. They should be done with reverence. Some rhythmic dances may allow the sexual touches which stimulate the sexual needs and relation. So the dancing looks good and well intended at first, but later on it may lead to the immorality.

f. Dressing and fashions. There are no objections to moderate beauty culture for women's attractive appearance in accordance with reasonable customs. The dressing and fashions should be appropriate with the occasion, place and time as well as

the sexual modesty. For the low necked and diaphanous clothing may stimulate the sexual needs of the opposite sexes and may consequently lead to the sexual crime. (Peschke,C.Henry,1981:386, 389-392)

2.Chastity

Chastity is the moral force which keeps order in the sphere of human sexuality for the self-giving “virtue that develops the human person toward the real maturity” (FC 37) the virtue of chastity observe the male and female life’s way as celibate or married person. The chastity is the all ages’ virtue concerning the appropriate sexual life’s way. The chastity is therefore not the fear of sexuality or the limited freedom. It is not the virtue that leads mankind to control his sexual instinct only, but it is the virtue of love that help building up the appropriates marital relationship, the respect of human life and dignity which should not be for the selfish purpose.

The offences against chastity are the inappropriate sexual power and desire. At the same time, the physical sexuality is also considered as impure because it separates the sexuality from love. Therefore, searching for the sexual pleasure regardless of the human person when lessened to the sexual instinct is inappropriate. It disregards the human dignity and offends against the chastity even in the context of marriage.

The notion of the virtue of chastity regarding the moral judgment would be clear after the sexual force and stimulation started its process:

In the years from three to six the young child shows curiosity about his sexual organs for sexual feeling. Parents should be encouraged to ignore the masturbatory practices of their young children.

In the years from six to twelve (puberty), the young child may touch his sexual organs for releasing his tensions, fears and worries. When encountering with these problems, the parents should seek to determine the deeper causes and anxieties underlying the system.

In the years from twelve (puberty) onwards, the young adolescent becomes more awaken about sexuality and sexual pleasure performed mostly in the hidden manner,

because these adolescents feel ashamed and excited with their sexual experiences such as the masturbation. If this happen repeatedly, a predisposition to relapses develops, which easily has fateful consequences in puberty. Children who are corrupt in this regard are a danger of seduction to others without proper responsibility. A child, who in full knowledge takes to orbiters gratification of his sensual and sexual desires without consideration for the consequences for his spiritual self and for others, commits sin against chastity. So he should be educated about the responsibility on the consequences of his sexual actions. (Peschke, C.Henry, 1981:386, 392-396)

Offenses against chastity

a. Lust is disordered desire for or inordinate enjoyment of sexual pleasure. Sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitize purposes. (CCC, 1994: 2351)

b. Masturbation is to be understood the deliberate stimulation of the genital organs in order to derive sexual pleasure. Both the Magisterium of the Church, in the course of a constant tradition, and the moral sense of the faithful have been in no doubt and have firmly maintained that masturbation is an intrinsically and gravely disordered action. “The deliberate use of the sexual faculty, for whatever reason, outside of marriage is essentially contrary to its purpose.” For here sexual pleasure is sought outside of “the sexual relationship that is demanded by the moral order and in which the total meaning of mutual self-giving and human procreation in the context of true love is achieved.”

To form an equitable judgment about the subjects’ moral responsibility and to guide pastoral action, one must take into account the affective immaturity, force of acquired habit, conditions of anxiety or other psychological or social factors that can lessen, if not even reduce to a minimum, moral culpability. (CCC, 1994: 2352)

c. Fornication is carnal union between an unmarried man and an unmarried woman. It is gravely contrary to the dignity of persons and of human sexuality that is naturally ordered to the good of spouses and the generation and education of children. Moreover, it is a grave scandal when there is corruption of the young. (CCC, 1994: 2353)

d. Prostitution does injury to the dignity of the person who engages in it, reducing the person to an instrument of sexual pleasure. The one who pays sins gravely against himself: he violates the chastity to which his Baptism pledged him and defiles his body, the temple of the Holy Spirit. (cf. 1 Corinthians 6: 15-20) Prostitution is a social scourge. It usually involves women, but also men, children, and adolescents (The latter two cases involve the added sin of scandal.) While it is always gravely sinful to engage in prostitution, the importability of the offense can be attenuated by destitution, blackmail, or social pressure. (CCC, 1994: 2355)

e. Adultery is sexual intercourse between two partners of different sex, of whom at least one is married. Besides the sin against chastity, adultery is also an offence against justice and fidelity. Holy Scriptures of the Old and New Testament condemn the sin of adultery in rather severe terms. In the Decalogue God commands his person: *“You shall not commit adultery. (Exodus 20: 14) Christ confirms the prohibition given by the Decalogue and emphasizes it again:”* *“Anyone who divorces his wife must give her a writ of dismissal. But I say this to you, everyone who divorces his wife, except for the case of an illicit marriage, makes her an adulteress; and anyone who marries a divorced woman commits adultery.”* (Matthew 5: 27-32) For Saint Paul it is one of the sins that exclude from the kingdom of God. *“Do you not realize that people who do evil will never inherit the kingdom of God? Make no mistake -- the sexually immoral, idolaters, adulterers, the self-indulgent, sodomites”* (1 Corinthians 6: 9) Therefore, in the family life, both spouses should love and care for each other, as well as sympathize with and be opened to each other.

f. Rape is the forcible violation of the sexual intimacy of another person. It does injury to justice and charity. Rape deeply wounds the respect, freedom, and physical and moral integrity to which every person has a right. It causes grave damage that can mark the victim for life. It is always an intrinsically evil act. Graver still is the rape of children committed by parents (incest) or those responsible for the education of the children entrusted to them. (CCC, 1994: 2356)

3. Virginit

Many men and women remain celibate for their whole life, some unintentionally and others for the service of their fellowman the sexual life of these people has the

particular characteristic, that is, to renounce the married life and all kinds of sexual relation. Normally, the sexual relation is meant for the procreation and the human family generating. The Old Testament honors the procreation as the first sign of God's gift.

The virginity life is meaningful when it proceeds with love and creativeness. In fact, the celibate persons do not focus on the happy married life, neither the procreation, but rather the service of the fellowmen. The effect of virginity is the wide human relation with the hope to procure the human needs, particularly the most needy ones. The religious who promises to practice virginity reminds everyone, including the spouses, not to be pleased in themselves by thinking that they are good and perfect by themselves. "In virginity, the human being is awaiting, also in a bodily way, the celibate person thus anticipates in his or her flesh the new world of the future resurrection." (FC 16)

Both the sacrament of Matrimony and virginity for the Kingdom of God. It is he who gives them meaning and grants them the grace which is indispensable for living them out in conformity with his will. (cf Matthew 19: 3-12) When marriage is not esteemed, neither can consecrated virginity or celibacy exist: when human sexuality is not regarded as a great value given by the Creator, the renunciation of it for the sake of the Kingdom of Heaven loses its meaning. "Therefore, the Christian understanding of marriage are inseparable, and they reinforce each other. Saint John Chrysostom said that: Whoever denigrates marriage also diminishes the glory of virginity. Whoever praises it makes virginity more admirable and resplendent. (FC 16; Catholic Commission on Family Life Promotion, 1985: 121-122); CCC, 1994: 1620)

4. Sexual fantasies

Sexual fantasies are all images, mental pictures or whether they are imaginations of complete sexual actuations. Psychologists assure that no one can avoid sexual fantasies altogether. They equally hold that a man must learn to control them.

Prior to the sexual completion, there should be the sexual fantasies against the virginity that is natural for human being. So the sexual fantasies induce the sexual thought and dreams.

Those who have no sexual fantasies are the abnormal people. By nature, the human beings would use their intellect for creating new and wonderful fantasies, including the sexual fantasies. Therefore, these sexual fantasies are very much useful for the life plan and challenges as well as for solving the problem. So the psychologists mention that the sexuality comes in pain with the human fantasies.

Traditional of the Church assumes that for a normal person there is a rather proximate danger of progression from flitting images to welcome fantasy to elaborated daydreams to sexual arousal to masturbation or sexual intercourse. Otherwise the ability to resist temptation will be strongly weakened.

However not shared by scholars of present day psychology which present that the sexual fantasies are natural, not the human creation. Each one of us should understand the sexual fantasies and their affection by searching for their appropriate values and their usefulness for the human life value in accordance with the moral principle. for the moral evaluation of sexual fantasies as follows :

a. Sexual fantasies may be sinful because of a content that in principle is inadmissible. The deliberate enjoyment of actions in the imagination which are immoral because they are never admissible, the approval of offences against chastity committed in the past all the desire to commit unchaste deeds are interior sins against chastity. Especially the serious desire to commit gravely sinful actions is gravely sinful itself and condemned by our Lord in express words: *“Every one who looks at a woman lustfully has already committed adultery with her in his heart”* (Mt 5: 28) however, the fantasy is considered as an uncompleted human action.

b. The sexual fantasies become wrong when they excite the sexual abuses, such as the pornographic reading that arouses the sexual needs and the masturbation. When they just happen naturally, there is nothing wrong about that. However, each one of us should know the source of the sexual feeling and try to control it for avoiding the mistakes.

c. Some distinctions are furthermore to be made for the different states of life

1. The unmarried person may lawfully reflect on erotic relations with a possible partner for life, coupled with a sense of appreciation for the divinely willed values inherent in sexuality. The person who is at a dating age must include the sexual aspect in his evaluation of the other and in the mutual relationship, since this belongs to the essence of the community for life. From the beginning the person who is going to marry must be aware that sexual fantasies are a normal aspect of conjugal life, although –as in everything else- overindulgence in them can lead to problems.

2. For the married person sexual fantasies constitute an integral part of conjugal love. Whenever they come to replace the sexual relation, they become upright because of their diversion.

3. For the Religious, the strict continence of these sexual fantasies should be observed for their complete devotion to God's work. The careful attention should be observed in relation to the opposite sex. The human relation must be natural and honest. For the Religious formation help to prefer the celibacy with the comprehension of married life value and their religious vocation and commitment. (Peschke, C. Henry, 1981:396-400)

5. Encounter of the sexes

There is no doubt that man and woman instinctively gravitate towards each other on account of the sexual drive. But sexual union entirely based on this instinctive drive is not a complete human love. Besides and even prior to the expression of sexual love the relationship of the sexes must be a personal encounter of mutual reverence and charitable concern. Therefore, the complete human love must be essentially characterized by altruism, and the sexual union must fulfill the mutual satisfaction without the egocentrism. If the sexual partners are not prepared to take on responsibility and obligation, just like to enjoy sexual pleasure, their sexual relation cannot be regarded as genuine love.

The encounter of the sexual love must be considered in the context of local culture which differs in the admissible expressions such as necking and petting, hugging and embraces etc the manifestations of mutual affection must be appropriate with the male and female manners. In the case of the teenagers in love relation, their love expressions may cause the sexual impulses that are normally not wrong, if they are appropriately

manifested without sexual arousal to the mutual surrender that is still inappropriate. (Peschke, C.Henry, 1981:408-416)

Therefore, the Christian consciences regarding the sexuality help us to be aware of the righteousness, well prepared for the married life and the family life. The Church has the duty of special advisor for forming the incoming married couples for the new family and for the renewal of their married love in order to promote their better life quality regarding the sexual relation which should be growing in love, understanding and mutual care and concern for each other. The Catholic Church's teaching and formation on the morality of sexual relationship has been well managed for the appropriate parenthood and the married love as well as the education of children.

2.1.3.6 Religious Education in the Catholic Schools

Proclamation of the Gospel always begins with the Christian community. The Christian community is the origin, locus and goal of religious education. Today the religious education still also in the Christian community: the family; parish; Catholic schools; Christian associations and movements; basic ecclesial communities. These are the loci of religious education, each in its own way. Hence it is important to know the role of each of these. Christian formation in the Catholic schools. (Congregation for the Clergy, 1997: 253-254)

The Catholic school is a most important *locus* for human and Christian formation. (Catholic School, 1977: 8) Catholic schools are no less zealous than other schools in the promotion of culture and in the human formation of young people. It is however, the special function of the Catholic school to: (Congregation for the Clergy, 1997: 259-260)

Associations, movements and groups of the faithful :

- Develop in the school community an atmosphere animated by a spirit of liberty and charity.

- Guiding youth toward the perfection regarding the human and Christian dimensions as well as promoting their Christian maturity (Congregation for Catholic Education, 1988: no.34)

- Management of Religious Instruction and Catholic Education in Schools (Congregation for Catholic Education, 1988: 66; Congregation for the Clergy, 1997: 260) Students “have the right to learn with truth and certainty the religion to which they belong. This right to know Christ, and the Slavonic message proclaimed by Him cannot be neglected, The confessional character of religious instruction in schools, in its various focuses, given by the Church in different countries is an indispensable guarantee offered to families and students who choose such education” (Congregation for the Clergy, 1997: 74)

The propose of religious instruction (Congregation for the Clergy, 1997: 73, 75; Watchasin Kritcharoen, 2001 (2544) : 152-153)

- Thus the Religious instruction will impregnate the mentality of the students and forms the personality of students.

- Religious instruction underpins, activates, develops and completes the educational activity of the school.

- In case of students who are believers, religious instruction assists them to understand better the Christian message, by relating it to the great existential concerns common to all religions and to every human being.

- Those students who are searching, or who have religious doubts, can also find in religious instruction the possibility of discovering what exactly faith in Jesus Christ is, what response the Church makes to their questions.

- In the case of students who are non – believers, religious instruction assumes the character of a missionary proclamation of the Gospel and is ordered to a decision of follow the Jesus Christ.

However, the principal duty of Catholic schools is to provide the religious instruction, particularly the Christian morality and Ethics for the students. Their educational task is to promote the students' development concerning the Christian moral principle by enabling them to act appropriately and accordingly. In other words by helping them to develop their moral conscience faithfully, whether they are Christians or Buddhists or Islamics through the final test on their moral dignity and Christian Ethics' principles as students of the Catholic schools. The Catholic religious instruction is mainly directed toward the Christian students. The religious instruction in the Catholic schools is essentially based on the Bible services and sharing in various forms to promote their perfection. (such as the Catechism, the homily, the liturgy, the pilgrimage, the Christian life's renewal, etc (Congregation the Clergy, 1997: no. 74) as well as the promotion of all other religious ethics and moralities. (Sumitra Phongsathorn, 1996: 18-19)

The Catholic schools in Bangkok Archdiocese

His Eminences Cardinal Michael Michai Kitbunchu of Bangkok Archdiocese focuses on their educational task for the adolescence and local people as the fundamental policy on the establishment of all parochial schools. The best education should be provided for the local communities' children in 39 parochial schools of Bangkok Archdiocese with 6 educational zones as follows:

Zone 1: There are 9 schools : Assumption Suksa School, Kularb Vitthaya School, Kularb Vathana School, Saint Louis Suksa School, Saint Michael School, Prem Rudee Suksa School, Samakki Songkroh School, Saint Raphael School and Saint Louis College.

Zone 2 : There are 6 schools : Conception School, Saint Joan of Are School, Saint Joan of Are Kindergarten School, Saint Joan of Are Technology School, Our Lady of Fatima School and Pramandanichanukhro School.

Zone 3 : There are 5 schools : Santa Cruz Suksa School, Prachanart School, Mae phra prajak School, Trimit Vithaya School and Phra Mae Sakol Songkroh school.

Zone 4 : There are 8 schools : Phra Visuthiwong School, Saint Theresa School, Marialai School, Saint Anthony School, Dara Samut School, Manda Narumon School

Mala Sawan Phithaya School and Singa Prasat Vithaya School (Saint Joseph Upatham, Nognree School).

Zone 5 : There are 4 Schools: Saint Joseph Upatham School, Saint Peter School, Annalai School, Bosco Phithak School and Saint Joseph Inter-Technology School

Zone 6 : There are 7 Schools: Rasdr Bamrung Silp School, Saint Theresa School Na Khok, Saint Joseph Ayutthaya, Trairaj Vithaya School, Saint John The Baptist School, Mae Phra Prajak School and Saint Joseph Upatham Uthong School.

The parochial schools of Bangkok Archdiocese have been administered and managed by the parish priests, the Sisters of the Sacred Heart, the Sisters of Saint Paul de Chartres, the Ursuline Sisters, the Sisters of the Immaculate Queen Mary under the direction of Bangkok Archdiocese's educational department. (Vivat Phraesiri, 2002:56-60)

The Christian instruction of Bangkok Archdiocese's school is provided as follows:

1. In the diocesan level of Bangkok, there are the catechetical section of pastoral and missionary works educational department of Bangkok Archdiocese under a priest director of two departments with his officers, The two departments work hand in hand at the diocesan level for setting the policy, the plan and the programme as well as setting the curriculum, the books and the media means for catechetical and formation of catechists by coordinating with the Catholic schools of Bangkok Archdiocese.

2. In the zonal level, there are priests responsible for catechetical of 6 educational zones, each zone, one priest would plan programme for catechetical with the zonal catechists' collaboration according to the diocesan level with the appropriate need of each zone.

3. In the local school level, there are priests, religious and catechists as formatters for catechetical in coordination with the diocesan and zonal levels of the Catholic schools. (Vira Arpondratana)

The fundamental work of catechetic in schools is managed as follows:
(Education Department of Bangkok Archdiocese, 2002: 48-52)

1.The pastoral mission is to build up the holiness, the Christian formation and the care of children and adolescence, both Christian and non-Christian as well as the school personals and students' parents. The two main pastoral works are as follows:

1.1 The catechism is the integral human development including the administrators, the personals and the parents of children and adolescent students, for the human growth in Christian belief and doctrines as well as in Christian morality and Ethics through the model Christian witnesses who know the good and right way of life. So every student should be trained and promoted for the development of Christian belief and doctrines in accordance with the Christian morality and Ethics that help building up the better life quality and the happiness. For the Christian children and adolescent should be formed as good educators through their good life example and good advisors for the other persons in need. The continuing catechetical formation is essential for the appropriate Christian active life.

1.2 The Sacramental services focus on the proper knowledge and preparation for the appropriate sacraments as well as the spiritual counseling for students, teachers, staff and parent, especially the Catholic ones. Moreover the liturgical services and religious activities should be focused on the right knowledge and preparation for receiving the proper Sacrament. This is considered as the Catholic schools' mission for promoting the right concepts about the 7 Sacraments such as Baptism, Eucharist, Confirmation, Penance, the Anointing of the Sick, Holy Orders and Matrimony. The spiritual direction for the students and staff of the school is also emphasized as guidelines of the Christian life and promotion of Priestly and Religious vocations, including the lay Christians who are committed on the Catholic Actions and Family Life.

Regarding the Christian exercises, the schools should focus on the students and staff's right perception of the religious significance with occasions for participating in the liturgical services, particularly the Sunday thanksgiving Mass. The appropriate life experiences may promote the Lectors and prayer leaders in the liturgical services. The Catholic schools also promote the Catholics and non-Catholics to participate in the

Catholic action groups such as Holy childhood, International movement of Apostolate of Children, Eucharistic movement for young, Legion of Mary, youth movement, scout etc.

2. Missionary Work is the evangelizations that focuses on witnessing Christ and proclaim the good news of his salvation with the practical activities and manners that can efficiently expand to the others' life. The missionary work is composed of the three principle tasks as follows:

2.1 Moral education consists of implanting, promoting and developing the moral virtues in the students so as to obtain the good values of each religion by undertaking the responsible role and function as members of the society and participating happily in the social life focusing on the human rights regarding the human dignity's respect for oneself and for the others, the sexual values as well as the atmosphere of family warmth in order to prevent the drug-addicted problems and various lusts etc.

2.2 Religious education consists of promoting the inter-religious dialogue in order to build up the better relationship and understanding among different people as well as the common good through prayer and good relation between home, church, school, local community and various organizations, including the preservations of traditional customs, culture and local potentialities.

The inter-religious dialogue focuses on the brotherly relationship without the distinction of nationality, religion and tribal clan for the goodness of each religious belief in collaboration as people of the world through common activity for unity sake.

2.3 Group activities give opportunity to the students' common activity for oneself and for the others, for the society and the other nations as well as the option for the promotion and development in depth of devotion, belief, moral principles and religious teaching of each religion through common activity such as follows:

The promotion of moral principles consists of encouraging the students to act according to their individual religious morality for presenting the practical model of goodness. The schools should promote these religious values and morality by

awarding honor for the best performance of the school, the society and local communities such as the best schoolmate program, honoring the best model student, the bank of good deeds etc.

The activities for the social and community welfare focus on the community life experiences in various dimensions for promoting the life value of oneself and others, such as the activity of unfortunate life experience camp of voluntary rural development, social service activity, the AIDS care program, the unfortunate welfare program. All these activities should be based on the love sharing values.

The activity promoting the knowledge of Christian principles is characterized by means of camping of educational week promoting particular Christian teaching, such as the summer camp of Christian principle, the youth camp of Sunday Christian teaching, the sex education and family life programs, the Bible week program, the Christmas season program etc.

Responsible staff of the campus ministry

The Christian formation is a service that must be coordinated among the Priests, the male and female Religious and the lay people in unity with the Bishop and whole Christian community. This Christian formation is a fundamental service of the Church that is essential for the Church's growth. Therefore the Christian religious services are performed in the name of the Church for the good effects of the Christian formation through everyone's participating function. (Congregation for the clergy, 1997: no. 219) However, the school is a place for the important function of Christian formation. Therefore, in the place, we would mention particularly the responsible staff of the campus ministry who have their important functions as following: (The Education department of Bangkok Archdiocese, 2002: 64-67)

1. Administrators consists of Priest, male-female Religious and Principal

1.1 They should arrange the schedules for each class catechism and should also teach it themselves.

1.2 They should give opportunity for the Catholic students to learn the fundamental Christian principles.

1.3 They should give the special pastoral care for the parents and the Catholic students' families.

1.4 They should be the model Christians by living faith, hope and love.

1.5 They should arrange the more advanced seminar on Christian principles or moral values as well as the religious exercises and the spiritual life renewal for all teachers.

1.6 They should promote the catechists' improvement in catechism by selecting, developing and preparing the catechists for the advanced catechism at the national catechetical center, at the Saengtham college and at the foreign countries, such as Rome or other intensive courses etc.

2.Catechists

2.1 They should be the good model Christians by living faith, hope and love.

2.2 They should help the Catholic students to become skilled leaders and religious advisors by being good model Christians themselves.

2.3 They should deeper their Christian principles for teaching the Christian doctrines with theological subject matters and the practical application in the daily life.

2.4 They should apply the modern technique in various learning activities in accordance with the age, the interest and the psychological development of the learners.

2.5 They should apply the Christian doctrines, ethics and teaching of the Church as well as the biblical values in their catechetical lessons so that their students may be able to apply them in their daily life and solve various moral dilemmas.

2.6 They should take care of the students' spiritual life and religious vocations as may be presented.

2.7 They should arrange special lessons for the Catholic students to receive the appropriate Sacraments and manage the Sacramental ceremonies.

2.8 They should participate in the various Catholic action groups and arrange the different liturgical services such as the thanksgiving Mass, the liturgical assistants' training, the religious songs' practices and the lector training etc.

3. Catholic and non-Catholic Teachers

3.1 They should collaborate and coordinate in the catechism classes.

3.2 They should be the model good believers according to their belief.

3.3 They should arrange the learning activities for moral and ethical improvement inside the classroom and outside.

3.4 They should initiate, promote and develop the moral qualified students according to each believer.

3.5 They should emphasize the value of love, sharing, responsibility, respect of human dignity and values in oneself and others.

3.6 They should honor the good model students concerning the particular moral values for the public

3.7 They should take care of the students individually and give various advices basing on the Christian principles, ethics and teaching of the Church as well as the ethics of other religions.

4. Parents

4.1 The parents are the primary faith educators and the other family members have their own role in educating the younger member. Therefore, the Christian family is the primary place for the Christian formation. Its role is to educate the Christian principles by being the living Christian witness and the prayer as well as the moral and ethical formation. For all these matters, the parents must give the primary Christian formation to their children. (Congregation for the Clergy, 1997: no 255)

4.2 The parents should coordinate with the school for the catechism and other religious principles in order to build up the students as good citizens of their nation.

Therefore, the Christian formation in the Catholic schools is considered as the collaboration with the Church. The education department of Bangkok Archdiocese arrange the Catholic education focusing on the learners' development towards the integrated human person, that is, body, mind, emotion, intellect, soul and social behavior with the spirit of love, service and sharing in order to implement the policy of Thai Catholic Church regarding the pastoral plan 2000 no. 6 the education management emphasizes that the educational institution should be a better field of evangelization by training the students, youth and other concerned people for Christian life renewal according to the Christian spirituality so that the educational process would promote the human dignity, the moral virtues and the peaceful society in line with the democracy and should give more opportunity to the Catholic students and the unfortunate people for the active participation by coordinating home, church, school and local community so that the educational institution and other concerned organizations would be really the field of evangelization.

Therefore, the catechism in school should go along with the Catholic education under the administrative leadership of the Catholic schools (such as Priests, male-female Religious and Principal) including the Catechists, the Catholic teachers, all others teachers, parents and other concerned persons. Moreover, the Catholic schools should give opportunity for the non-Catholic students to learn their own religious principles also.

2.2 Related Research

2.2.1 The Related researches are as follows:

Raviwan Wuthiprasit (1983) studied about the sexual knowledge concepts and experiences of secondary school students in Bangkok area. In 1981 from the selected 658 students, the found facts show about the sexual knowledge of students in 4 subject matters: biological, sanitarial, and psychological and sociological aspects. They have positive concepts about sexuality such as the positive feeling about the sexual expressions as the appropriate values in accordance with the socio – cultural needs. The sexual experiences of the students are just a little in average. However, the students have sexual relations in average of 21.3 % (140 persons) mostly the male ones. Their sexual relations with the prostitutes are in average of 69.3 % (97 persons) the sexual relations with their lovers are in average of 26.4 % (37 persons). From 15 to 18 years old, they experience the first sexual relations. Moreover, there are 11 cases of abortion, 38 students are affected with venereal disease. The sample students go to the nightclub 50 % in average. The sexual stimulation through pornographic brochure reading is in average of 90 % for male students and 46-6 % for female students. Looking at the pornographic moving picture is 44.2 % for male and 9.6 % for female.

Nittaya Rungsathil (2001) studied about the value of marriage between the Thai adolescent stars. The found facts show that the adolescents have physical and mental changes that attract them to the sexuality for the childbearing. The adolescent like to imitate the star actors. In this research, the focus is on the values of marriage in 9 aspects: expectation for future marriage, characteristics of married couples, premarital sexual relation, abortion, married age, roles of spouses, number of children and newly married people. In this case study, there are single persons aging between 13-20 years old. The found facts are that the case of expectation for future marriage focuses on love and understanding in priority. The average age of newly married persons is 26.6 years old with marriage remuneration. The premarital intercourse is acceptable and the married couples should have two children; man should be the family leader; woman should do the house work and outside work. If there are cases of divorce, the new marriage will be possible. For the former experiences of married love would help to be more successful in the new family life. The new values of Thai adolescent stars are acceptance of premarital intercourse, disregard the marriage rite and the divorce cases increase more and more.

Nuchanart Khamkhan (2000) studied on the comprehension of sexual culture for AIDS prevention among the adolescence: the case study is the adolescence living one local community of Bangkok at Bangkok–noi in April to August 2000 with 20 sample adolescents aging between 14-21 years old. The found facts of quality case study are that the adolescence accepts the premarital intercourse due to the partners' approval. It is the experience of mutual approval for sexual relations without concern about the leadership or the follower. Most of the adolescence would not use the preventive method while having the sexual relations. They think that the sexual relations happen on the base of love and satisfaction. The adolescent has more than one partner and has sexual relations with the newly known partner.

Amporn Marddent (2001) studied on the sexual ethics in Buddhism and Islamism. The comparative case study focuses on the Buddhist and Islamism students numbering 221 and 179 who are studying in the 5 government universities. The found facts are that these two groups of students follow the ethical concept of their own religion. The questionnaires of this research cover the modern religious topics such as the reserved personality, man and woman relationship, premarital intercourse, sexual deviation and abortion. In the challenges of co temporal social changes, the found facts show that the religious principles of these two religions remain faithful to the former traditional values about sexuality. The contemporary events incline toward the free sex with any limitation. The concerned persons should consider this research outcome responsible for solving the Thai sexual ethics' dilemma.

Julalak Huawharn (1996) studied on the sexual behaviors and related factors of sexual relation among the adolescent students in the municipality of Surin province by facts finding from 150 secondary male students of Mathayom 4-6 and 284 vocational male students of year 1-3 the found facts from these 434 students one the 25.8 % had experienced the sexual relations, 32.7 % has enjoyed the masturbation; the lowest age of 9 years old up to 19 years old had their first experiences of sexual relations. So the average age of 16.1 had experienced their first sexual intercourse; 59.8 % mostly with their girl friends.

Umaporn Patrawanich (1998) studied on the media means that deviate the adolescence's concept and sexual behaviors: this case study concerned one commercial

school in Bangkok. The found facts is that the school newsletter, which is the educational media means is edited by a group of volunteer students, It alleviates the students' concepts and sexual behaviors by means of condom utility; the male students who read this newsletter would incline to use condom for AIDS prevention and conception avoidance; while the female students would incline to use it for venereal disease prevention affected by sexual relations. The male students who read that newsletter and experienced the sexual relations with their lovers, express their repentance of the mistakes; while the female students, who read it, express their negative opinion about the sexual relations of lovers, particularly the male partners do not really love and disregard the female dignity, so they would object the sexual relations with their lovers who used to have sexual relation with. On the contrary, the male students do not care about their sexual partners' feeling when they are in need of sexual relations. This fact shows that the male students can hardly control themselves in this sexual need. Therefore, the female students should be careful, while they are close to their male companions at the non-public place, or they should avoid it.

Supharn Pradabsmuth (1989) studied on the adolescence's sexual behaviors and scruples: the case study of Homosexual behaviors in the educational zone 12. The found facts, from 1052 secondary students and vocational students: 349 males and 708 females, show that there are 3.5 % in this case: male 0.3 % and female 3.2 %. The risky cases of homosexual are 16.9 % mostly among the female students of the exclusively female schools in priority and secondly in the coeducational institutions, but none in the exclusively male schools. From this research, the found fact is that the Homosexual behaviors of adolescent students are mainly routed from the family dilemma. Therefore, the parents, the teachers and the school administrators etc should be attentive for preventing the homosexual in adolescent expansion.

Suwattana Sripunpol (1991) studied on the adolescent sexual behavior and scruples: the case study of Homosexual in the educational zone 8 composing the upper northern region of Thailand. From the sample group of 911 adolescent students, the found fact is that there are 3.2 % of Homosexual behaviors among the adolescence: 3.1 % female and 0.1 % male. Moreover, there are 16.5 % of Homosexual behaviors from all the sample students, this cases are mostly found in the exclusively female schools, next in the coeducational institutions, and lastly in the exclusively male schools. Most of these sample

students think and believe that this happening is due to the lack of companionship with the opposite sex, the imitation of the adolescence, the homosexual satisfaction.

Darane phusanasuwan (1997) studied on the influential factors of premarital intercourse among the adult students of lower secondary level in the Bangkok non – formal education center. From the 400 sample students, the found fact is that the main factor effect of this premarital intercourse is due to their age, income, birthplace, the restricted Buddhist principles, and the concept of love, the favoritism of premarital intercourse and its effective acknowledgement. Moreover, the facilitating factors are the dwelling places, the nightclubs frequency, and the drug-addictions, the dating with the opposite sex and the adultery touches. The supplementary factors are the living liberality. The friends' opinion regarding the premarital intercourse admittance, the wandering friends' attitudes, the information technology facilitating the sexuality media. From the found facts, there are 43.20 % of premarital intercourses caused by the facilitating media means in priority and secondly the supplementary and conductive means of premarital intercourse are 27.40 % and 22.60 % consecutively.

Chuliporn Intraphaiboon (1993) studied on the adolescent students' sexual behaviors favoritism with the 906 sample students of Bangkok: 456 females and 450 males of 17 schools. The found facts show that the majority of these cases express their positive concept of sexuality with 69.4 % and 30.6 % are negative. The sample students begin to admit more about the premarital intercourse. 39 % of these adolescent students consider it as normal.

2.2.2 Documentaries are as follows:

Manop Kanatok (1998): Sexual Behaviors, Bangkok: edition of the veteran association.

He studied on the sexual behaviors by reviewing knowledge, situation and related matters under the programme of proceeding Thai culture towards the long healthy life. This research work is printed and edited by the office of medical development, the medical department of public health ministry.

The today situation of sexual behaviors in Thailand is very much changed differently from the past. It provokes a lot of sexual problems that affect the sexual behaviors. The sexual relation and desires become normal expressions in general. The marriage rite is apparently celebrated everywhere for building up the human family. However, the Thai social culture concerning the marriage rite may be differently celebrated according to the local traditions and regulations. The sexual relation is regulated with different levels of restriction. The Thai society has its complexity with various cultural criteria regarding the sexual relation and social living standards. The ladies would be less liberal in human alliance, outgoing and life partner selection. The marriage is a public proclamation of spousal life. So it consequently consists of sexual relation and socio-economic union. The Thai family has its kinship network regarding the life partner selection, the sexual relation, the marital love and the religious liturgical practices the sexual expressions are concerned with the socio-cultural learning process and the socio-biological integration. The violent expressions differ in accordance with individual characteristics and timing modular frequency. The Thai culture does not admit the open sexual expressions. Even though the sexual arousal and relief has its satisfactory climax, but it is not the only one mean of sexual satisfaction for the Thai people. However, the sexuality development of Thai society has its standard related with social culture more than biological welfare.

The office of national commission on education of Thailand (2000): Religious statistics' report of Thailand. 1999 edition of Bangkok – Block printing partnership.

It edited an annual report document called 1999 Thai society volume 12 years 15 the for Thai cultural promotion with the purpose of reporting the Thai social changes including the social problems happened within the past year. Its fundamental focus is on the interested topics that widely affect the Thai society.

The student prostitution is a hot social problem of the year 1999. The deputy president of mutual help foundation reported publicly about this fieldwork research. The found facts are summed up regarding the student prostitution through the business called “Escort” numbering over 15,000-20,000 cases. At the same time, the Angkaew newsletter of Chiangmai University and the Thammasart university newsletter also published this hot issue of student prostitution for the public awareness and concern about its bad effect.

From the opinion collection of Mass Media on this issue, the students' attitudes are inclined more and more to this prostitution business as the following summary:

1. The prostitute students are mostly those who enjoy luxury, need facilitating means, like to spend money and wander around.

2. These typical students are mostly not enough mature mentally, emotionally and socially, so they are not considerate or cannot rightly judge the moral value.

3. The reputed students are most likely rural children of various provinces, living in the boarding houses, flat or apartment nearly the universities. Most of these students used to have boyfriends, sexual intercourse and to be abandoned, so night touring perverts them. When they have no money for registrations, tuition fee and rental charges, their friends, who have been already prostitutes, would induce them to earn money by prostitution.

4. The prostitute students engage in this business, quite a few due to the poverty.

5. The professional prostitute students would normally look like reserved students for the high – priced remuneration from those who love to have sexual relation with students rather than professional prostitutes.

This prostitution problem happens long ago and there is no particular commission for solving the problem permanently and truthfully. Consequently, the actual students both female and male are more and more inclined to operate this prostitution business, which become a hot highlight issue for the public concern. So the concern commissions should consider seriously the happening reality and should also try to collaborate in finding the proper solution, before it would be unsolvable.

Chertchai Lertjitleka (1998): Homosexual cause, notion and directive for pastoral care (Saengtham periodical magazine, volume 3 September – December 1998): Saengtham college, Sampran, Nakornpatham.

In the contemporary society, when we talk about those who love the same sex are called homosexual. In the case of male, they may be called gay and lesbian if they are female. From the research on the homosexual people, the majorities are still negative about it. While the minority show their compassionate spirit. Many people think that the family institution of normal spouses is in danger.

The notion of the Catholic Church is turning on to positive, that is more understandable and compassionate as well as offering the pastoral care and concern for them. The Church's attitudes towards these homosexual people are compassionate because they may be led towards the help life. Therefore, this research aims at 1) the understanding of real cause of homosexuality 2) the right concept regarding the Catholic Church's Teaching on the deviated significance of homosexuality 3) the effort of pastoral care presentation.

The difference between all previous researches and documentaries that have been described and this study is that, the previous works studies sexual problems in the area of sociological and religious concepts. But this study emphasis on four ethical issues which are dilemmas: Freedom and the way of Christian life, Students' Sexual Relation and Marriage, the Religious Belief and Homosexuality, Sexual Relation and birth control, including the practical guidelines for daily life application and the suggestions for preventing and solving the ethical dilemma concerning the appropriate sexual relation among the adolescence. The detail of these issues would be presented in the next chapter.

CHAPTER III

CURRENT CATHOLIC THEOLOGIANS' PERSPECTIVE ON SEXUAL RELATION

In this chapter the researcher will study three famous Catholic Theologians' perspectives on sexual relation. They are Father Bernard Haring, C.Ss.R., Germain Grisez, and William E. May. Their lives and works will be studied as follows:

3.1 Father Bernard Haring, C.Ss.R. (1912-1997)

3.1.1 Life and Works

Father Bernard Haring is one of the preeminent moral theologians of the 20th century. He was born on November 10, 1912 in the Diocese of Rotten berg in Germany. He grew up in a warm and devout Catholic family. He wrote about his childhood in his book *Bernard Haring: My witness for the Church* which Leonard Swidler translated into English: "I was the eleventh of twelve children. I was clearly a loved and welcomed child. I grew up with the warmth of my family's love. Two of my twelve siblings died in childhood. The remaining ten of us got along well together and was very proud of each other – as we still are today. My father was a successful farmer. My grandfather on my father's side was a brewer and an innkeeper. I knew my grandparents only from stories told about them."

My mother was an excellent housewife and, more importantly, a wise educator. My father loved and respected her deeply. Their marriage was a model of what today is called a partnership marriage. Even today, after all my experiences, I could not imagine a more ideal set of parents. My mother was extraordinarily hospitable. If a beggar knocked on the door before midday meal, and this often happened, my mother would say: "Today you will be our guest." In those times, we were relatively well off. If poverty befell a family with many children, my mother would be there to help. She helped as long as it was necessary. It was a daily privilege for us, the children, to bring people who were sick or elderly to our midday meal. My mother embodied nonviolence in an exemplary way. I

could never remember an occasion when my mother shouted at one of her children or hitting us in irritation.

My father was by nature short-tempered, but because of the influence of my mother, he became increasingly gentle. My two older brothers told us that one time, my father severely punished them in anger. But mother then told him: "Johannes, your hand is too heavy. Leave the punishment to me, if any is needed." He accepted this as if it were a command from God. My father was also outspokenly altruistic. He would often spend Sunday afternoons writing letters for neighbors who could not manage such things. Our parents' faith was the air we breathe. According to my great-aunt, even as a young man, my father was a weekly communicant. During my childhood, he went to communion daily, often after he had already worked for several hours. My mother was no less a daily Mass-goer. She blessed each of us with holy water in the morning and in the evening. My parents' devotion was a healthy one, without a breath of sentimental piety.

Almost every day in winter friends and neighbors came to visit us, spending the long evenings in our large sitting room. We prayed the rosary together with the guests and often my mother also read a page from Holy Scriptures or from the lives of saints. If some told stories about ghosts or other superstitious things, my mother chided them humorously: "You just never learn!" She was brilliant in knowing how to turn the discussion away from these things." (Swidler Leonard, 1992: 11-13)

Bernard traced his life from early family home through World Wars I and II. He was ordained to the priesthood in May of 1939. He finished his doctorate in Moral Theology at Tubingen in 1947. He was a Redemptory scholar; began to teach and write as a professor of Moral Theology and Moral Philosophy at the Religious Theological Faculty at Gars am Inn.

From 1950, he taught at the Alphonsianum University in Rome for over a third of a century. He is the author of over 80 books and more than a thousand scholarly articles.

Pope John XXIII called the members of the Catholic Church to renewal and reform. The laity, religious, and clergy responded positively to the task of renewing and reforming the Church to make it more relevant to the present world during the Second

Vatican Council (1963-1965). Father Bernard Haring was a member of the Theological Commission for this Vatican Council.

In March of 1963, Pope John XXIII set up a commission of experts on birth control and population problems. He consulted Father Bernard Haring for input and several evaluations concerning these problems. After Pope John XXIII's death, Pope Paul VI continued this study and published the encyclical letter *Humanae Vitae* (On Human Life) in 1968. (Swidler Leonard, 1992: 70, 79)

His major works include the multi-volume set *The Law of Christ* (1954) and *Free and Faithful in Christ* (1978/1980).

He became very ill from 1979-1982. In 1988 he was in retirement in Gars (Germany) until his death in 1997. (Swidler Leonard, 1992: 28, 33, 188, 238; <http://www.capital.net/~dnyhan/rea-jl98.htm>)

3.1.2 His Teaching on Sexual Relation

In his main book the *Law of Christ - Volume III: Special Moral Theology: Chapter 4*, Father Bernard Haring wrote about *submission to the loving dominion of God in marriage and virginity*.

In this chapter, Father Bernard Haring emphasizes the idea that God is love. He states: "Our very body itself purified and sanctified by heavenly love, should be the mediator of a love coming from God and leading to God. The very existence of the two sexes makes man an image of God who is love". As Christians, when we discuss about love, sex, and marriage, we do not build a home and marriage as though we were the ultimate or only important things. What we should remember is that the fruitful acceptance of creation demands submission to God's loving rule. Acceptance of the redemptive order demands acceptance of the intentions of the Creator also. Both creation and redemption are together the manifestation of God's love for man. They are the one total order of love. Inseparable too, as we shall attempt to make clear, are love of God and love of neighbor. The marital state and the virginal state, each has its unique love, and each in its own way, is a love that is inseparable from divine love. (Bernard Haring, 1967: 267-268) He explains the meaning of sex in three sections:

3.1.2.1 First Section: Love of God and Fellowman evident in Sex.

3.1.2.2 Second Section: Marriage and the Disciple of Christ.

3.1.2.3 Third Section: Christian Virginity.

3.1.2.1 First Section: Love of God and Fellowman evident in Sex

Since God is love and He thinks of man only to love him, then man, including sex, is the object of divine love. We face the choice always between unselfish love of Christ and the egotistic enslaving “love” of sinful man. Father Bernard Haring takes up (1) The Meaning of Sex in the Life with Christ, (2) The Virtue of Chastity, and (3) Sins against Chastity (1967: 268).

1. Meaning of Sex in the life with Christ

Based on the assumptions described above, what we should have is a deep understanding of Sex as Natural Reality and Moral Commitment; Sex in the Light of Salvation History; Meaning of Sexual Love; Sexual Instinct, Eros and Agape; Moral Obligation Arising from Sexual Diversity in Man and Woman.

Sex as Natural Reality and Moral Commitment

Man has received the natural gift of sex as a moral task and trust for which he is responsible. This is the difference between sexual behavior between animals and man. An animal is hemmed in by the bounds of its very nature, fulfilling its mating and generating functions instinctively and necessarily. Sex in man is not entirely a matter of instinct but also a matter of free decision, controlled by that which is most central to the human person. By spiritual love then, it is evident that it must occupy a place in the total structure of the human person subordinated to the spiritual, and is not the unique and ultimate determinant of man. Man is therefore, more than a sexual-being. And sex in man may neither be approached nor treated simply as something biological, alien to the spirit of man.

As Father Bernard Haring has mentioned at the beginning, sex in its true setting goes far beyond mere bodily functions because it is in the texture of the person. It does not have its meaning and its total purpose in mating and begetting similar to that of animals, but in a personal marital fellowship and in responsible procreation and education of offspring in whom the splendor of natural and supernatural likeness to God should be reflected.

Therefore, man who is created in the image of God and who accepts this challenge, sex indeed is a service of life through the call to marriage and ultimately a service to the building up of the Mystical Body of Christ. Father Bernard Haring concluded that it is indeed a school of personal love teaching the lofty lesson of consecration in ultimate devotion. Finally it is a school of the cross, of stern struggle, of self-abnegation in unselfish service that provides the fountain of energy in joy and love. (1967: 268-269)

What we have learned through this explanation is that as Christians, we have to understand the meaning of sex as related to God's creation; according to the Father's love has both intrinsic and extrinsic value. We also learn especially that sex, marriage, and responsibilities are inseparable.

Sex in the Light of Salvation History

According to Father Bernard Haring, sex in man as studied in moral theology, has many levels. It is bodily, psychic, and spiritual. He described each level deeply and in detail. If we seek the basis for this multiple level and the disturbing difficulties involved, we should not forget that above all, sex is a basic element of the primitive creation of man. It is an essential element of the divine design that remains as a permanent reality in the human structure.

Father Bernard Haring's explanation is related to the concept of the Creator that is identified in the Bible. Resplendent at the dawn of Creation, our first parents were in full control of their sexual powers in a victorious integrity of body, and soul and nobly prepared to fulfill the task given by the Creator: "*Be fruitful and multiply; fill the earth and subdue it*" (Genesis 1: 28). With simple reverence and joy of service, with love born of the spirit and penetrating their whole being, they accepted each other and their own powers of procreation: "*both the man and his wife were naked, but they felt no shame*" (Genesis 2: 25). What is important to realize is what God said in the book of Genesis: "*man is alone; I will make him a helper like himself*" (Genesis 2: 18) Furthermore, it was God who gave the woman to the man as wife, fulfilling his intimate desire: "*She now is bone of my bones, flesh of my flesh*" (Genesis 2: 23).

As a consequence of the sin of disobedience, not only was the intimate communication with God lost, but also the simple and unaffected attitude toward sex. The unquestioning mastery of the spirit was gone. The apostasy of the spirit from God is reflected in the unruly insubordination of passion rebelling against the spirit.

We have something to reflect, based on the biblical account of the consequences of the first sin. We cannot conclude that the first sin was a sexual failure. But it does depict in a strong way the tremendous fall that directly affected sexual balance and control. The result is that now, the mutual relation of man and woman are placed under the threatening curse of sin. Shameful embarrassment, inordinate desire, instinct for domination and the pangs of childbearing are the characteristics that describe relationship in the fallen state of man (cf. Genesis 3: 8ff.; 3: 16)

Father Bernard Haring refers to St. Paul that sex is sanctified as “*the temple of the Holy Spirit*” (1 Cor. 6: 19), thus reflecting divine glory. It shares in the obligation of worship. Therefore chastity is requisite for “*sanctification*” (1 Thes 4: 3) (1967: 269-271)

Meaning of Sexual Love

Father Bernard Haring explains the meaning of human sex as a natural gift. Sexual relation is one of the basic needs of man, a service of life through marriage, and for procreation. Therefore, according to this point of view, he explains the meaning of sexual love in reference to the Scriptures.

Then the Lord God said, “*It is not good that the man is alone; I will make him a helper like himself*” (Genesis 2: 18)

For this reason a man leaves his father and mother, and clings to his wife, and the two become one flesh (cf. Genesis 2: 24)

From the very depths of his being as a person, man is directed to the “*thou*” and ultimately to the “*thou*” who is God. He is also essentially directed, as a man, to the “*thou*” of his fellowman. Obviously sexual union is not at all the only manner of personal engagement. It is even possible that such a union, particularly if the love for God does not influence it decisively, should lead to defection from the ideal of personal encounter and

personal life. But as expressing total submission in mutual love in marriage, this union is the most urgent form of realization of personal unity.

Sexual love between man and woman in marriage is the most comprehensive embodiment of personal community, particularly in the extension to familial society with children.

We compare sexual love in marriage to the exalted love relationship between God and His people, between Christ and the Church. From all this, we read in Genesis 2: 18 that marital love does not merely serve the propagation of the race, but also the highest moral end of the entire human race. Above all, it serves the realization of the love of God and neighbor. (1967: 272-274)

Sexual Instinct, Eros and Agape

Sexual love is morally good, because it is a part of the creative divine pattern. It is also the profound gratification of marital love provided that it does not violate the order that governs man in his love.

We should manifest sexual love in order to express the main purpose of marriage. Therefore Father Bernard Haring classified "love" into three levels: *Sexual Instinct, Eros and Agape*.

Sexual instinct is mere satisfaction of passion or it is lust without love or illegitimate sexual relation that is totally different from genuine conjugal love.

Eros is not a refined form of egotism, but a physical and psychological complacency in another and joy in the encounter of love. When it is sound, eros does not tend primarily to one's personal gratification. It tends above all to express to another person one's own complacency in him. It is an attraction through sympathy. The sphere of eros is broader and loftier than mere sexual instinct.

Agape is a spiritual love, the love born of God, which in its inmost essence is giving, submission, solicitude for the happiness and salvation of another. This higher love renounces sexual erotic expression whenever it is demanded by the welfare and salvation of

those who love. This higher love, the agape, is a fruit of Christ's own self-giving in love. Agape is infinitely greater than the sexual or the eros

The sexual instinct can be mastered and kept within bounds in a lawful manner. Each individual can and must govern his sex impulses according to his state in life. Those called to virginity or perpetual chastity must master the urge by complete abstinence. Those called to marriage must restrict it within the sacred limits of marriage where it has the right to fulfillment as a genuine expression of love and can manifest itself in creative service.

We should have vigilant restriction of sexual impulses through right-ordered "repression" of all sexual disorders that is based on authentic love. If we do not control the impulse of sexual instinct, without the formative and directive force of love, it will play a cruel role of revenge. (1967: 275-278)

Moral Obligation Arising from Sexual Diversity in Man and Woman

As the sexual structure of man and woman differs physically, their sexual-ethical obligations are also somewhat different. However, this does not at all imply that we set up a "double standard" for the sexes. The seriousness of moral responsibility as well as the specific form it assumes corresponds to the unique significance of sexual diversity itself. It arises from the diversity of emotional or affective structure in man and woman and from the deeply penetrating diversity of sexual fulfillment or failure flowing there from.

A woman is more sensitive and sentimental than man. She has the vocation of a mother with its fulfillment in the child. Her gender is more completely caught up for this purpose, for the vocation of motherhood (the care of children and the management of the home)

Man is more concerned with the objective world and its realities, with his vocation and profession. His mind is purposive and well-ordered. His will establishes goals for his activity and means to attain them. All of this equips him for his natural vocation as husband and father, the provider for the family.

By their very nature, the roles of man and woman in marital relationship are unique, complementary, and never interchangeable. Similarly, the very nature of the sexes

demands that the psychological characteristics of the man should be unequivocally masculine and those of the woman strictly feminine. A confusion or misunderstanding of the two would be unnatural. Even in matters of moral obligations and commitments, certain diversity remains, though here balance should be observed. There should be no alien and unnatural imitation of the other sex, no task or commitment totally foreign to one's gender.

We have learned that the Christian moral teaching is not situated unilaterally in the idea of self-preservation and self-perfection but rather in the love of neighbor and in co-responsibility. (1967: 280-283)

2. The Virtue of Chastity

Father Bernard Haring explains the meaning of sex in the life of Christ. As a Catholic Moral Theologian, he also teaches about chastity.

The Christian virtue of chastity, even extra-marital chastity, can be fully grasped only in the light of the mystery of sacramental marriage and of virginity. The attitude toward sex is most perfectly realized by the youth whose purity is so constituted and grounded that they are equally open to a life of chastity in celibacy freely chosen or accepted or to a life of chaste love in a pure and noble marriage.

The Essential Element of the Christian Virtue of Chastity

Chastity is an attitude of reverence for that sacred reality which is marriage, in view of which God fashioned man and woman, and for the mystery of virginity, which transcends and exalts sex in the spirit of sacrifice. Thus chastity requires a reverential attitude which, notwithstanding the highest esteem for marriage and sanctified conjugal life, nevertheless considers virginal and unmarried life in chastity for the sake of the kingdom of God's love higher and noble. Christian chastity views sex justly.

The second element of chastity is the dynamic of moderation and self-discipline by which the dominion of the spirit over passion must be secured. This sacred discipline is in part the fruit and in part a condition of reverential openness of spirit for the order of values that the sacred discipline serves. Earnest discipline, moderation, asceticism keep the soul and heart open to the values of chastity in true love. (1967: 286-287)

Modesty and Sense of Shame

The sense of shame is a guardian, unique in virginity. Such is the nature of the defensive reaction of modesty that it can yield only to the conjugal pledge of fidelity itself.

Modesty becomes the vigilant protector of marital fidelity and love and an alert conscience the protector of conjugal love.

The natural sense of modesty and shames is nevertheless only a disposition or attitude. It is similar to conscience. In a certain sense, it is an intimate part of conscience that protects man's true self. In order to become a virtue powerful enough to guard chastity, the instinct of modesty must, through cultivation of reverence and holy discipline and faithful obedience to their behests, develop into the virtue of modesty.

All this clearly shows that keeping chastity demands the protection and cultivation of the sense of shame and modesty but always in the light of true love of self and neighbor. (1967: 288-289)

3. Sins against Chastity

Chastity is marked by a singularly strenuous combat. The natural instinct of modesty is to a great extent destroyed by sins. Man must be constantly on the guard and prepared to avoid many occasions that would offer danger. Therefore, we study Father Bernard Haring's teaching on Sins against Chastity as follows: The Nature of Impurity, The Gravity of the Sin of Impurity, Interior Sins against Chastity, Impure Actions, Sins of Immodesty.

The Nature of Impurity

The sin of impurity consists in the misuse, that is, the use of man's sexual faculties contrary to their meaning and purpose. Sexual gratification or desire as such is not unchaste or impure. But the abuse of sex is *evil*, as well as its use outside the sacred precincts of mutual giving in marriage.

The characteristics of impurity are:

- Lack of reverence for the sacred precincts of sexuality
- Frivolous contempt of the mystery of married love and human generation

- Irresponsibility toward the Creator and toward one's partner and offspring
- Loss of dignity inherent in the sin of lust
- Fixed egotism and utter disregard of charity which shamelessly leads to profanation of others.

The consequences of impurity are a disordering of fundamental values, insensibility toward the sacred or even aversion from it, and a heart closed to genuine love. (1967: 289-290)

The Gravity of the Sin of Impurity

Sacred Scriptures leave no doubt that the sins of impurity are, in general, grave sins. Saint Paul said "*Do not err; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites...will possess the kingdom of God*" (1 Corinthians 6: 9)

It is the task of moral theology to investigate what, in this area of impurity, falls under biblical condemnation as mortal sin:

1) It is the teaching of most authors today that not only *complete* sexual satisfaction but also every deliberate sexual gratification outside marriage is a grave sin if it is directly intended.

2) If there is no more than consent to a sense of satisfaction and sensual pleasure, is carnal or venereal pleasure not really sought or desired? In such instances, we may not conclude that the act is sinful, at least, that it is gravely sinful, particularly if there is no danger of actual sexual excitement.

3) Sexual excitement not provoked by any offense against chastity or modesty but due to natural causes is morally indifferent unless it is deliberately desired and approved by the will. The reason is evident: the action is not under the control of the will, nor is it directed to evil ends.

Every deliberate consent to sexual pleasure, even though it arises involuntarily, is a grave sin, insofar as it is practically equivalent to the directly sought venereal gratification.

4) Sexual excitement to which no direct consent is given but which is provoked by culpably immodest acts is a grave sin by its nature. This means that it is a venial or a mortal sin according to the lesser or greater infringement of the order of modesty, and according to the relation of this infringement of order to sexual excitement. (1967: 291-294)

Interior Sins Against Chastity

There are immodest and unchaste thoughts. Immodest are those useless thoughts and fancies that indeed do not intrinsically involve consent to impurity, but practically provoke sexual excitement and temptations to sins against chastity.

The interior sins of impurity may be grouped in four categories:

1) The deliberate lustful enjoyment of sins of impurity present in the imagination as such, and not yet at the stage of desire to commit an impure deed.

2) To rejoice deliberately over past sins of impurity or to regret not to have exploited the occasion of sin is a sign of intemperance.

3) “Inefficacious desire” is the deliberate desire or wish to commit impure deeds, posing no obstacle to interfere.

4) “Efficacious desire” is the determination of will to actually commit impure deeds, although for some reason or another, the sin may not in fact be committed.

All these four categories of impurity are in themselves gravely sinful if the object is a grave infringement of order. (1967: 296-297)

Impure Actions

After Father Bernard Haring having explained the nature, the gravity of the sins of impurity and interior sins against chastity, gives the list of impure actions:

a) Adultery

Purity and impurity are to be judged in the light of marriage. Therefore, in the prohibition and condemnation of adultery by the law of Moses, every sin of impurity is radically prohibited and condemned.

“You shall not commit adultery” (Exodus 20: 14)

“You shall not covet your neighbor’s wife” (Exodus 29: 17)

Even more insistent is the warning of Christ against violation of fidelity in the heart of man (Mathew 15: 19) and against the evil of lewd glances and attitude (cf. Mathew 5: 28).

Adultery is compounded if two married persons sin against their own and each other’s marriages by committing adultery with each other. (1967: 298-299)

b) Fornication

Fornication is the sin of sexual intercourse between two persons neither of whom is married. In addition to the offense against chastity, fornication is, above all, a sin of scandal.

The most degrading and scandalous form of fornication is prostitution, or submission to promiscuous lewdness for money. (1967: 299-300)

c) Sins of Violence

Rape, in addition to being an offense against chastity, is also a grave sin against justice and a violation of a woman’s honor.

Similar to rape, the sin of abduction or violent detention of a person of either sex for impure purposes is a grave sin against justice.

The penal codes of nearly all civilized countries consider this act an offense against morality and punish it severely. The same is true of the seduction of an innocent girl under sixteen years of age. (1967: 300)

d) Incest

Incest according to canon law includes all sins of impurity between persons within the forbidden degrees of blood relationship or affinity that make marriage invalid. In moral theology, the sin of incest is explained as an offense against piety or the natural reverence for family relationship. Accordingly, incest is any sin of impurity between persons who are blood relatives in the direct line of consanguinity (father or mother with son or daughter, etc) and the first degree in the collateral line (brother and sister); probably also between persons who are within the second degree in the collateral line (uncle, or aunt with niece or nephew, first cousins). Incest is a violation both of chastity and familial piety. (1967: 300-301)

e) Sacrilegious Impurity

All sins of impurity between persons who have pledged themselves to unmarried chastity for the kingdom of heaven either by a vow of chastity or by entering the state of celibacy are sins of sacrilege. (1967: 301)

f) Self-abuse

This sin is also called pollution, masturbation, solitary sin, and even animism. The last sin, however, refers to selfish avoidance of conception in the sexual union. Self-abuse, or masturbation, is an unnatural deviation of the sexual craving for one's own sexual instinct and its complete satisfaction or gratification (1967: 301)

g) Sexual Deviation

Since sexuality is profoundly involved in the totality of man's nature, it should not be surprising that human abnormalities should manifest themselves also in this area like *Homosexuality*.

One of the most common forms of sexual deviation is *homosexuality* that Saint Paul calls a punishment, exposing the perversity of those who refuse to adore the true God:

“Therefore God has given them up in the lustful desires of their heart to uncleanness, so that they dishonor their own bodies among themselves - they who exchanged the truth of God for a lie...For this cause God has given them up to shameful lusts; for their women have exchanged the natural use for that which is against nature, and

in like manner the men also, having abandoned the natural use of the woman, have burned in their lusts one towards another, men with men doing shameless things and receiving in themselves the fitting recompense of their perversity.(cf. Rome 1:24ff.)

Homosexuality is frequently a result of seduction and utter loss of sexual control. But it may also flow from a psychopathic condition. Committed by women, it is called Lesbianism. The sin involving the youth is often called *pederasty*. Still more incredible is the aberration called *bestiality* that turns to animals for sexual satisfaction. In the Old Testament the punishment for such depravity was death (cf. Leviticus 20:13) (1967: 304-305).

Sins of Immodesty

All acts of immodesty whose expressed purpose is sexual gratification or the provoking of sexual excitement outside marriage become unchaste through this very purpose. Accordingly, they are grave sins.

Where there is no unchaste intention, the moral judgment of immodest acts, those acts that offend against the sense of shame, is based, *first* on the danger of sexual excitement, *second*, on the danger of deliberate consent to the sexual excitement, *third*, on the scandal which is to be feared.

These principles hold for immodesty in every area: for thoughts, looks, conversations, touches (embraces, kisses, caresses, holding hands, dancing), lectures, readings, perfumes, etc. (1967: 306-307)

a) Looks

A frank and artless glance is never impure or immodest, no matter what may be the objective why it happens. But it is immodest to permit the eyes to roam without any control whatsoever, disregarding the menace of temptation. Every unnecessary and deliberate look which one knows from experience is an occasion of scandal or danger of sexual excitement and temptation, is immodest. It is gravely immodest to gaze in curiosity for a considerable time at the naked or indecently clad body of a person of the other sex. If, however, the looks are not motivated by an evil intention, and neither occasion, scandal, nor stimulate sexual excitement and temptation, experience proving all this, we are not to

assume that they are gravely sinful, despite a certain lack of restraint in curiosity. And if the motive is reasonable and proper, there is no question of sin at all. Medical examination, for example, cannot be classed as curiosity at all or lewdness. (1967: 308)

b) Touches

The normal person should be entirely unaffected in dealing with his own body in bathing, dressing, etc. Unnecessary trifling with one's own sexual organs is immodest and culpable, venially or seriously according to the danger involved.

Regarding touching the bodies of other people, particularly those of the opposite sex, reverence and modesty demand the greatest possible caution and restraint. But when true Christian charity and the spirit of helpfulness to others (the sick, for example) occasion and demand bodily contact, experience shows that normal persons have nothing to fear. Obviously, the signs of respect and affection customary in a region are also permitted. Nor can normal people be accused of evil because they manifest the usual signs of affection and tenderness toward members of their own family.

Dance, which by their very nature and circumstance, involving contact and movement of bodies, musical accompaniment, the general atmosphere of time and place, the attitude of the dancers, ought to be well under control in order not to excite passion. Otherwise, dancing is immodest and therefore forbidden for everybody. (1967: 308-309)

c) Conversations

Unchaste conversations, which consciously serve the purpose of seduction or at least openly manifest approval of sins of impurity, are gravely sinful. Conversation is immodest if it involves danger to purity or is a source of scandal (violating reverence, tempting others to sin), even though it is not in itself an approval of impurity as such. It is to be judged venial or mortal sin according to the degree of danger or of scandal. (1967: 309-310)

d) Reading

Immodest and impure reading is gravely sinful if the motivation is to excite passion. A truly chaste man who has a sense of modesty will stop reading as soon as he notices that what he has begun to read in good faith violates his sense of decency and is a

temptation to impurity. Or if he has a valid reason for continuing to read, he will arm himself against the danger by spiritual means (special prayer, etc.).

Books or pamphlets that, without violating reverence, touch upon intimate matters within the sphere of that which is lawful in marital love, can ordinarily be read by married people without violation of decency and without danger of sin. However, the same literature may be unsuitable or even dangerous for the unmarried, especially for those who feel called to the state of virginal chastity. Literature, which describes in detail and without reverence the intimacies of the married, constitutes danger not only for the unmarried but also for those who are married. Both should be earnestly warned of the dangers.

Indiscriminate entertainment in film, play, radio, and television constitutes one of the principal moral dangers to modesty today. Anyone who goes to a movie theater where immoral films are frequently shown sins against modesty, unless he first checks on the moral rating of the film he is to see. Though the situation is considerably different, certain precautions must also be observed regarding radio and television programs, particularly at home where children share in this form of entertainment. (1967: 310-311)

God created man and woman because of His love and goodness. Man and woman have the use of their sexual love in marriage to procreate the family and society. Modesty and sense of shame are the guardians to protect human dignity. There is a moral obligation arising from sexual diversity. If a man and a woman use their sexual relation outside marriage for intentional sexual satisfaction, it is sin of impurity. Father Bernard Haring teaches that unchaste thoughts and impure actions are sins against chastity. Therefore, we should understand the meaning of marriage and the way to keep our love for God and fellowman, as true Disciples of Christ.

3.1.2.2 Second Section: Marriage and the disciple of Christ

In the first section, we have studied Father Bernard Haring's teaching on Love of God and Fellowman evident in Sex. We can summarize then, that sexual relation between man and woman is morally good within marriage while sexual relation outside marriage should be omitted. Therefore in this section, we will study Christian marriage in three topics. (1) The Purpose of Marriage (2) Responsible Decision, and (3) Marital Chastity

1.The Purpose of Marriage

The Sacred Design of Service in the Created Order

Marriage is an institution and design of God in which two human beings (a man and a woman) are indissolubly bound together in love. Christian Marriage is a sacred institution and design of the Redeemer whereby a created service is raised to a service of grace in the Mystical Body of Christ. (Christian Community)

There are 3 purposes of marriage:

a) The desire for children

The purpose of marriage is the continuation of the human race through indissolubly united love of man and woman.

Married life in its total context must be an uninterrupted consent to God's design: God Himself Who said, "*it is not good for man to be alone*" (Genesis 2: 18) and "*Who made man from the beginning male and female*" (Matthew 19: 4), wishing to share with man a certain special participation in His own creative work, blessed male and female, saying "*Increase and multiply*" (Genesis 1:28).

b) Unity of marriage (monogamy)

The Creator instituted marriage in paradise as a covenant of love between a man and a woman. Clearly the words of the scriptures in the Old Testament give evidence that only monogamy is consonant with the Creator's design. In the very first pages of the Bible, we have the revealed concept in the image of Eve taken from the body of Adam and the "two become one flesh"(Genesis 2: 21ff.).

c) Indissolubility of Marriage

Marriage was instituted in paradise as an indissoluble union. Only love-based absolute fidelity can weld the marriage into a unity that is stronger than the bond between children and parents. For the spouses are more closely united to each other than to their own parents.

"For this reason a man leaves his father and mother, and clings to his wife, and the two become one flesh" (Genesis 2: 24).

Father Bernard Haring understood the problem of marriage in the present society. He said, “ The modern world in its apostasy from Christ has repudiated indissolubility of marriage as an intolerable burden for normal married life. Offering a multitude of remedial substitutes, among them “trial marriage,” “companionate marriage,” “temporary marriage,” our present society finds that the remedies only worsen the social evils of divorce and broken homes. Such marital unions without the will of fidelity and the responsibility of an authentic love obviously have nothing in common with true marriage as sacred divine institution.

There is no marriage except the sacred institution established by God. Wherefore anyone who attempts marriage, though excluding basically and radically any acceptance of indissolubility or unity of the marital bond, actually does not receive the sacrament of matrimony. Such exclusion of what is essential to the sacramental contract has the same nullifying result as the intention to exclude all naturally fruitful marital union. (1967: 319)

Marriage as Sacrament

In the teaching of the Catholic Church, there are 7 sacraments for the Christian faithful. Matrimony or marriage is one of these sacraments.

a) The Sacramental Sign

The essential characteristics of Christian marriage (unity, indissolubility, orientation to fruitfulness, order of love) are expressed in the matter (rings) and form (words, prayer) that as sacramental signs confer sacramental graces. (1967: 321)

The Christian spouses themselves administer the sacrament of matrimony to each other by giving and accepting consent and pledge of fidelity in valid form. By this consent in mutual giving they enter into the sacred divine institution of marriage with all its essential characteristics. They enter a union that is one and indissoluble, a union directed to the service of life in the generation and education of offspring (children). (1967: 322)

b) Relationship of Spiritual Care

The marriages between Catholic spouses create a “priestly” relation with a pastoral responsibility toward each other in the spirit of Christ. They increasingly advance the perfection of their own personalities, as well as their mutual sanctification. (1967: 322)

c) Sacrament of the Church

Marriage as a sacrament is essentially the Church's gift to man and man's gift of self to the Church in return, as the fellowship of love between Christ and the Church. The Catholic couple must give their consent before the Church authority (local parish priest, the local ordinary, a properly delegated priest) and two witnesses. This is the form of marriage for validity. (1967: 324)

d) Permanent Sacrament

Christian marriage particularly in its indissolubility is the sign and symbol of the true love of Christ for His Church (Christian Community) not merely at the moment when the sacrament is received (consent given and accepted), but for the entire duration of the sacred bond. For this reason we may say that in a certain sense matrimony is a permanent sacrament. The words of the encyclical on marriage (*Casti Connubii*) are most pertinent: As long as the married parties are alive, so long is their union a sacrament of Christ and the Church. (1967: 328)

Conjugal Service in Love

Children are the specifying end and purpose of marriage. Marital love and fidelity give marriage spiritual structure and vitality; only through this loving fidelity or conjugal love can the spouses fulfill their service to life in a noble manner worthy of human dignity. (1967: 329)

Father Bernard Haring writes about another subordinated purpose of marriage that is the remedy and restraint of concupiscence.

“ One of the purposes of marriage subordinated to the service of life and love is the curbing of the revolt of the sex passion. This end of marriage is to calm concupiscence and place it under the firm control of love. The sexual instinct is often dreadfully susceptible to the restless craving of unbridled passion both before marriage and outside marriage. Wherefore the sacrament of matrimony has a secondary function; the healing of concupiscence. (1967: 335)

2. Responsible Decision

A favorite theme of our current society is the problem of “successful marriages”. Our youth should be educated to be responsible. The spouses must above all else be guided by the consideration of the end and meaning of marriage in the order established by the loving design of God.(1967: 336)

a) Responsibility regarding offspring

The very choice of a partner in marriage must have in view the natural and supernatural good of the children who are hoped for. Genuine willingness to serve the Creator and Redeemer will dictate a choice of a spouse most favorable to the building of family and the formation of members of the Kingdom of God. The great concern will be the good of the offspring's. (1967: 336-337)

The couples should have their health certificate before engagement. Church law prohibits the marriage of close relatives and support for the parent to have their children baptized and to have catholic education. (1967: 337-338)

b) The good of fellowship in salvation

The choice of a partner must above all be concerned with the good of the sacrament. It must take into serious consideration the duty of the married partner regarding the salvation of the soul of the other partner. This arises from the priestly consecration inherent in the sacred rite. The Catholic should not marry with other partner without form. (1967: 338)

c) Responsibility for love and fidelity:

“The good of faithful love calls for close scrutiny into the mutual love itself.” Wealth, nobility, social status, physical strength, charm and beauty of themselves alone should never be the determining factors in the choice of a mate, rather true fidelity in love and mutual esteem.

Today, more than ever, conjugal fidelity is in great jeopardy. The very concept of marital virtue has no strong hold on the modern mind. In consequence, the choice of a married partner today calls for searching scrutiny into the concrete guarantee of fidelity (1967: 339-340)

The problem of responsible choice of a marriage partner faces man and woman before marriage. When they are married, both husband and wife must accept the realities established by their own contractual consent without question and with full responsibility. (1967: 340-341)

3. Marital Chastity

Chastity is a Christian virtue not only for the priests or religious, but also for marital chastity. Father Bernard Haring explains that there are four basic points that govern marital chastity and furnish the criteria by which we judge the individual acts of marital union.

a) Reverential disposition and will to render service to life: marital union must be an assent to the Creator's mandate to "*increase and multiply*" (Genesis 1: 22), an assent to the mission of procreation in Christian responsibility.

b) Faithful love for the spouse: marital union must express and foster conjugal love and fidelity.

c) Orientation to Christ: in accordance with the nature of the sacrament, marital love must be faithful, forbearing, sacrificing and must be understood as fulfilling the sacramental task and commitment.

d) The power of holy discipline and moderation flowing from love: the pure resolute assent to the sacred ordinances of God in marital life must be attained through tenderness, struggle and renunciation

We conclude that every erotic-sexual activity in marriage is good provided it does not violate any of the four following fundamentals of marital chastity and seeks to attain at least one of them: the good of the children, the fostering and strengthening of marital love and fidelity, the solicitude for mutual salvation of souls, and the restraint of concupiscence. (1967: 341-342)

1. Marital Chastity, Reverential Engagement in Service to Life

Every marital union must be animated by a permanent disposition or will to accept children. But nowadays, some parents have the desire not to have children. The Catholic Church teaches very emphatically that only the spouses are competent to make their decision. Even the civil authorities are not allowed to diminish the freedom of parents. Therefore, the couples can use the “natural technique” of birth control. They must not use artificial means to prevent conception, especially if the direct motive is egotism or lack of love for children. (1967: 342)

2. Conjugal Chastity as Expression of Strong and Tender Love

Conjugal chastity is the fruit of well ordered marital love and the willingness to awaken new life in accordance with the gifts of God in order to cherish and foster it lovingly.

The marital union as personal commitment and encounter in total love imposes a series of tasks for conjugal chastity: regarding the manner and mode of the union; the attitude and posture; the incidental, accompanying intimacies, the ploy of love; the “technique of love”; the proper and correct request for fulfillment of conjugal duty; the restraint due to concern and pity for the other partner; and finally marital continence. (during the time of menstrual indisposition of the woman, during an illness etc.) (1967: 360-361)

3. Conjugal Chastity in the Catholic Church as Related to the Sacrament

Marriage as a sacrament in the tradition of the Catholic Church is the basis for the attitude of worship demanded of the spouses. Through the sacrament, they are consecrated to service for Christ and the Church. Saint Paul demands marital chastity as possession of our bodies “*in holiness and honor*” (1Thessalonians 4:4)

In practice, there is the obligation for the bride and groom to take a vow of chastity before their marriage.

Regarding the validity of a marriage because of possible consanguinity in the direct line, marital union is entirely excluded because of the danger of incest. (1967: 368-369)

4. Marital Chastity as Dynamic Discipline of Passion

Dynamic discipline is a totally indispensable foundation for marital chastity. Self-discipline should be borne as essential dowry for marriage:

- a) Chaste discipline, the mastery of the sex instinct, is not to be achieved by mechanical force, but by will power, good motivation and the grace of God.
- b) Voluntary continence imposed temporarily by circumstances, with prudence.
- c) Marital intercourse (union) for the sake of pleasure alone is free from all guilt.
- d) No contempt for sex. It is licit for the couple to accept gratefully the sexual gratification.
- e) Common effort and task of the spouses: It is an essential characteristic of marital chastity that the burden and care falls upon both spouses.
- f) Spiritual hygiene in thought and fancy that is Forbidden is all dalliance in one's fancy. (Day dreaming) (1967: 370-375)

We can summarize that sexual relation is morally good within marriage. The purposes of marriage are the continuation of the human race, the establishment of a union that is indissoluble, and the procreation of children. Christian marriage is a sacrament that is permanent (not temporary). Therefore, they must be responsible for their decision. The husband and wife should be faithful and understanding with each other. In other words, they have to practice the marital chastity.

3.1.2.3 Third section: Christian Virginity

After explaining about marital chastity, Fr. Bernard Haring examined the following issues: (1) the mystery of Christian Virginity from different aspects and tried to understand its significance as a special way of following Christ. (2) Vocation to Virginity;

what the characteristics of authentic vocation are, and (3) celibacy; In conclusion, he studied the special form of ecclesiastical celibacy. (1967: 378-380)

1) The Mystery of Christian Virginit

Saint Augustine describes, “virginit is a special form of continence in which the integrity of the physical mystery is sealed, dedicated, preserved, and thus handed over to the Creator of body and soul”. Virginit is a form of extra-marital chastity, firm and constant will to commit to Christ for all time. (1967: 380)

The Catholic Church teaches that virginit for God’s sake is the better way in comparison with Christian marriage. But this is not to say that every individual living in the state of virginit is morally better than every married person. (1967: 382)

“Every true Christian whatever his state of life may be, is called by the grace of Christ to follow Him. This must be the source of his spiritual life and strength”. (1967: 383)

“Virginit no less than marriage is an indispensable service to all mankind. It is an essential social service for the whole Mystical Body of Christ. (1967: 384).

“In its profoundest sense, virginit consists not in renunciation as such but in distinctive love and manifests its fruitfulness in service for all” (1967: 384-385)

2) Vocation to Virginit

“Virginit transcends a legal, universally prescribed way of salvation, and therefore is to be ventured and lived only in response to a special call of grace”. (1967: 391)

“Virginit is a charism, a gift of grace, which can indeed be sought through prayer, but never obtained by one’s own power. Only one who is called, who “can accept it, may embrace the virginal state” (1967: 393)

There are some characteristics for the vocation to virginit to be considered valid:

- Loving zeal for Christ, love for prayer, etc.
- A sense of apostolic engagement.

- The power and strength necessary for sacrifice, constancy and firmness of will.
- A spiritual discipline that has stood the test of time. (1967: 394)

Somebody can choose the single state in full freedom of love for Christ. They must have a spiritual foundation and preparation for the spirit of love and great sacrifice for the Church's Christian Community. (1967: 395)

3) Celibacy

The term "*celibacy*" is commonly used to designate the obligatory unmarried state of priests in the Roman Catholic Church. The significance of celibacy is practically the same as that of virginity, specifically related to the minister of the altar. (1967: 395)

In his whole life, the priest offers and is offered in the Eucharistic celebration. He has to do pastoral care of the faithful, in administering the seven sacraments.

The Catholic Church has a firm foundation on the evangelical counsel of virginity, seen in the Gospel counsel of perfection from the first Christian Community. (1967: 396)

The obligation of chastity is not at all satisfied by mere abstention from marriage. The celibate life based on the highest ideals not on selfish motive, is consecration to God, for the sake of the kingdom of heaven (love). (1967: 397)

The Catholic Church teaches that the celibate life is a precious gift of God for which they should humbly pray. Through the inspiration and help of the grace of the Holy Spirit, let them freely and generously hasten to respond to this gift. (1967: 399)

Summary:

The significant concepts we have learned from Fr. Bernard Haring is that God create everything, including man and woman with love (Agape). He provides man and woman with responsibility to protect the world and to procreate the human race, to "increase and multiply" for the kingdom of God.

Fr. Bernard Haring believes that God created man and woman for the love of God and each other. Therefore, sexual love between man and woman is morally good in marriage. It is not morally good if someone practices sexual relation before or outside marriage for self-pleasure.

He explains the meaning of marriage, the purposes of marriage, the meaning of virginity and the meaning of chastity. All these are the three states of Christian life for those called by God to perfection and salvation. It is the duty of the Christian faithful to have the necessary knowledge, understanding, to follow the teachings of Christ.

3.2 Germain Grisez

3.2.1 Life and Works

Germain Grisez is a Professor of Christian Ethics at Mount Saint Mary's College in Emmetsburg, Maryland in the United States. Many as one of America's premier Catholic moral theologians consider Professor Germain Grisez. Author of numerous books and articles on moral theology and Christian Ethics, and praised for his work by such people as William Cardinal Baum, the late Cardinal Joseph Bernardin, John Finnis, Fr. Charles E. Curran and William E. May. Professor Grisez aims to contribute to the renewal of Catholic moral theology called for by Vatican Council II (1963-1965), with a massive four-volume series entitled: "The Way of the Lord Jesus."

Books

His main work was *The Way of the Lord Jesus*, which consist of four volumes:

Volume I: Christian Moral Principles, Way of the Lord Jesus

Volume II: Christian Life, Way of the Lord Jesus

Volume III: Difficult Moral Questions, Living a Christian Life

Volume IV: Built on that foundation by explaining the moral responsibilities common to all Catholics as well as some duties belonging primarily to the laity.

(http://www.franciscanpress.com/authors_nhn/16)

3.2.2 His Teaching on Sexual Relation

By studying Germain Grisez's book: *The Way of the Lord Jesus, Volume Two, Living a Christian life*, published in 1993, Chapter nine: Marriage, Sexual Acts, and Family Life, Germain Grisez tried to answer the following nine questions: Why Is Every Marriage a Permanent and Exclusive Union? Is This Theology of Marriage Consistent with the Church's Practices? What Difference Does the Sacrament Make to Marriage? What Are the Responsibilities of Spouses toward Each other? What Sexual Acts are Appropriate for Christians? What are the Responsibilities of spouses in Regard to Children? What Are the Other Responsibilities of Family life? What Should Spouses Do if Their Marriage Is Troubled? What Are the Responsibilities of Those Preparing for Marriage? Of the nine questions he asked, five questions are relevant to my study.

1. Why Is Every Marriage a Permanent and Exclusive Union?
2. What Are the Responsibilities of Spouses toward Each other?
3. What Sexual Acts Are Appropriate for Christians?
4. What are the Responsibilities of spouses in Regard to Children?
5. What Are the Responsibilities of Those Preparing for Marriage?

3.2.2.1 Question 1 : Why Is Every Marriage a Permanent and Exclusive Union?

Grisez described that the marriage of two baptized persons is a sacrament. However, not only do the spouses' responsibilities in marriage as such only pertain to sacramental marriage, but they also underlie the responsibilities which are proper to it: and of course not all Catholics are married to baptized persons. Therefore, before considering a Christian couple's special responsibilities, it will be useful to consider why indissolubility (which excludes divorce) and exclusivity (which excludes polygamy) are essential properties not only of sacramental marriage but of all marriages as God meant it to be.

According to Grisez' teaching, marriage is intrinsically good: The complex structure of this goodness includes both the couple's relationship and the potential of their communion for parenthood. Furthermore, Grisez explains the properties of indissolubility and exclusivity, and the fact that those attempting marriage cannot alter these properties. (Grisez Gemain , 1993: 555)

Marriage Is Not Merely Instrumentally but Intrinsically Good

Due to the fact that every community joins other people in cooperation for the common good, a community's appropriate constitution and characteristics are determined by that common good and by the ways in which its members can cooperate with it. To understand the moral responsibilities of marriage, one therefore must begin by identifying its common good. Any such attempt, however, encounters a long theological tradition which distinguishes several goods and ends of marriage and which requires critical reflection in order to clarify the single, unified common good of marriage.

Scripture suggests that marriage is intrinsically good. But Saint Augustine, while defending the goodness of marriage, held that it is an instrumental good, and this view influenced subsequent theological reflections. Saint Thomas not only accepted it but also distinguished between the ends of marriage, classifying them as primary and secondary. This line of theological reflection never achieved an entirely harmonious synthesis for all the faces of Christian marriage. The Church's teaching in modern times implies that marriage is more than an instrumental good, and in the 20th century, the Church's doctrine on marriage developed. As a result of this development, marriage is no longer seen as a means that ends beyond itself; rather, its intrinsic goodness has been clarified, and its various goods and ends can now be seen as aspects of its intrinsic goodness.

Since intelligible goods that are intrinsically, not merely instrumentally, good, are basic human goods. Hence, saying that marriage itself is a basic human good can sum up the result of this development in Catholic teaching about marriage. (1993: 555-556)

The valid marriage exists when the wedding ceremony ends is of its very nature part. Always and everywhere, marriage is the relationship recognized as appropriate for begetting and raising children. Parenthood is not the end of marriage to which conjugal communion is instrumental; conjugal and intrinsically good. But conjugal communion is designed to be, and normally is, an intrinsically good part of a larger, intrinsically good for the whole family.

Thus, parenthood is the intrinsic fulfillment of the intimate union of persons and their actions. Because parenthood fulfills marriage, it shapes the spouses' interpersonal communion; and the way children come to be, sets requirements for marriage as a whole,

among them, that it be an open-ended community. Therefore marriage is a special kind of open-ended union.

Having and raising children perfects marital communion.

Vatican II teaches that parenthood is a *gift* which fulfills the husband and wife precisely insofar as they are a married couple: (1993: 569)

Marriage and conjugal love are by their nature ordained toward the begetting and educating of children. Children are really the supreme gift of marriage and contribute in the highest degree to the welfare of their parents. God himself who said, “*It is not good for man to be alone*” (Genesis 2: 18), and “*who made man from the beginning male and female*” (Mathew 19: 4), wishes to share with human beings a certain special participation in his own creative work. Thus, He blessed male and female saying: “*Increase and multiply*” (Genesis 1: 28). (GS 50)

Based on these teaching as described, Christians should understand that:

Parenthood is the specific, intrinsic perfection of marriage.

“Marriage and conjugal love are by their nature ordained toward the begetting and educating of children” (GS 50) A man and woman as individuals cannot have and adequately care for children; they fulfill their potentiality to do so by becoming a couple, and the community they thus form differs specifically from other communities, which enable people to cooperate for other common goods. (1993: 570)

This specific perfection shapes marriage as a community.

A community’s specific perfection is its common good as a whole or, at least, a part of it. The common good or goods of any community determine its structure and form of cooperation. (1993: 570)

The way children come to be sets requirements for marriage.

Offspring come to be within the marital community by a process in which the two partners contribute elements to form a new individual, who then is differentiated and separated from his or her parents, with physiological complexity and uniqueness.

Parenthood requires that marriage be an open-ended community.

In open-ended community, the members value their interpersonal relationship for its own sake, not merely for the sake of some limited goal or set of goals they pursue together; moreover, not only do they will to cooperate fairly with one another, but each loves the other for their own sakes. (1993: 571-572)

Marital communion can exist without parenthood.

Although the requirements of parenthood shape marriage as a community, the Church always has held in practice that elderly couples and others who know they are sterile can marry. Vatican II teaches clearly concerning the marriage of the sterile: "Marriage to be sure is not instituted solely for procreation" (GS 50), and draws the conclusion: "Therefore, marriage persists as a companionship and communion for life, and retains its value and indissolubility, even if offspring are lacking" (GS 50; 1993: 572)

Marital consent is the self-giving which forms marital communion.

Vatican II teaches that conjugal "love is an eminently human one since it is directed from one person to another through an affection of the will; it involves the good of the whole person" (GS 49); (1993: 573)

The Good of Marriage Implies that Marriage Is Permanent and Exclusive

Because a commitment to any open-ended community involves willing its good in a way that transcends any specified goal, it is not limited in time. Usually, however, such commitments are not exclusive and do not require constant mutual service until death.

Jesus teaches that marital commitment should be different. It is a commitment to a unique kind of communion, which, he explains, follows from God's own creative plan for man and woman. He concludes: "So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate" (Mathew 19: 6; Mark 10: 8-9). Since Jesus refers to God's original plan, this teaching concerns marriage as such, not only Christian marriage as sacramental. Consequently, in marrying, a man and a woman form an exclusive and indissoluble union, whether it is a sacramental marriage or not.

Several considerations (articulated in a, b, c, and d) help to explain why marital communion's intimate and all-embracing character calls for a commitment that is both truly

mutual and entirely dependable. Additional considerations (articulated in e, f, and g) help clarify why the marital union is exclusive and indissoluble, so that it “does not depend on human decision.” (1993: 574-575)

Erotic love and affection call for exclusivity and permanence.

To begin with, even if erotic desire is no part of a couple’s motivation in marrying, marital intercourse normally involves and intensifies erotic love, and such love tends to expand in to conjugal affection, which permeates the whole relationship. This affection presses for exclusive and permanent union. (1993: 575)

Polygamy is disadvantageous to the multiple partners and others.

In a polygamous marriage, two or more persons share one common spouse. Polyandry, the form of polygamy in which one woman has two or more husbands, plainly has serious disadvantages, for it is found in very few cultures. Polygamy, the form of polygamy in which one man has two or more wives, has been practiced in many cultures. Children from multiple unions are also likely to suffer, for when they are numerous and /or dwell in separate households, they do not receive a full share of their father’s attention and guidance. (1993: 576)

Divorce almost always harms children and often is bad for women.

The proper raising of children to maturity requires contributions from both parents, cooperating together in solidarity. Divorce almost always minimize, and often virtually eliminates, the psychological and moral contribution of one of the parents. The children often suffer material deprivation, and the burden of providing single- handedly for their basic needs which must be borne by the parent who cares for them generally detracts from other aspects of nurture. (1993: 577)

The self-giving of marital union calls for indissolubility.

Since they completes each other to become, as it were, one person, a man and a woman truly joined in marital communion cannot attempt to divide without severe trauma, analogous to, and in some respects even worse than, the loss of a substantial part of one’s own body. Of course, every married couple must accept the fact that death eventually will divide them.

Besides, becoming, as it were, one person to beget and raise their children, the spouses must provide each other with constant mutual service in a common life, including communication and cooperation with respect to the whole range of goods to be shared with their children. This requires that both contribute wholeheartedly and unconditionally. (1993: 577-578)

The couple cannot make marital union exclusive and indissoluble.

Couples considering marriage can understand and accept that the good of marital communion calls for a truly mutual and entirely dependable relationship, and so can wish to form a union with these characteristics. At the same time, however they will be aware of a seemingly insurmountable obstacle to making an absolutely irrevocable commitment: while it is possible for people to commit themselves for life and sincerely desire never to change their minds, even so no one can choose today not to change his or her mind tomorrow. (1993: 578)

Further considerations help to clarify marriage's indissolubility.

A couple that wish to marry should enter into an exclusive and permanent union. However, people cannot commit themselves to marriage as an exclusive and permanent union unless they believe it has these properties. But they will not reasonably believe this if it is not so. Thus, people can marry as they should only if marriage of itself excludes polygamy and divorce. (1993: 579)

Individuals' Intentions Do Not Affect Marriage's Properties

Although marriage is a basic human good, people often marry for other reasons or due to merely emotional motives. Germain Grisez explains some inadequate motives:

People often get married with inadequate motives.

Many people marry with mixed motives not entirely integrated with unselfish mutual love. Many are motivated by passion; even if they marry with the hope of achieving chastity, their sexual desire will only gradually be integrated with conjugal love. Others are more interested in the security and comfort of a household than in marital communion and its fulfillment in parenthood.

Many people do not believe marriage is an exclusive and indissoluble union, and their choice to marry takes for granted the possibility of polygamy and/or divorce.

Some people act as bride or groom in a marriage ceremony while deliberately rejecting not only one or both of the properties of marriage but elements essential to the good of marriage itself. For example, they may agree in advance always to prevent conception, or not to live together, or to maintain their relationship only as a temporary expedient, perhaps as a way of meeting some legal requirement concerning taxes or immigration.(1993: 580-581)

Some inadequate motives are incompatible with valid marriage.

Various things other than the motives of those involved can invalidate their attempt to marry, for example, incapacity or invalidating impediments created by law. Apart from these, the validity of marriage depends solely on the reality of mutual consent to marriage.

To be real, consent must be sincere: it must express a commitment to enter into marriage and undertake its responsibilities.

A couple may carry out the formalities required for marriage, while one or both intend only to pursue some specific goal or set of goals, rather than enter into an open-ended relationship. Their relationship is very like a business partnership. Perhaps, agreeing to exclude children, the couple “marries” to “provide the woman with financial support and the man with sexual satisfaction- an arrangement similar to prostitution. Or perhaps they plan to work together for the *things* each desires’ a sexual partner, certain emotional satisfactions, a home and other possessions, a certain social status, and even a child or children (considered as desired objects to be possessed and enjoyed). (1993: 581)

Many inadequate motives are compatible with valid marriage.

Since the choice to marry is specified by this understanding of marriage as a given, a couple who sincerely consent to marriage determine themselves to the essential elements of the good of marriage. Provided their subjective motives are not incompatible with the choice to marry, so as to exclude mutual commitment and sincere consent, they really do what they choose to do, and so they validly marry. (1993: 582)

Various cultures' customs are compatible with valid marriage.

Since a couple's choice to marry is specified by their understanding of marriage as a given. But it might seem that customs in various cultures render valid marriage impossible for people in many times and places. For, it might be argued, marriage customs vary just as languages do, marriage in all non-Christian societies is dissoluble, and many societies also approve polygamy.

Each society develops various customs and practices which both implement the couples' choices to mate and have children, and regulate the relationship between marriage and other elements of the society, not the least economic ones. Such regulations often create conditions, not implied by the good of marriage itself, for the validity of marriage in a particular society. For example, just as the Catholic Church requires for validity that Catholics be married before their bishop or pastor, or someone delegated by him, other societies require formalities such as approval by some authority, a contract between the families, or the carrying out of some religious rites.(1993: 582-583)

Inadequate motives endanger the good of marriage.

Inadequate motives for choosing to marry often lead to trouble. Emotional motives not subordinated to unselfish mutual love often lead to sexual abuse within marriage, irresponsible procreation, and even infidelity. If some other purpose in life is a person's reason for marrying, he or she will always be tempted not to fulfill marital responsibilities except insofar as that other purpose requires. (1993: 584)

In summary of the first question

Germain Grisez's opinion on every marriage is that it is a permanent and exclusive union.

He teaches that marriage is intrinsically good. When two baptized persons love each other, they have interpersonal communion. They give birth children and raise them with responsibility.

Marriage is a permanent and an exclusive communion. It is the union between a man and women, who commits and help each other with love until death. Polygamy or polyandry cannot be accepted. It destroys the relationship and creates disadvantages to

familial institution and culture. Germain Grisez disagrees with divorce because it almost always harms children and it is often bad for women.

For a good marriage, the couple must have the right motive or intention. They must love each other with consent, sincerity and responsibility. Their relationship is not like a business partnership. They should not consider each other as mere sexual objects.

3.2.2.2 Question 2: What Are the Responsibilities of Spouses toward Each Other ?

This question will articulate and explain the general principles of the mutual responsibilities of the spouses, as well as the specific norms for their relationship of friendship, their common domestic life, and their different, complementary roles as husband – father and wife-mother. The specific norms concerning marital sexual activity, having children, and raising them will be treated in subsequent questions (C. 1 – 2 and D)

Each Couple Should Build a Unique Marital and Familial Communion

Marriage is not a project, directed toward achieving some definite, limited goal or set of goals, but a form of human and Christian life, a vocation to lifelong love and the service of new life. No two couples bring to marriage and family life exactly the same gifts and limitations, the same opportunities and problems. Each husband and wife should work together creatively in the effort to build the best marriage and family they can. Moral norms provide only a necessary framework for this creative effort.

The divine design for marriage is not a detailed plan.

While all good marriages are essentially similar, each differs in details. Just as each person has a unique personal vocation marked out by his or her special set of gifts, limitations, and opportunities, so each couple that share together the vocation of marriage and parenthood must accept and fulfill it in their own way. As Pope John Paul II teaches: (1993: 613)

God, who called the couple to marriage, continues to call them in marriage. In and through the events, problems, difficulties and circumstances of everyday life, God comes to them, revealing and presenting the concrete “demands” of their sharing in the love

of Christ for his Church in the particular family, social and ecclesial situation in which they find themselves. (FC 51)

Christian couples should not think of marriage as a joint project.

Ignoring or rejecting God's plan for marriage and family, many people consider marriage merely a joint project undertaken by a man and a woman to obtain some of the things they happen to want out of life. Based on this idea, couples may decide for themselves by mutual agreement whether to have children, how long their relationship will last, and even whether it will allow for extramarital intimacies.

Christian couples, by contrast, should regard the problems that inevitably arise in marriage and family life as material they must use creatively to become what God calls them to be (1993: 614)

They should be cautious in following guidance, advice, and models.

Christian couples can obtain helpful guidance from sources that accurately articulate God's design for marriage and family life, and provide suggestions about some of the problems they are likely to encounter.

Each married couple should try to understand the norms for marriage and family life, and think carefully and continually about how best to fulfill God's design in their unique communion.(1993: 614)

Papal Teachings on the Husband-Wife Relationship Are Consistent

Christian faith makes it clear that one member of a communion of persons can hold primacy without compromising the equal dignity of the others: the Father, being first in the Holy Trinity, sends the Son and the Spirit to carry out his plan for humankind, but the three persons are coequal in divinity and all its attributes. In accord with this model for interpersonal relationships, the New Testament and Christian tradition present marriage as a union of persons equal in personal dignity and fundamental rights, but with complementary roles and a certain primacy for the husband.

Until recently, papal teaching emphasized the wife's duty of obedience; but Pope John Paul II focuses on the spouses' *mutual* submission. The rhetorical expressions of

previous and present papal teachings of course reflect very different social contexts; but the propositions taught should be regarded, not as inconsistent, but as different elements of truth, to be integrated into a single, coherent view.

Pope John Paul II emphasizes the mutual subjection of the spouses. Commenting on Ephesians 5: 21-33, John Paul II states that the exhortation to husbands to love their wives as Christ loved the Church calls not only on husbands but on all men to adopt Jesus' style in dealing with women. He then goes on:

The author of the Letter to the Ephesians sees no contradiction between an exhortation formulated in this way and the words: "*Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife*" (Ephesians 5: 22-23). The author knows that this way of speaking, so profoundly rooted in the customs and religious tradition of the time, is to be understood and carried out in a new way: as a "*mutual subjection out of reverence for Christ*" (Ephesians 5: 21). This is especially true because the husband is called the "head" of the wife as Christ is the head of the Church; he is so in order to give "*himself up for her*" (Ephesians 5: 25), and giving himself up for her means giving up even his own life. However, whereas in the relationship between Christ and the Church the subjection is only on the part of the Church, in the relationship between husband and wife the "subjection" is not one-sided but mutual.

Pope John Paul's interpretation of Ephesians makes it clear that the latter is neither countenancing male domination nor imposing a one-sided subjection of wives to husbands. The sacred writer's intention, rather, is to call Christian spouses to live their marriage relationship in mutual self-sacrifice, following Jesus' example. This responsibility differs for the spouses only insofar as their characteristic temptations are different: men are tempted to abuse and neglect their wives, and so are admonished to love and care for them; women are tempted to respond to their husbands' shortcomings by rebelling against them and acting autonomously, and so are admonished to obey. (1993: 614-616)

Marriage Itself Has Two Aspects Which Must Be Harmonized

Much of the new emphasis in Pope John Paul II's teaching can be explained by his concern to vindicate the dignity of women against male domination. When a man dominates his wife, his abuse of his role upsets the harmony between two essential aspects

of marriage: (I) communion of two persons alike in dignity and rights, and (II) collaboration of two bodily persons complementary in capacities and functions. When the couple subject themselves to each other out of reverence for Christ, these two aspects are entirely harmonious. (1993: 618)

Marriage should be a communion of persons equal in dignity.

Although essentially different from any other human relationship, marriage is like friendship: the spouses enter it freely and as equals, and undertake to form an open-ended communion and to cooperate in mutually fulfilling activities. Each therefore is entitled to the other's respect, love, support, and availability for the interpersonal relationship. In this equality, conjugal rights are included, as Saint Paul teaches: "For the wife does not have authority over her own body, but the husband does: likewise the husband does not have authority over his own body, but the wife does"(1 Corinthians 7: 4). Moreover, consent to marriage includes a commitment to friendship, because the spouses should unselfishly will each other's personal good in every respect.

Marriage unites a man and a woman precisely as such.

Two persons can become one flesh in marriage only because they are male and female who can join together as a single principle of reproduction. In this relationship then, the biological realities, including the fact that only the wife can bear and nurse babies, belong not only to the order of nature but to the moral order, for they are part of the capacity of human persons to act for and share in a human good.

The spouses' equality and differences can be harmonized.

The spouses establish their marriage by mutual, free consent, but in consummating it they truly become one flesh, that is, they form as it were one new person, and so they are perfected in their communion as they cooperate in the service of new life. The two aspects of marriage, distinguished at the beginning of this section, are harmonized, for the spouses' complementarities as co-principles in procreation is part of there very being as two persons joined in one flesh. (1993: 618-619)

Both Spouses Should Maintain and Perfect They're Marital Love.

Although the two aspects of marriage are inseparable, each entails specific responsibilities. Insofar as marriage is a communion of persons equal in dignity and rights,

both spouses have exactly the same responsibilities: to maintain and increase unselfish love. Neither should use the other as a mere means to selfish ends, and each should faithfully serve the common good even when the other fails to do so.

The will to be married to this person is central to marital love.

They should conform their wills to the reality of their union and love each other unwaveringly. (1993: 619)

Marital love requires the will to be friends, not just partners.

Business partners cooperate in pursuing at least one common good: the profits they hope to divide. By contrast, the common good of friends is their friendship itself. Their mutual self-giving must go beyond fairness, to a generosity that does not count costs and benefits. (1993: 620)

Spouses should strengthen marital love by nurturing affection.

They can do this not only by marital intercourse and the sexual play leading to it but by many light expressions of erotic affection. They should continually engage in the acts appropriate in any friendship: conversation to share concerns and feelings, gift giving, reminiscing and planning, and so on. (1993: 620)

Spouses should not intentionally hurt or slight each other.

It is because they can seriously wound conjugal love and also harm their child or children in various ways. Spouses should avoid fueling each other's anger. A mild and soothing answer, a joke or an affectionate word or gesture often can forestall a quarrel. (1993: 621)

If spouses do not serve love, their relationship degenerates.

If spouses do not do what they should do to foster love, their motivation for fulfilling their roles as husband and wife inevitably changes. (1993: 622)

Intentional manipulation of one's spouse can never serve love.

In many case, manipulation is mutually selfish. But sometimes one spouse, having the common good more at heart, might be tempted to use manipulation to compel the other to serve it. (1993: 623)

Behavior that seems manipulative may not really be so.

For example, a wife whose alcoholic husband abuses her and the children might lack him out of the house, not only to protect herself and the children, but to stop him from so grossly violating his marital and familial responsibilities, and to prevent the further erosion of her own affection toward him. (1993: 623)

Spouses should be companions in the whole of life.

The spouses have mutual responsibilities related to their cooperation in the specific good of marriage as a one-flesh communion open to new life. To the extent this good requires, a married couple should live together and be companions in the whole life.

Spouses should live together in order to realize the marital good.

Married couples need a home in which to live together. They should be available to each other more or less continually, not only for marital intercourse, but to care for each other and maintain, their relationship by regular communication. (1993: 623-624)

The norm that the couple should live together admits exceptions.

Like any affirmative responsibility, the duty of spouses to live together is limited by their other responsibilities. Sometimes a husband can fulfill his duty to provide for his family only by work that requires him to spend most of his time far from home. Sometimes a spouse's health or responsibilities toward parents impose a temporary separation. Again, civic obligations, such as the duty of military service, can take precedence over the responsibility to live together. (1993: 624)

A married couple need not share all commitments and projects.

The personal vocation of someone who is married can include elements neither included in nor consequent upon his or her marriage and family life. Thus, one spouse sometimes can rightly make a commitment that the other does not share, implement that commitment with appropriate projects, and so carry on activities outside the cooperation of the common life of marriage and family. (1993: 624-625)

A couple may agree to limit their marital cooperation.

Some individual interests and activities of married persons need not conflict in any way with their responsibilities as spouses and parents. Within wide bounds, both

spouses can rightly engage in personal prayer and devotions, keep in touch with personal friends, do their own exercises, read in areas of their own interests, and so on. Each should respect the other's freedom in regard to such personal activities, provided they are good in themselves and in no way interfere with the fulfillment of marital and familial roles. (1993: 625)

Limits to marital cooperation often violate the good of marriage.

Couples, who mutually agree to limit marital cooperation, not so that they can fulfill other elements of their vocations, but simply to satisfy selfish desires, are not committed to marriage, as they should be. For example, a couple who marry but avoid pregnancy so that both can work until they have many nonessential things plainly prefer having things to fulfilling their marital communion by procreating and raising children. (1993: 626)

In summary of the second question

Germain Grisez's opinion on the responsibilities of spouses toward each other can be summarized thus:

Each couple should build a unique marital and familial communion. Marriage is a vocation to lifelong love and the service of new life. However, there are both gifts and limitations in the family life that need patience and forgiveness.

Papal teachings on the husband-wife relationship are consistent. Both husband and wife have the equal dignity and fundamental rights, but with complementary roles. Pope John Paul comments on Ephesians 5: 21-33 and he explains to the sacred writer's intention as mutual self-sacrifice, following Jesus example.

Pope John Paul II concerns about the dignity of women not under male domination. There are 2 essential aspects of marriage (1) Communion of two persons alike in dignity and rights (2) Collaboration of two bodily people complimentary in capacities and functions.

Spouses should strengthen marital love by nurturing affection, sharing concerns and feelings. They should be companions in the whole of life. They should live together, accepting weaknesses and respect each other.

3.2.2.3 Question 3: What Sexual Acts Are Appropriate for Christian?

Sexual act refers to any act whatsoever whether in thought, word, or deed-in which someone intends, either as an end in itself or as a means to some other end, to bring about or maintain sexual arousal and / or to cause incomplete or complete sexual satisfaction, whether in himself or herself, in another, or both.

Since sexual capacity enables human persons to participate in the good of marital communion, Christian married couples should engage in sexual acts which are conducive to that good and are otherwise reasonable, but should avoid all other sexual activity. If a sexual act is not marital, it violates the good of marriage, and so is not appropriate for any Christian.

All intentional sexual acts that violate the good of marriage-and this includes *all* intentional sexual acts of the unmarried-are grave matter. However, not all acts leading to sexual satisfaction are intentional. Moreover, not all sins, which intentionally violate the marital good, are mortal, since mortal sin requires not only grave matter but sufficient reflection and consent.

Chastity subordinates sexual desire and activity to love and reason, that is, to self-giving and the requirements of relevant intelligible human goods. Grace empowers every Christian to pursue chastity and attain it. (1993: 633)

Married Couples Should Engage in Chaste Marital Acts

Marital intercourse and sexual acts preparatory to it often are not only suitable but also obligatory for married couples. But since even married couples can have various reasons for not engaging in sexual acts, the obligation is subject to exceptions. Moreover, not all sexual acts, within marriage are conducive to the good of marriage, and only those fully integrated with commitment to this good are chaste. Hence, Christian married couples should not consider themselves entitled to any and every sexual activity which they find mutually agreeable, but should engage in chaste acts of marital intercourse. (1993: 634)

A married couple's sexual act can fail to be a marital act.

The first marital intercourse consummates the marriage by making the husband and wife actually to be one flesh. Subsequent acts of marital intercourse express and foster conjugal love:

This love is uniquely expressed and perfected through the marital act. The actions within marriage by which the couple are united intimately and chastely are morally good and fitting. Expressed in a manner that is truly human, these actions signify and foster that mutual self-giving by which spouses enrich each other with joyful and grateful hearts. (GS 49).

Considering how marital intercourse expresses and fosters marital communion makes clear precisely what is required for a marital act.

A married couple's sexual act can fail in either of two ways to be a marital act: (1) if at least one partner performs the act unwillingly or without love (for example, if a third party compels a married couple to engage in intercourse, if a drunken husband forces his reluctant wife to submit, or if a wife has intercourse with her husband while deliberately wishing she were having intercourse with another man); or (2) if either or both spouses do anything inconsistent with their act's being of itself suited to procreating (for example, if spouses unable to engage in intercourse due to the husband's impotence masturbate each other to orgasm, if a couple trying to prevent the transmission of disease use a condom, or if either or both spouses do something in order to impede conception).

Provided the couple willingly and lovingly do what is suited to cause conception when the other necessary causal factors are given, their human act is marital even if they know that those factors will not be given—that they are infertile, temporarily or permanently—due to causes extrinsic to their action. Moreover, provided the husband and wife do what is of itself suited to procreating, their will to engage in true marital intercourse is the only intention they must have to make what they do a marital intercourse is the only intention they must have to make what they do a marital act. They may also intend to procreate, but, even if conception is possible, they need not; it is sufficient if they simply intend to actualize their one-flesh unity so that they can experience and enjoy it. (1993: 634, 636)

Marital chastity empowers couples both to act and to abstain.

Conjugal love is many faceted. It normally includes both erotic desire and emotional affection; moreover, for Christians living in God's friendship, it is transformed and elevated by charity. However, the essence of conjugal love is the husband's and the wife's mutual and unselfish willing of the good of marital communion, and for the sake of that good, of each other's entire personal good. The willing of a good leads to the integration of acts with it, and the full integration of sexual acts in marriage with the good of marriage makes those acts reasonable and worthy. Hence, consistent and genuine conjugal love leads to reasonable and worthy sexual acts in marriage. Now, such sexual acts are chaste; so, conjugal love leads to marital chastity.

Many people are attached to their personal independence, and some experience strong feelings of reserve and inhibitions against intimacy. Motivated by the unselfish willing of marital communion, marital chastity enables husbands and wives to overcome such attachments, feelings, and inhibitions, and so to engage in genuine marital acts and grow in marital communion. Marital chastity also enables a husband and a wife to abstain at appropriate times: when they are not together, when they lack privacy, when either reasonably prefers not to engage in intercourse, when intercourse might lead to new life but there are good reasons not to have a child (or another child), and so on. (1993: 637)

Marital chastity subordinates sexual pleasure to communion.

The pleasurable sensations of sexual activity culminating in orgasm are in themselves a private and incommunicable experience. Hence, to focus attention on this experience and strive to intensify it as much as possible tends to make the other person into a means, a "sex object." So, the Church teaches that spouses should pursue sexual gratification only in subordination to marital love. Marital chastity, by making the marital good itself central, makes it possible for the experience of loving cooperation in one-flesh communion to predominate and enjoyable sensations to take their proper, subordinate place in marital intercourse, thus subordinated, erotic pleasure no matter how intense, is morally good. (1993: 637-638)

If reason calls for abstinence, intercourse cannot express love.

Even when it is not appropriate to engage in marital intercourse, people often are tempted and constrained to do so by sexual excitement and desire. Of itself, however,

sexual drive does not express love; it is no more communicative than any other biological drive.

Consequently, marital love requires a husband and a wife to develop marital chastity, that is, to subordinate genital arousal and satisfaction to the reasonable claims of all the aspects of their common good as a married couple. By enabling the couple both to come together when appropriate and to abstain when appropriate, marital chastity empowers them to engage in sexual acts which truly embody love, rather than merely manifest an urge for self-satisfaction.(1993: 638-639)

Marriage quiets concupiscence by subjecting desire to love.

Having taught that it is good for the unmarried and widows to remain so, Saint Paul adds: “But if they are not practicing self-control, they should marry. For it is better to marry than to be aflame with passion” (1 Corinthians 7: 9; cf. 7: 2, 5) This norm is reflected by the traditional view that one of marriage’s secondary ends is to serve as a ‘remedy for concupiscence’. Concupiscence here refers to sexual drive considered precisely insofar as it is affected by sin and tend toward satisfaction without regard to intelligible goods.

It is a mistake to suppose that marriage quiets concupiscence simply by providing a legitimate outlet for it, since experience shows that satisfying desire soon intensifies it, and that marriage does not automatically lessen one’s sexual drive or focus it exclusively on one’s spouse. The point rather is that for most Christians who wish to attain self –control but do not have the gift of complete continence for the kingdom’s sake, marriage with its sacramental grace and conjugal love can provide a way of developing the virtue of chastity. (1993: 639)

Spouses should cooperate lovingly in marital intercourse.

Saint Paul teaches that spouses have an obligation to engage in marital intercourse:

“The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not have authority over her own body, but the husband does: likewise the husband does not have authority over his own body, but the wife does. Do not deprive one another except perhaps by agreement for a set time, to devote

yourselves to prayer, and then come together again, so that Satan may not tempt you because of your lack of self-control." (1 Corinthians 7: 3-5)

Paul's formulation makes it clear that the obligation is mutual; in this matter, husband and wife are entire equal. The reason is that in marrying, the two become one so truly that neither may regard his or her body as exclusively his or her own.

Like all other affirmative obligations, this one has limits, and it must be understood correctly. Nobody can have an obligation to do what is wrong, and so there is no obligation to cooperate in intercourse if the couple morally ought to abstain, whether to avoid pregnancy or for some other reason. Again, the obligation is to engage in marital intercourse, and so there is no obligation to cooperate if contraception is used, or if one's spouse cannot engage in a human act, for example, due to alcohol or other substance abuse. Furthermore, an adulterous spouse loses his or her right to marital intimacy. (1993: 639-640)

Unreasonable refusal of marital intercourse is a grave matter.

As has been explained, each spouse's right to intercourse has limits, and usually when either is reluctant to have intercourse, the other should not insist. Still, sometimes a spouse has no justifying reason for being unwilling to cooperate. Such unwillingness can be motivated by anger and hatred, an unreasonable desire to avoid offspring, the manipulative use of marital intercourse to compel compliance in other matters, excessive preoccupation with other activities, and so on. Sometimes, too, one spouse without good reason travels alone or stays away from home for some time, thus depriving the other of the opportunity for marital intimacy. In all such cases, when the spouse deprives of marital intimacy makes it clear, by saying so or in any other way, that he or she desires it, the other should cooperate lovingly, and refusal is a grave matter. (1993: 640-641)

Marital sexual acts short of intercourse can be chaste.

Ejaculation by the male in the female's vagina is necessary for sexual intercourse insofar as it is a reproductive function, and so such ejaculation is necessary for a complete act of marital intercourse. However, within marriage various sexual acts short of complete intercourse can be chaste. Of course, like intercourse itself, such acts are chaste only insofar as spouses seek in them not pleasure alone, but the wider good of marital communion in

which pleasure is a subordinate element. Therefore, what is said here about acts short of intercourse should be understood, not as advising the married how they can maximize sexual gratification without committing mortal sins, but as clarifying some of the requirements of marital chastity.

Marital sexual acts short of intercourse are good in themselves if they are necessary or helpful to marital intercourse and/or express and foster marital affection. Still even if good in itself, an act short of intercourse can be bad due to a wrong intention or some circumstance. Thus such acts become bad if they either are intended to bring about complete sexual satisfaction apart from marital intercourse. (1993: 641)

The circumstances of marital sexual acts should be suitable.

Various circumstances can require abstinence. Couples should not neglect other serious responsibilities requiring a temporary separation or brief delay of marital intercourse. Serious health risks that can be avoided by temporary abstinence from intercourse require couples to practice such restraint, for example, for a few weeks before and after childbirth. Usually, to avoid scandal and / or serious distraction from the experience of marital communion, intercourse and acts short of it involving any exposure of or contact with the genitals must be conducted in strict privacy, and so must be delayed if privacy is unavailable. (1993: 642-643)

Married Persons Should Not Engage in Other Sexual Acts

Married couples should never seek sexual satisfaction with a person other than their spouse. Married couples should not seek complete sexual satisfaction apart from a genuine marital act. Apart from chaste marital acts, including those short of but appropriately related to marital intercourse, married persons should never choose to do anything in order to sexually stimulate themselves or others. (1993: 643)

Adultery in deed or in desire is always wrong.

Whenever a married person engages in sexual intercourse, whether heterosexual or homosexual, with someone other than his or her spouse, and whenever a single person knowingly engages in sexual intercourse with someone who is married, both parties commit adultery and violate the good of marital communion. If both are married, they sin doubly by violating both their own and each other's marriages.

The light of faith makes the evil of adultery even clearer. Scripture severely condemns this sin. Jesus teaches that to “look at a woman with lust” – that is, deliberately to entertain illicit sexual desire – is sufficient to constitute the sin (see Matthew 5: 27-28). The Christian tradition also makes it clear that the norm excluding adultery has no exceptions. Since the ordinary, universal doctrine of Catholic Church has proposed the traditional teaching on adultery as a revealed truth, this norm certainly has been infallibly taught and should be accepted with the assent of faith. (1993: 643-644)

Incestuous adultery is an especially grave immorality.

Sometimes adultery involves a married person and someone in that person's family, for example, a married man has intercourse with his own daughter. Such adultery also is incest, and it violates not only the same goods as other adultery but also familial roles and relationships. Moreover, unless both parties consent, sexual intercourse is rape. Hence, incest involving a child too young to consent also is rape. (1993: 644)

Bigamous relationships and remarriage after divorce are adultery.

Once a person makes a marital commitment, any choice he or she makes to begin another sexually intimate relationship alongside or in place of the marriage radically violates the good of marital communion, and is adultery in an even more profound sense than particular acts of adulterous intercourse. (1993: 644)

Christian spouses should treat their marriage as sacred.

Insofar as the marital union itself is the reality that is the sacrament, adultery that involves a Christian marriage is a sacrilege inasmuch as it violates the marital union. Therefore, Christian spouses, who ought to regard their marriage as sacred, should avoid adultery not only out of fidelity to each other but also, and equally directly, out of fidelity to Jesus. (1993: 645)

Spouses should not engage in complete, extramarital sexual acts.

True marital acts must be (1) a loving cooperation and (2) open to new life

1. If a couple have sexual intercourse while one or both deliberately wish it were with a different partner, or if a couple are forced to engage in intercourse, it is

intercourse, it is not loving cooperation. If one spouse forces the other to submit to intercourse, the act cannot express and foster love, but rather damages marital communion.

2. The marital intercourse of a sterile couple can be open to new life. Sexual intercourse is open to new life when the couples do not intend to impede conception and their performance is such that conception would result if the physiological conditions were conducive to it. However, if either or both spouses seek complete satisfaction (orgasm) by cooperating in any sort of act that is not open to new life, that act is not marital. (1993: 645)

Married persons never should seek independent sexual satisfaction.

The married may engage in various marital acts short of intercourse and may stimulate themselves to prepare for marital intercourse. But if either husband or wife intentionally does anything to obtain sexual satisfaction without reference to his or her spouse, that act is contrary to the gift of self that realizes the good of marriage, and so violates marital communion. Such acts involve infidelity, because by them married persons treat their bodies, which they had dedicated to one-flesh communion, as if retaining authority over them. (1993: 646)

The Unmarried Should Never Engage in Any Sexual Act

It is traditional Catholic teaching “only in legitimate marriage does the use of the sexual faculty find its true meaning and its probity.” The basis of this teaching is that all human acts must be evaluated by objective criteria, based on the nature of human persons and human action, and all sexual acts must respect the full meaning of mutual self-giving and human procreation in the context of true love.

For the unmarried, all sexual acts are wrong because in one or another way they violate the good of marriage, that is, the good of fully personal one-flesh communion realized in true marital acts. Sexual acts outside marriage also may violate various other goods. (1993: 648)

Complete extramarital sexual acts are of three basic kinds.

A complete sexual act is one in which someone seeks complete satisfaction, that is, orgasm. Apart from adultery, which the unmarried also commit when they have

intercourse with those who are married, the unmarried can engage in three basic kinds of complete sexual acts.

1. An unmarried individual can intentionally think, do, or undergo something other than intercourse to bring about his or her own orgasm. Such an act is masturbation, regardless of the means used.

2. An unmarried man and woman can willingly engage in sexual intercourse, intending that at least the man enjoy complete satisfaction by ejaculating in the woman's vagina. Such an act is fornication.

3. Two unmarried men can willingly engage in anal or oral intercourse. Intending that at least one of them enjoy complete satisfaction by ejaculating within the other's body. Such an act is sodomy, that is, homosexual intercourse. (1993: 648)

All acts of these three kinds violate the good of marriage.

Sexual intercourse involving a married and an unmarried person always is adultery for both parties, and masturbation by a married person is a specific kind of infidelity. Hence, the unmarried does the acts under consideration here; and since they need not be interested in the good of marriage, it might seem that their acts cannot violate that good. But even though the sexual acts of the unmarried can be wrong for other reasons, and the seriousness of their acts can depend more on other factors than on the ways in which they violate the good of marriage, the three basic kinds of complete extramarital sexual acts do violate that good, each in its own special way. (1993: 649)

Masturbators violate the body's capacity for self-giving.

In the choice to masturbate, the immediate intention is to have a sentient and emotional experience: the sensation of orgasm and the accompanying emotional satisfaction. In this respect, masturbation differs from urination and defecation, where the motive is the need to expel waste materials, and the conscious awareness of the process – the sensation and felt satisfaction of desire – is incidental. Of course, masturbation can be directed to some ulterior end, such as a night's rest, to be obtained by relieving sexual tension. But, while *relieving sexual tension* refers in part to tension (the pain of unsatisfied desire), it also refers to relieving (the experience of satisfying desire). Thus, the choice to

masturbate as a means to an ulterior end, such as a night's rest, remains the adoption of a proposal to have the sentient and emotional experience of masturbating.

Thus, masturbators violate the good of marital communion by violating the body's capacity for self-giving. Moreover, since the choice to masturbate is wrong inasmuch as it is a personal choice of non-integrity, the choice remains wrong whether or not one has some reason to do it. Therefore, to make this choice for an ulterior motive, such as a night's rest, is to choose a bad means to a good end. (1993: 649-651)

Fornicators achieve only the illusion of marital communion.

Sometimes one party to fornication is merely using the other to masturbate, and very often both parties' motives include a masturbatory component. Again, sometimes one party is treating his or her body as a mere instrument, either to motivate the other to do something – for example, to pay money or propose marriage-or to provide emotional and / or social satisfactions, such as a confirmation of masculinity or femininity, the thrill of conquest, and / or popularity. Such uses of the body as an instrument differ from masturbation in their motives but are like it in their moral character, since they violate the body insofar as it is a capacity for the self-giving which constitutes a communion of bodily persons. (1993: 651)

Sodomites use their bodies in a self-defeating attempt at intimacy.

Like everyone else, sodomites have sexual urges and a natural inclination toward intimate, one – flesh communion. Thus insofar as they are unmarried persons who engage in sexual intimacy, their possible motivations and their choices are similar to those of fornicators, and are wrong for the same reasons. (1993: 653)

Complete, extramarital sexual sins can involve additional evils.

Acts, which basically are masturbation, fornication, or sodomy, can have additional features that cause them to be specifically different kinds of sins. The basic immorality remains, and the additional features add to it.

Complete sexual acts involving an animal (bestiality) probably often are wholly or mainly masturbatory in their motivation. Insofar as desire for bodily union motivates

them, however, they violate human dignity in a unique way by putting human and animal bodies on the same level.

Any of three basic kinds of act can involve the intentional infliction or undergoing of pain. Insofar as pain is used to facilitate and / or intensify a sexual experience, the reduction of the body to the status of an object and the quest for satisfaction precisely in doing so increases the self-alienation inherent in masturbation and sodomy.

Any illicit sexual intercourse that could result in conception involves readiness to do injustice to the possible child.

To tempt and lead another intentionally to engage in an illicit sexual act is to commit the sin of sexual seduction, which is a specific form of the sin of scandal. Seduction often involves grave deceit, for example, when a man persuades a woman to fornicate by insincerely promising to marry her if she should become pregnant. The seduction of a virgin, other things being equal, is especially wrong, since she loses both the intrinsic and social value of her virginity.

Rape adds to illicit sexual intercourse the grave injustice of sexual assault. Since the lack of appropriate consent by either party to any sexual act makes that act sexual assault, fornication and sodomy involving children and others who are incapable of giving the necessary consent always is rape.

Both prostitutes and their clients commit the sin of sexual seduction toward each other. Prostitution also very seriously offends the dignity of the person of the prostitute, by reducing him or her to the status of a mere object of use.

When partners to illicit sexual intercourse are members of the same family, they commit incest. Not only is some incest adultery and / or rape all incest violates familial communion.

Any illicit sexual act, which involves the abuse of anything or anyone dedicated to God, is a specific kind of irreverence, and so is a kind of sacrilege. (1993: 654-656)

Sexual Thoughts Take Their Moral Character From Sexual Acts

Sexual thoughts can refer to two diverse kinds of thing: (1) to memories images, or perceptions that lead to sexual arousal; (2) to thoughts of specific sexual acts that provide objects for acts of the will.

1. Intentional sexual arousal is an incomplete sexual act, which has the same moral significance as the act that would complete it.

2. Whether sexually arousing or not, thoughts of specific sexual acts can themselves become objects of the will. It is good in itself, though it can be bad as an occasion of sin, to will any good sexual act of which one thinks, to will any bad sexual act is a sin of thought of one or another kind. (1993:657)

Sexual Satisfaction Can Occur without an Intentional Sexual Act

Sometimes, sexual arousal and even orgasm spontaneously occur. Such an occurrence in itself has no moral significance. Anyone aware of it can rightly be pleased to notice the healthy functioning of his or her body; there is no moral problem unless that functioning causes temptation or results from some earlier sexual sin.

Sometimes, sexual arousal and even orgasm occur only as an unwanted side effect of some act chosen for a morally acceptable reason. Such acts must be distinguished from acts in which one intentionally does something to cause or maintain sexual arousal and / or bring about satisfaction. For when sexual arousal and satisfaction are only a side effect, it need not be sinful to accept them in making another, morally good choice. The moral importance of such acts is that they often are occasions of sexual sins. (1993: 657)

All Intentional Sexual Acts Violating the Marital Good Are Grave Matter

Apart from acts in which sexual arousal and satisfaction are not intended but only accepted as a side effect, all sexual acts by the unmarried violate the marital good in one or both of two ways: by abusing the body as a capacity for self-giving or by seeking an illusion of one-flesh communion. It is obvious how adultery, both for the married and for any unmarried person involved in it, violates the same good.

That an act is morally wrong, however, does not automatically make it a grave matter. Thus, it remains to explain why the Congregation for the Doctrine of the Faith, despite much contrary contemporary opinion, insists: "According to Christian and the Church's teaching, and as right reason acknowledges, sexual morality encompasses such important human values that every violation of it is objectively grave.

In explaining the Church's teaching about gravity of matter, which the Congregation restates, the explanations already given of the *wrongness* of the acts will be presupposed. The point of what follows is that, given their wrongness, they are gravely wrong. (1993: 657-658)

This teaching of the Church has been proposed infallibly.

Through several centuries, approved Catholic theologians unanimously agreed in teaching that every intentional sexual sin outside marriage is grave matter admitting no parity, and that the same is true of every intentional sexual sin committed by married persons that involves either the use of contraception, complete satisfaction apart from marital intercourse, or incomplete satisfaction by one spouse unambiguously directed toward complete satisfaction apart from the other.

This universal, constant, and most firm teaching of the popes and the bishops in communion with them around the world meets the conditions that Vatican II articulated for the infallibility of the ordinary magisterial. Although the Church has not solemnly defined the teaching excluding parity of matter with respect to all intentional sexual sins against the good of marriage, that teaching has been infallibly taught. (1993: 658-659)

Trent definitively taught the core of this sexual morality.

Against Martin Luther, the Council of Trent solemnly defined that unbelief is not the only mortal sin. Trent showed this by pointing out that, according to Saint Paul, divine law also excludes from the kingdom "those with faith who are fornicators, adulterers, effeminate, sodomites, thieves, covetous, drunkards, evil-tongued, greedy (cf. 1 Corinthians 6: 9-10), and all others who commit mortal sins" (DS 1544/808) By this use of Paul's text, the Council implicitly defined the proposition which Paul asserts there. For, in refuting one proposition by asserting another logically incompatible with it, one necessarily asserts the second proposition at least as firmly as the first is rejected. Trent's solemn definition

against Luther's notion that unbelief is the only mortal sin implicitly defines as a truth of Catholic faith the Pauline proposition Trent invoked. (1993: 660)

The teaching concerning sexual sins' gravity is reasonable.

The Church's teaching on sexual acts is not merely a collection of rules, to appreciate its truth and value, and to live by it. For this reason, it is important not only to accept what the Church teaches but to grasp its reasonableness. That requires reflecting on two things: first, the important human and Christian values at stake in sexual acts, due to which they are in general grave matter, and second, the dynamic factors involved in human sexuality, due to which no kind of sin that violates the good of marriage and no single instance of such a sin will be morally insignificant. (1993: 661)

The human values at stake in sexual acts are very important.

While people differ about which values are at stake in sexual acts, nobody seriously denies that they are very important. It hardly needs saying that sex is one of the central human concerns. Considering human inclinations from an evolutionary perspective is understandable; otherwise, the human species would have become extinct.

Moreover, while people differ about the moral norms of sexual activity, few who wish to be morally upright deny that marrying, having children, and raising them are among the best things in human life, those prized for their own sakes, and that it is important to integrate one's sexuality with other elements of one's personality. Faith both confirms and clarifies these human insights in its teaching on the goodness of marital communion, procreation, the raising of children, and chastity.

Even people who reject most of Catholic sexual morality can see how much harm is done by the kinds of acts its norms indicate to be sins. (1993: 661)

The Christian values at stake are even more important.

Since central truths of Christian faith employ concepts drawn from marital and familial relationship, no one can accept the faith who does not understand well the human significance of a father, a child, a brother or sister, a faithful spouse. Indeed, the sounder people's experience of these realities is, the more easily they understand and accept God's tender mercy and absolute faithfulness.

At the heart of the revelatory function of human sexuality is the natural sacramentality of marriage. This is the foundation for its specifically Christian sacramentality, which gives Christian marriage its special firmness and holiness. The sacramentality of marriage foreshadows the ultimate fulfillment of the human body as a capacity for self-giving: communion in the one-flesh reality of Jesus' risen life. Since this is the human body's ultimate end, every abuse of human sexuality violates not only the natural marital well but and infinitely greater good: the body of Christ. (1993: 662-663)

The evil of sexual sins is never merely private.

It is clear from the preceding that even solitary sexual sins are social sins insofar as they violate the body's capacity for self-giving and the sacramental significance of human sexuality. Moreover, if one considers masturbation not as an abstract kind of act but concretely, its social significance is even more unmistakable, for people are hardly likely to regard others' bodies with more respect than they regard their own. Also, it is questionable whether anyone can masturbate without some fantasy of a partner with whom sexual inclination would be more adequately satisfied. Thus, masturbation tends to make everyone's body into a sex object and predisposes masturbators to treat their sexual partners as masturbatory tools. But sexual intercourse cannot be a communion of persons if it is little more than the juxtaposition of instruments used by isolated self-conscious subjects to reach individual and incommunicable enjoyable sensations. Therefore, masturbation is essentially a social sin against interpersonal communion.

Then too, the kinds of sexual sins that most plainly have socially destructive consequences—adultery, fornication, and sodomy—would be committed far less often if it were not for the masturbatory component in their motivation.

Not only the professional prostitutes and the pornographer but a very substantial proportion of those involved in socially accepted media employ them not so much to communicate with audiences as to manipulate them by appealing to and encouraging the masturbatory component in each individual's personality. Thus, the whole society becomes polluted, with the bad result that chastity, always difficult, becomes almost humanly impossible for children as well as for repentant adults struggling to achieve sexual self-control, and is very difficult even for the virtuous. (1993: 664-665)

No individual sexual sin is a merely transient evil.

While isolated, individual sexual sins are possible, they seldom occur in practice, except as lapses on the part of those who consider them gravely wrong and usually manage to avoid them. Temptations to commit many other kinds of sins—for example, lying and most kinds of injustice—spring from circumstantial factors, not from any deep, constant, strong human motive. But the sexual appetite is active and powerful through a long part of one's life, and so sexual sins are very likely to become habits. Satisfying the appetite intensifies it; sex is very habit forming. To try sex, focusing on the enjoyable experience itself, is to likely it and want more of it. As time goes by, satisfying this habit, like a drug habit, demands more intense and fresh sexual stimuli. That is why the masturbatory component in sexual motivation always demands new partners and new thrills, and is the implacable foe of fidelity and normal heterosexual intercourse. (1993: 665)

While Subjective Factors Can Mitigate Guilt, Sexual Sins Remain Serious

A sin remains serious even when it is venial due to lack of sufficient reflection and / or full consent. Though compatible with charity, like any venial sin, it still carries with it the evil that makes sins of its kind grave: it still abuses the body and violates the marital good, still undermines the Christian attitude toward the body and so weakens faith.

Eventually, too, this abuse and violation are very likely to lead to mortal sins. For example, those who commit sexual sins of thought or incomplete acts, not realizing them to be grave matter, will surely be tempted to commit complete acts of masturbation, fornication, sodomy, or adultery, and almost surely will so. Again, adolescents misled into thinking that isolated acts of masturbation are not grave matter will surely be tempted, and almost certainly will sin again and again, until a habit of yielding to unchaste desire is formed. This habit probably will lead at least to later heterosexual or homosexual sex play, if not to fornication or sodomy. (1993: 669)

Grace Empowers Christians to Pursue Chastity and Attain It

Plainly, it is difficult and even humanly impossible, for people to avoid sexual sins. But what fallen men, women, and children themselves cannot do can do with the Holy Spirit's assistance. It is a truth of faith that grace enables every Christian to avoid mortal sin. Quoting Saint Augustine, the Council of Trent definitively teaches: "God does not command the impossible; but in commanding, he cautions you both to do what you can and

to pray for what you cannot.' And he helps you so that you can do it" (DS 1536/804, translation amended; cf. DS 1568/828).

Consequently, since grace empowers Christians to attain chastity by doing what they can, it is important to recall and apply some of the things said elsewhere about organizing one's Christian life and overcoming sin.

The general program for avoiding and overcoming sin was spelled out keep relevant truths in mind pray, deny oneself, serve others, avoid occasions of sin, anticipate and resist temptations, see and accept help and support from a person or group capable of providing it. What is said here presupposes that program, while focusing on mistakes to be avoided and steps to be taken in dealing with sexual sins. (1993: 669-670)

One must not use a self-defeating strategy to overcome sin.

The only way to stop committing sexual sins is simply to stop committing them, at once and forever, and the only hope of doing that is to have, not merely the wish for eventual chastity, but a firm and efficacious commitment to be chaste today, tomorrow, the next day...(1993: 671)

One should always keep in mind what is at stake in sexual sin.

Catholic teaching concerning sexual morality is not a set of rules made up and imposed by the Church. Saint Paul already encountered that error and firmly rejected it, blocking legalists' evasions by using language they would understand. (cf.1 Thessalonians 4: 3-8)

Thus, Christian sexual morality is an essential part of God's wise and loving plan, which also includes the gift of the Holy Spirit. Moral truth and the Spirit's power liberate Jesus' followers from the degradation of the unbelieving world and enable them to live with honor and holiness. (1993: 671-672)

One's sexuality should be integrated with one's personal vocation.

Christian love's general requirement for chastity is specified for each individual by his or her personal vocation. It does this by establishing a set of commitments toward particular goods and particular persons that implement faith and love. (1993: 672)

For spouses, conjugal love is the principle of chastity.

Marriage remedies concupiscence, not merely by providing a legitimate opportunity for sexual gratification, but by making available the sacramental grace of the Holy Spirit so that spouses can integrate their sexual desire with the good of marriage. Constant prayer for the Spirit's help, fidelity practiced from the beginning of marriage, and chaste marital intercourse, as well as other acts of good family life, strengthens both volitional and emotional love. (1993: 672)

For priests and religious, chastity re-channels sexual energy.

If they properly fulfill their responsibilities, they rightly and richly realize their bodies' capability for self-giving, and others receive their persons, not merely their services. In such selfless giving to the wider family of God, they receive benefits analogous to those of spouses and parents. Espoused to Jesus and spiritually parenting the children of the Church, those who live in perfect continence for the kingdom's sake also can develop the emotions necessary to transform sexual desire, not by satisfying or repressing it, but by re-channeling its energy into affection for a particular group of persons: these parishioners, this group of students, these patients. (1993: 673)

Anyone's present vocation can provide this integrating principle.

Christian unselfish relationships and sexual self-control already manifest the value of the kingdom for which they hope and the power of the Spirit by whom they walk. Of course, that is true of every aspect of a faithful Christian's life, but it is especially true of this one. Not every Catholic adolescent, for instance, has occasion to bear witness as Saint Maria Goretti did, yet the example of unembarrassed chastity given by a cheerful and outgoing Catholic boy or girl is a powerful proclamation of the gospel in the contemporary world and a great encouragement to other Christians, not least those already committed to marriage or complete continence for the kingdom's sake. (1993: 674)

Every available means must be used to avoid sexual sins.

The classic advice to pray for purity, especially to the Blessed Virgin Mary, also remains sound, because she is both a perfect model of chastity and a loving mother who understands her children's weakness and wishes to nurture them in holiness. Another patron also might well be chosen for one's struggle-Saint Augustine, say, who had the same struggle. By itself, however, prayer of petition is not enough. One also needs meditative

prayer, by which an intimate personal relationship with Jesus is developed and sustained, and God's love is experienced. Only in this way can those striving to be chaste live in God's presence, feeling not threatened but accompanied, protected, and strengthened.

Deliberately frustrating other appetites by fasting and other forms of bodily self-denial helps integrate sexual appetite by subordinating sensory appetites to reason, and thus reintegrating reason, good will, conscious experience, and bodily performances. This has the good result of helping to heal the self-alienation of the masturbatory component of sexual sins. For a similar reason, serving others by corporal works of mercy, especially those which involve close personal contact, contributes in a special way to chastity's growth, since these corporal works involve experience based on an upright attitude toward the bodily person. (1993: 675)

Nonsexual acts that cause sexual arousal are occasions of sin.

More serious sexual sins very often result from less serious ones, and complete sexual sins from those that are incomplete. Sinfully choosing to go somewhere or do something with the anticipation of sexual arousal frequently triggers a chain of such sins. Here it is easy to see what must be done: not commit the prior sins that lead to the additional sexual sins. But one must go beyond this, since nobody can hope to be chaste without practicing modesty, that is, systematically avoiding nonsexual actions and omissions which are occasions of sexual sins.

For example, those doing some kinds of work-fitting clothing, doing physical examinations, studying certain sorts of material, and so on – sometimes know by experience that in doing their job, they will be sexually aroused. Again, cleansing one's own or another's body can cause sexual arousal, and certain forms of legitimate exercise can have a similar effect. Of course, the act of which sexual arousal and satisfaction are side effects also can be morally bad, for example, a wasteful, self-indulgent act done for entertainment or amusement. (1993: 676)

Christian communion and cooperation are needed for chastity.

Someone pursuing chastity must cooperate closely with a confessor whose pastoral approach is sound. One also can benefit from the help of others, for example, a mutual support group or an individual who has fought and won the battle for chastity.

Beyond these obvious forms of cooperation, it is very important to try to enter some sort of genuine Christian community. There are many close and easy personal relationships people never struggle with their problems alone. Adults and children of different ages and both sexes have plenty of companions who share their faith and moral commitments. (1993: 677)

One Has Responsibilities with Respect to Others' Chastity

One's primary responsibility bearing on other people's chastity is to practice modesty. And as modesty in relation to oneself is avoiding the occasions of sexual sins, so in relation to others it is avoiding, insofar as possible, communicating wrongful sexual thoughts and doing anything likely to arouse wrongful sexual desires. One also should do what one can to resist others' immodesty and promote others' chastity.

Immodesty sometimes takes the form of sexual manipulation and sexual aggression. Understanding both kinds of behavior and their interrelationship helps clarify the meaning and moral significance of so-called sexual harassment. (1993: 678)

Justice and love call for modesty toward other people.

People often, and in different ways, lead others into sexual sins. Plainly, that should not be done: it is scandal in the strict sense and a grave violation of justice and love of neighbor. Thus, one must not ask others to commit sexual sins and must avoid giving bad example in this matter.

It also is necessary to avoid unnecessarily doing or saying anything which, even if innocent in itself, is likely to be an occasion of sexual sin for others. For instance unnecessarily dressing and / or acting in any way which proves likely to provoke anyone else's lustful thoughts and desires. Moreover, unless by way of admonition no one should tell someone else of the inappropriate sexual thoughts, feelings or reactions he or she arouses; married couples should be careful about what they do in their children's presence; girls and women should bear in mind that behavior which is not sexually arousing for them may well be so for a boy or man. (1993: 678)

One should resist other's immodesty and promote their chastity.

To cooperate in sexual sins or give in to those, such as pornographers, who intentionally try to arouse and serve sinful sexual desire provides these other sinners with part of what they seek in committing their own sins and so reinforces their bad motives. Even though such elements of one's own sexual sins may not constitute a distinct sin, they do harm others; also provide an additional reason for avoiding them.

Sexual manipulation and aggression are forms of immodesty.

If immodesty toward others is deliberate and not unwelcome, it is sexual manipulation: the purposeful motivating of another by wrongful sexual desire. Sometimes, sexual manipulation is intended to lead to a wrongful sexual act; then the manipulation itself is an incomplete sexual act of the sort to which it is meant to lead and also of seduction.

If someone's deliberate immodesty toward another is unwelcome, it is sexual aggression. When intended as seductive - to arouse another's desire so that initially unwelcome sexual advances will be accepted - sexual aggression is wrong not only as an incomplete sexual act and as deliberate scandal, but as an imposition contrary to the other's upright will. For example, when a man regards a woman as a sex object, manifests a masturbatory attitude by directing immodest and unwelcome words and gestures toward her. Women and homosexuals, of course, can engage in similar aggression.

Sometimes an attempt at sexual manipulation meant to motivate nonsexual behavior misfires and provokes an unwelcome sexual response. For example, an employee seeking a promotion deliberately stirs up a manager's sexual interest, and the manager, while not giving the promotion, responds with unwelcome sexual advance. In such cases, both parties act immodestly and do each other a grave injustice. (1993: 679-680)

So-called sexual harassment is largely a problem of immodesty.

Harassment connotes a pattern of behavior intended to disturb or annoy. Thus, the concept of sexual harassment is complex. Systematic insults bearing on someone's gender or sexual characteristics constitute sexual assault do not, strictly speaking, constitute harassment, though a practice of unwelcome sexual touching does.

For the most part, however, sexual harassment involves immodesty but stops short of sexual assault. Very often it takes the form of persisting in sexual aggression after it has been made clear that it is unwelcome (or when, at least, that ought to be presumed). Inasmuch as the immodest activity is ongoing, such harassment is worse than an isolated act of sexual aggression, which is more likely to be a sin of weakness.

More often, of course, a woman's immodesty toward a man is welcome, so that, by definition, it is not sexual aggression and cannot constitute harassment. Still, such immodesty always is gravely wrong insofar as it is likely to lead to sexual sins and gravely unjust insofar as it is scandalous; and it is still more seriously unjust when it is manipulative. (1993: 680)

In summary of the third question on what sexual acts are appropriate for Christians:

Sexual acts mean any act whether in thought, word or deed which someone intends to bring about sexual arousal. If a sexual act is not marital, it violates the good of marriage and so is not appropriate for any Christian.

Married couples should engage in chaste marital acts willingly and lovingly. The marital acts maintain the love of husband and wife, not intended for their sexual satisfaction but for the good relationship of the spouses.

Married persons should never engage in sexual acts with another person other than their spouse. Heterosexual or homosexual or adultery is always wrong. Incestuous adultery is an especially grave immorality.

The unmarried should never engage in any sexual act, neither about his or her own orgasm nor intentionally think nor do to other unmarried person or to other married.

Catholic Church teaches that grace empowers Christians to love, to be faithful to each other by prayer and the sacraments, in order to attain the good of man and woman. Everyone has responsibilities with respect to others' chastity.

I understand that the sexual acts which are appropriate not only for Christians but for everybody in order to develop our society.

3.2.2.4 Question 4: What Are the Responsibilities of Spouses in Regard to Children?

Marriage unites the couple as a principle for handing on human life, and they should procreate responsibly. They should raise their children to be good persons, good citizens, and good Christians. Parents have special responsibilities for their children's religious formation. (1993: 681)

Married Couple Should Procreate Responsibly

Parenthood is an essential part of the vocation of marriage. The practice of responsible parenthood means acting in accord with all the relevant moral norms. To intercourse when appropriate.

The Vocation of marriage includes parenthood.

As has been explained, marital communion is a basic human good. A man and a woman share in this good by initiating the conjugal covenant and fulfilling it by becoming one flesh, a bodily union which makes them in effect a single human organism for the function of reproduction.

Since the good of children is intrinsic to the good of marriage, the vocation of marriage includes the vocation to parenthood. Thus, Vatican II teaches that the particular mission of spouses is to transmit human life and raise children (see GS 50, cf. GS 47, 48, 49 51); Pope Paul VI teaches that the transmission of human life is a most serious office of spouses, in which they offer a free and conscious service to God; and Pope John Paul II explicitly teaches: "With the vocation to love, in fact, there is inseparably connected the vocation to the gift of life. (1993: 681-682)

Procreative responsibility calls for conscientious judgment.

The vocation to the gift of life included in the vocation to marriage has direct practical implications. Every fertile Christian married couple should have children unless some extraordinary responsibility forbids their doing so.

Therefore, questions of procreative responsibility call for a couple's conscientious reflection, in which they should take into account everything that might in any way be relevant: their physical, psychological, economic, and social conditions; the good of their present and future children; the needs of their extended families, of society as a whole, and of the Church.

Nobody else can make this judgment for them. They must make the judgment "with docile reverence toward God," (GS 50) keeping in mind his plan and will for them, and their responsibility to provide members for his family. (1993: 682-683)

The vocational perspective should shape the couple's judgment.

People who do not consider parenthood from the point of view of vocation are likely to suppose that spouses can rightly base their judgment simply on whether a child or children are among the things they happen to want out of life. However, Christian spouses should judge in the light of their vocational responsibilities, they should focus on their gifts and limitations, and on the needs and opportunities calling for their service. (1993: 683)

Different couples' responsible judgments can be different.

A couple who have the gifts necessary to raise a very large family, and whose other vocational commitments will help rather than hinder them in doing so, can rightly decide to have many children, even though they will not be able to give them every advantage in life, such as higher education, travel, and so on.

Still another couple, capable of raising a large family but living in a society with a severe population problem, can rightly decide to limit their own family's size in order to use their gifts and resources to help other couples nurture and educate their numerous children. Their judgment is entirely different from that of a similar couple, living in an affluent society with a birthrate below the replacement level. (1993: 683-684)

The couple should use upright methods to carry out their judgment.

Couple should exclude from the outset all methods "found blameworthy by the teaching authority of the Church in its unfolding of the divine law" (GS 51). Immoral methods – *in vitro* fertilization, artificial insemination, infanticide, abortion, sterilization, and contraception – not only violate the good of life and / or other goods, but also directly

violate the good of marriage itself. Used to implement decisions about family planning, they either render the sexual act as extra-marital activity which they facilitate between the spouses (sterilization and contraception), radically betray the responsibility to care for children (abortion and infanticide), or replace the marital act with a technique which renders offspring objects of production (*in vitro* fertilization and artificial insemination). Spouses who fully understand and accept that marriage is their Christian vocation will reject all such methods. (1993: 684)

To carry out their judgment, a couple needs fertility awareness.

Since truly responsible parenthood precludes using immoral methods, a couple who have correctly decided to have or not have a child will carry out their decision by engaging in or refraining from marital intercourse when appropriate.

If the decision is not to have a child, the couple could abstain entirely from marital intercourse; this in fact should be done if they conscientiously judge that they are strictly bound not to have a child and can be certain of that only by abstaining indefinitely. Still, few couples need do so. A woman is fertile only briefly during any cycle, and almost every couple can avoid having a child by abstaining only during part of each cycle. (1993: 684-685)

Such birth regulation by periodic abstinence is not contraception.

This alternation of periods of marital intercourse and periods of abstinence sometimes is called “periodic abstinence” or “natural family planning.” Periodic abstinence which implements a truly responsible judgment is different, morally speaking, from contraception, since under those conditions periodic abstinence, while avoiding *conception*, is not *against life*, as contraception inevitably is.

Pope John Paul II also tries to clarify the fundamental anthropological as well as moral difference between contraception and periodic abstinence:

“It is a difference which is much wider and deeper than is usually thought, one which involves in the final analysis two irreconcilable concepts of the human person and of human sexuality. The choice of the natural rhythm method involves accepting the cycle of the person, that is the woman, and thereby accepting dialogue, reciprocal respect, shared

responsibility and self-control. To accept the cycle and to enter into dialogue means to recognize both the spiritual and corporal character of conjugal communion, and to live personal love with its requirement of fidelity. In this context the couple comes to experience how conjugal communion is enriched with those values of tenderness and affection that constitute the inner soul of human sexuality, as well as in its truly physical dimension also. In this way sexuality is respected and promoted in its truly and fully human dimension, and is never “used” as an “object” that, by breaking the personal unity of soul and body. Strikes at God’s creation itself at the level of the deepest interaction of nature and person.”(FC 32) (1993: 685-686)

Christian Parents Should Raise Children to Be Good Christians

To understand the specific elements of Christian parents’ responsibility in raising children, it is necessary to understand both its end---the coming to be of good people who also are good Christians---and the reason why parents have the primary and inalienable right and responsibility to bring up their own children. (1993: 690)

The end of raising a child is a good, Christian person.

Parenting is cooperating with God in bringing new people to be and, even more, to maturity. Since God loves children and wants what is good for them---that they should become good and holy---Christian parents should want the same. Children who grow up to be good and holy people will, however, be good members both of human society and of the kingdom; thus, in working for their children’s best interests, good Christian parents also serve these large communities. (1993: 690)

Raising a child includes nurturing, training, and educating.

The point of training a child is twofold: to protect life and health, and to prepare the child for education in exercising specifically human capacities. The point of education, then, is the child’s human goodness and Christian holiness, and nurture and training only provide the basis for it, while its heart lies in helping children to deliberate soundly and encourage them to make good free choices. (1993: 691)

Education should be directed toward the child's vocation.

“Children should be so educated that as adults they can, with a full sense of responsibility, follow their vocation, including a religious one, and choose their state of life” (GS 52)

Children are prepared by facilitating and encouraging the acts that bring their capacities and gifts into play, by helping them share in true human goods and experience the delight of knowing truth, appreciating beauty, working well, making friend, and so on. Having prepared children to take up their personal vocation, parents should help them to reflect on their gifts and opportunities, and understand how everything in their lives is related to the principle of vocation.

The vocational principle makes it clear that parents should not provide children with everything they want, and sometimes should provide them with things they do not want. Nor should it be parents' main aim that their children enjoy themselves and have possessions, success, and status. All these must be subordinated to being a good Christian person, one who finds and fulfills his or her unique vocation. (1993: 692)

Parents should cooperate in children's personal formation.

In technologically advanced societies, economic and cultural factors tend to limit the father's contribution. Most men work and carry on many of the activities they take seriously away from their homes and children, while at home many waste much time in rather passive entertainment like watching television, rather than in activity involving interaction with their children. To fulfill their responsibilities, fathers should reduce passive entertainment to a minimum, converse with their children regularly about their own concerns and activities and the children's, and enlist the children's cooperation, for example, by getting them to help with chore around the house, helping them with their studies, and joining with them in church or civic projects, as well as in various active forms of recreation. .(1993: 692)

In raising children, the responsibility of parents is primary.

Vatican II teaches: “Since parents have given life to their children, they have a very grave duty to educate them, and so are to be recognized as their primary and principal educators” (GE 3). (1993: 692)

The sacrament of marriage helps parents to raise their children.

Since the parental mission of raising children is a service to God and the Church, parents can count on the grace of the sacrament of marriage to help them fulfill this great responsibility. (1993: 693)

Parents Should Treat Their Children Fairly

Parents should use their position and the power it gives them for their children's real benefit. They can abuse it in two ways: by exploiting a child for their own selfish interests, and by practicing favoritism among their children. Parents also can be unfair to children by neglecting them.

There are special reasons to be fair to children.

Children treated unfairly by their parents are likely to take this as a lesson to treat others unfairly. Moreover, they will not have the experience they need to conceive of God as a loving and faithful Father. (1993: 695)

Parents should be fair between themselves and their children.

Parents should not use a child to serve their own interests. While they sometimes do this in gross ways, such as by making children do heavy work or submit to incest, more often it happens in subtle, psychological ways for example, by expecting children to compensate for parental failings and defects, by taking out hostilities on them.

But if the parents' s interests conflict with needs of the child which the child would reasonably put first, the parents, for the sake of their own fulfillment as good parents, must sacrifice their interests. (1993: 695-696)

Parents should not practice favoritism among their children.

Many things can tempt parents to practice favoritism, but, whatever the motive, they should not. If their resources for parenting-time, energy, and material means-are sufficient, they should try to give each child an equal share. This does not mean treating all the children alike, since children's needs and gifts differ; on the contrary, using equal portions of resources for the children often will result in treating each differently.(1993: 696)

Christian Principles Should Shape a Child's Whole Upbringing

Raising children includes many other specific elements besides religious formation. Most present no moral problem for parents with a sound general understanding of their responsibilities. Here only a few matters are treated about which parents are likely to have moral questions. (1993: 707)

Parents should teach children the true value of material goods.

Catholic parents should consider means in the light of faith and pay careful attention to every aspect of their moral impact: "Children must grow up with a correct attitude of freedom with regard to material goods, by adopting a simple and austere life style and being fully convinced that 'man is more precious for what he is than for what he has' (GS 35)." (1993: 707)

Parents should teach children the right use of the media.

The media of communication that parents allow in the home, and whose use outside the home should be a matter of parental guidance, are of very great importance in forming children. Excessive use of the media for passive entertainment displaces conversation and other activities, such as reading and handicrafts, and so stunts children's development. Moreover, much of the content of television, radio, the cinema, popular music, and the print media is likely to have bad effects on children. The problem is not limited to elements patently immoral because they arouse lust and / or fascinate by representing brutality and violence, Sex and violence aside, much media content is objectionable because it conveys the secular world view and implicitly teaches that human happiness lies in possessions, status, success, and enjoyment. (1993: 708)

Parents should prefer a Catholic school if it is sound.

Sound Catholic schools are a great help to parents in fulfilling their responsibilities regarding their children's religious formation and moral education. In such schools, moreover, other elements of formal education are correctly related to religion. The Church's law therefore directs parents to send their children to Catholic school if they can. (1993: 709)

Parents should provide timely education in sexuality.

Children should not be told everything about sexuality all at one time; instead, as with most other matters, some things must be explained repeatedly and in diverse ways as they mature. The most basic point to communicate is that children are secure in parental love; parents also should manifest and teach great reverence for persons in their bodies. But, as is true in everything else, when a child of whatever age asks a question about sex, parents should answer honestly, not indulge in evasions or falsehoods: “Especially in the heart of their own families, young people should be aptly and seasonably instructed about the dignity, vocation, and exercise of married love” (GS 49). But parents need not and should not tell their children more than they can understand.(1993: 710)

Parents should monitor children’s hobbies and friends.

Children need recreation, hobbies, and friends, and the three tend to go together. It is often the case that parents can responsibly allow a child considerable freedom, even autonomy, in these matters before many others. Doing so is important in order that the child can begin to develop personal interests, discover and try out his or her unique gifts, make personal friends, and so on. .(1993: 712)

Parents should try to find or form a suitable community.

Since a hostile social environment makes it far more difficult for parents to fulfill their responsibilities, they should try, if possible, to raise their children in a community friendly to their faith. It need not be entirely Catholic, not even entirely Christian, but it must be made up predominantly of faithful Christians or others committed to living their faith and handing it on to their children. In any case, when weighing options about where to live, parents should give very high priority to this factor. (1993:712)

In our study the fourth question on the responsibilities of spouses in regard to children, we can summarize that:

The purpose of marriage is for handing on human life. The husband and wife should procreate responsibly. They should raise their children to be good persons, good citizen and good Christians.

The spouses should not use immoral methods birth of control except the natural family planning or “periodic abstinence”

Christian parents should raise their children be good Christian by supporting them to study in Catholic school. The children can have the occasion to learn religious education and their vocation. Parents are the primary educators of their children.

However, parents should treat their children fairly. They should neither practice favoritism among their children, nor be unfair by neglecting them. Parents should teach children the true value of material goods, the right use of mass media and the beauty of sexuality.

I realize that parent's responsibility is very important in regard to the life- long education of the adolescent.

3.2.2.5 Question 5: What Are the Responsibilities of Those Preparing for Marriage?

In contemporary society, people decide they are ready to marry generally when they find someone they want to marry. But Christians should know beforehand that they and their partners are ready and free to marry. They bear in mind not only the qualities required, but his or her own gifts and limitations also. Germain Grisez gives young Christians the following treatment regarding marriage preparation and norms.

Some Should Discern a Vocation to Marriage and Prepare for It

Not all Christians are called to marriage, and those who are, need to discern this element of their vocation. Appropriate preparation should then begin, even if marriage will be possible only far in the future. It should include developing and carrying on chaste friendships with persons of both sexes. (1993:737)

Many should accept the vocation to prepare for marriage.

Sexual capacity is an important gift which Christians can use in different ways to contribute to the kingdom. On becoming fully aware of this capacity at puberty, each should begin to consider how he or she will integrate it into a good and holy life.

The starting point should be the fact that for some Christians, it is better not to marry, since the unmarried who have the gift of complete continence can more easily grow in holiness and serve the kingdom in special ways (see Mathew 19: 11-12; 1 Corinthians 7: 8, 38)

Many Christians will discern signs that they have the gift to use their sexual capacity in a dedicated single life in the world, or in a committed life of celibacy or virginity for the kingdom's sake. For some, the sign will be the one Saint Paul indicates: "It is better to marry than to be aflame with passion" (1 Corinthians 7:9). If they are to live good Christian lives, their sexual desire must be integrated with conjugal love and be subordinated to the good of marriage.

The consideration of how sexual capacity fits into personal vocation should next focus on physical, mental, and psychological limitations and defects, to see if any preclude marriage. For example, some people will find themselves with a seemingly unalterable homosexual tendency or incurable impotency--- that is, inability to engage in marital intercourse---and others will suffer from other health problems incompatible with fulfilling the responsibilities of marriage and family life. (1993:738)

This preparation consists in developing gifts and gathering resources.

In contemporary affluent societies, adolescents and young people who have no sense of personal vocation often live irresponsibly. But the day-to-day lives of young people are important not only for their present satisfaction but for their future happiness. As Pope Pius XI teaches, "the basis of a happy wedlock, and the ruin of an unhappy one, is prepared and set in the souls of boys and girls during the period of childhood and adolescence." Everything they do should shape good character and develop Christian modest of response, for their intrinsic value and also for their possible future benefits for marriage and family life. Parents should do all they can to exemplify the relevant virtues and encourage their children to develop them.

Since genuine personal fulfillment in a good marriage does not come from self-gratification but from personal service to others, those looking forward to marriage should use their gifts to help and care for others as opportunity offers. For example, they should help care for the elderly and ill, look after and instruct younger children-whether their own

brothers and sisters or others-and do what they can to lighten the burden of their parents' work around the house.

Marriage and family life call not only for the education and training necessary to make adequate living but also for the development of the skills and knowledge required to conduct married life, maintain and manage a household, and raise children. Those preparing for possible marriage should make choices about their education with the requirements of marriage and family life in mind and should diligently pursue their studies. Still, formal education alone will never suffice. Prayer, Scripture reading, personal study, and discussion with parents and others who have experience of marriage also are needed, as is thoughtful observation of real families, both happy and miserable, to see how to fulfill the vocation and avoid common pitfalls. (1993:738-739)

Those preparing for marriage should develop chaste friendships.

Everyone should have friends, because friendship is good in it and also helps psychological and moral growth, including the development of the virtue of chastity. Moreover, genuine friendships with people of both sexes bring specific benefits for adolescents and young people who are preparing for marriage: growth in self-awareness, knowledge of others' traits, including their masculinity and femininity, and practice in open and cooperative relationships with peers.

Healthy adolescents and young people often experience intense erotic feelings; they should learn to recognize these for what they are and accept them, like other normal feelings, as good in themselves. But, like more mature men and women who are chaste friends, adolescents and young people need not allow romance to replace their friendships. To maintain and develop a genuine friendship, they must avoid acting on erotic feelings, and since sharing erotic feelings with those who excite them usually leads to acting on them, even such communication usually must be avoided. Young couples also will need to be careful about the time, place, and frequency of their meetings. To enjoy each other's company without running risks, they do well to share most of their activities with one of their families or a suitable group of friends. (1993:739-740)

When marriage is not in prospect, romance is inappropriate.

A romantic relationship is appropriate only when it can lead to engagement and marriage. In carrying on a romantic relationship for its illusory intimacy, people act for an apparent good which blocks true benefits of a real human good. To carry on a romantic relationship when marriage is not in prospect is therefore wrong.

Almost inevitably, too, such a relationship soon becomes gravely wrong. Even if it were not wrong in itself, it certainly is not morally necessary and so, at best, would be permissible. But as soon as such a relationship begins to intensify, the underlying erotic emotion leads to significant temptation, and so continuing the relationship becomes an occasion of grave sin. Since this occasion of sin is easily avoided-by terminating the relationship continuing it is a grave matter. (1993:740-741)

Those with Marriage in Prospect Should Seek Suitable Partners

A person who not only thinks his or her vocation includes marriage but is ready to become engaged should seek a suitable potential spouse, applying reasonable standards and practicing careful discernment in doing so. Pope Pius XI teaches:

To the proximate preparation of a good married life belongs very specially the care in choosing a partner; on that depends a great deal whether the forthcoming marriage will be happy or not, since one may be to the other either a great help in leading a Christian life, or, a great danger and hindrance. (1993:741)

Further steps should be taken to prepare for marriage.

At this stage, the preparation for marriage appropriate for adolescents should be continued and intensified. Those who have not yet done so should study Christian marriage and family life in some detail, with particular emphasis on acquiring a mature knowledge of marital sexual activity, including natural family planning, and sound techniques of child raising. (1993:741)

One should not carry on untimely romantic relationships.

Since marriage is the only good fulfillment of a romantic relationship, a person should not have such a relationship with anyone whom he or she either should not or does not wish to marry.

Furthermore, even for those who have marriage in prospect, romantic relationships remain wrong until a suitable potential spouse has been identified. Romantic activities with anyone not thus identified are and easily avoidable occasion of grave sin, and so are they grave matter. (1993:742)

One should consider only those truly available for marriage.

Even before seeking a suitable potential partner, a person should exclude anyone already married, pledged to celibacy or vowed to complete continence, too young or immature for marriage, a member of his or her own family, or known to be incapable of marital intercourse. People unwilling to consider marriage or unable to marry in the reasonably near future also should be excluded. (1993:742)

Only those who are morally well qualified should be considered.

Anyone of bad character should be excluded as a potential partner. Such a person is unlikely to fulfill marital and familial responsibilities, and his or her faults are virtually certain to cause grave moral difficulties, not only for a spouse but for any children.

Besides these general moral considerations, before considering anyone a potential marriage partner, a person must be certain of his or her attitudes concerning marriage and its specific responsibilities-that marriage is absolutely indissoluble, that abortion is unthinkable, that any necessary birth regulation must be by marital abstinence.

It is also necessary to know about his or her attitudes concerning the religious formation of any children who might be born, since he or she would raise very serious obstacles to fulfilling the most important responsibility which parents have toward their children. (1993:742-743)

If possible, one should consider only those who share one's faith.

Since marriage should be a full communion of life suited to handing on that whole life to children, a Catholic should marry a Catholic who completely shares his or her faith and moral commitment. Differences in religion detract greatly from unity of mind and heart while impairing parental unity in a most important respect. (1993:743)

One should seek a potential partner by forming friendships.

People who live in a rather homogeneous and sound Catholic community or have been educated in such a community often have one or more apparently suitable potential marriage partners among their acquaintances. However, those who lack the benefits of such a community must make suitable acquaintances in other ways. In either case, only by developing a close interpersonal relationship can anyone acquire the information and carry out the discernment necessary to identify a suitable potential marriage partner. (1993:744)

An Engagement should be the Fruit of Both Romance and Reflection

Rightly, a man and a woman looking toward marriage to each other as part of their vocations develop a romantic relationship, but as they do, they also should reflect and discern together whether they really are called to marry. If they conclude that they are, they should become engaged. (1993:745)

Romance and discussion of marriage should begin together.

If the parties to a real friendship come to see each other as suitable potential marriage partners, the friendship often will develop spontaneously into a romantic relationship. Erotic desire will be felt and expressed by bodily contact: holding hands, kisses, and embraces. While these contacts can and should be very restrained, insofar as they are expressions of erotic desire they point toward eventual fulfillment in one-flesh communion. If romance does not develop spontaneously, a person may rightly instigate it by similar expressions, although the possibility of marriage also can be raised without any such prior expression.

In any case, the beginning of conversation about the possibility of marriage and the initiation of a romantic relationship should take place together. Two things establish marriage: mutual consent and consummation. Mutual consent presupposes common deliberation, and so requires conversation about the possibility of marriage. (1993:745)

The relationship's romantic element should be chaste.

The process leading to marriage has a romantic element; the couple must think and talk about marriage:

- Since a couple considering marriage is not yet married, any intentional sexual act is grave matter. They may not intend to bring about any sexual arousal for being an occasion of sin, whether of action or of thought.

- If a couple considering marriage may and should engage in light bodily contacts to express and elicit erotic affection, they should limit prolonged kisses and embraces, the uncovering of the genitals and genital touches. As their affection grows and their friendship becomes more intimate the couple may not proceed to more arousing activities, they should be increasingly careful. (1993:745-746)

In persuading someone to marry, some means should be excluded.

In trying to persuade another to marry, he or she must talk sincerely, not any lying or deception to offer any wealth or status as inducements to marry. Since marital consent should be a free and mutual self-giving, not a giving of oneself or one's service in exchange for some other goods. (1993:746-747)

Cooperation in discernment should precede engagement.

Even though couples believe marriage to each other may be their vocation, they should not become engaged at once. They should further examine the idea of marrying each other and eliminate any doubt either might have.

Prayer and reflection are needed. They should become well acquainted with each other's families, since marriage will bring each of them into the familial community.

Both also should ask for and listen carefully to the reactions and advice of their parents and other family members. The couple must make the decision, but their families provide wise and friendly advice. (1993:747)

The engaged should prepare them for married life.

Engagement often is regarded a suitable time of preparation for marriage. Gemain Grisez still gives some advice as following.

An engaged couple should see a priest at once at their parish.

He will provide information about the marriage preparation.

Engaged couples have special reasons to be chaste.

They should avoid solitary sexual acts and sexual acts involving any third person.

Engaged couples should settle several important questions:

Family life, natural family planning, etc.

Wedding arrangements should serve the relevant goods.

Marriage and the events surrounding it should be joyful. The Church's rites for marriage should be prepared. Planning the wedding can distract them from essential elements of their preparation for marriage: prayer, study, coming to agreement on important issues and so on.

The engaged couple should prepare spiritually for marriage.

Who has not should do so before marriage. They should make good confession and receive Holy Communion.

The engaged should prepare to commit them absolutely.

The final discernment is necessary to exclude all doubts, because in exchanging marital consent, the couple should commit absolutely to be faithful spouses until death parts them. (1993:748-752)

In summary on the last question regarding the responsibility to those preparing for marriage, German Grisez give these following norms:

Some should discern a vocation to marriage and prepare for it by developing their gifts and gathering resources.

They should develop chaste friendships, but not intimate sexual acts to the person they do not intend to marry with.

Those with marriage in the prospect should seek suitable partners by studying Christian marriage and family life in details, getting to know his or her attitudes concerning the religious formation of future children.

An engagement should be the fruit of both romance and reflection by discussion together and asking for their parents' advice.

The engaged should prepare them for married life. They should see a priest to talk about the religious rites and to prepare spiritually for marriage.

Summary :

Germain Grisez is a lay Professor of Christian Ethics at Saint Mary's college in Emmitsburg, Maryland, United States of America. He has a practical way of thinking about marriage.

He teaches that marriage is good when the spouses have the right motive, that marriage is a permanent and an exclusive communion.

Each couple should build a unique marital and familial communion with responsibilities. Marriage is a vocation to a lifelong love and the service of a new life.

Married couples should engage in chaste marital acts willingly and lovingly. If a sexual act is not marital, it violates the good of marriage, such as homosexual or adultery is not appropriate.

The responsibilities of spouses with regard to children must be emphasized. They should raise their children to be good persons, good citizen and good Christians. They should not use immoral methods of birth control.

The responsibility of those preparing for marriage is very important. They should discern their vocation and develop gifts and gather resources. They should seek suitable

partners by studying Christian marriage, family life, and knowing his or her attitudes concerning the religious formation of future children.

3.3 William E. May

3.3.1 Life and Works

William E. May is a Catholic layman born in 1928. He is a Professor of Moral Theology at the Pope John Paul II Institute for Studies on Marriage and Family in Washington, D.C., USA, where he has been teaching since 1991. From 1971 through 1991 he taught moral theology at the Catholic University of America. Before entering the academe, Professor May was for many years, 1954 to 1969, an editor of philosophical and theological works, principally for the Bruce Publishing Company of Milwaukee, where he worked from 1955 to 1968, and then for Corpus Instrumentum, a division of the World Publishing Company, from 1969 to 1970.

Professor May received his doctorate in philosophy from Marquette University in 1968 with a study of the metaphysics of Henri Bergson. He is the author of more than a dozen books, among them *Sex, Marriage and Chastity* (1981), *An Introduction to Moral Theology* (Revised edition, 1994), *Catholic Sexual Ethics* (Revised edition, 1998), *Catholic Bioethics and the Gift of Human life* (2000). He is the translator of Ramon Garcia de Haro's *Marriage and Family in the Documents of the Magisterium* (San Francisco: Ignatius, 1993), the translator of Livio Melina's *Sharing Christ's Virtues* (Washington: The Catholic University of America Press, 2001), and the editor of several volumes, among them *The Church's Mission of Evangelization* (Steubenville, OH: Franciscan University of Steubenville, 1996). He is the author of more than 200 essays, which have appeared in such journals as *American Journal of Jurisprudence*, *The New Scholasticism*, *The Thomist*, *Anthropotes*, *Scripta Theologica*, *Faith & Reason*, *The Linacre Quarterly*, etc. Professor May, at the appointment of Pope John Paul II, served on the International Theological Commission from 1986 through 1997. Pope John Paul II also appointed him a "peritus" for the 1987 Synod of Bishops on the vocation and mission of the lay faithful in the Church and in the world. In 1991 he received the *Pro Ecclesia et Pontifice* medal. He has also received the Cardinal Wright Award from the Fellowship of Catholic Scholars, the Thomas

Linacre Award from the National Federation of Catholic Physicians Guilds, and the St. Dominic Medal from the Dominican House of Studies, Washington, D.C.

Since 1958, he has been married to Patricia Keck May. They are the parents of seven children, four boys and three girls, and are now the grandparents of eleven grandchildren.

3.3.2 His Teaching on Sexual Relation

Before 1980, there were not many books available articulating on sexual ethics rooted in Catholic tradition. Germain Grisez was one of the supporters of William E. May. He wrote his book *Sex, Marriage, and Chastity* printed in April 1981, as an effort to provide this study. There are 5 chapters.

3.3.2.1 Chapter I: On understanding human sexuality

3.3.2.2 Chapter II: Marriage and Christian marriage

3.3.2.3 Chapter III: Marital or Conjugal love

3.3.2.4 Chapter IV: Marital Chastity

3.3.2.5 Chapter V: Chastity and the unmarried

3.3.2.1 Chapter I: On understanding human sexuality

In the point of view of William E. May, it is true and of crucial significance for human persons and societies to understand the human sexuality. He develops this understanding of human sexuality first by contrasting it to a contradictory understanding – the separatist - that is pervasive in contemporary American culture. After that he set forth the Catholic understanding-integral understanding- but not limited to the teaching of the Church but as a catholic sense.

William has commended about the significance of being human and showed the reason that what it means to be human is centrally important in determining the truth of understanding human sexuality. (May, William E., 1981:1-2)

For him, a human being is a being radically different in kind of other living things of which we have experience. It is a being of moral worth, a bearer of transcendent

value even though human beings, who are not consciously aware of themselves as selves, still possess this quality equal to other human beings. He says that:

“To be a human being is to be, first and foremost, a being of moral worth, a bearer of transcendent value, the subject of a dignity and a sanctity that ought to be recognized by others and protected by society. This proposition can be defended philosophically on the grounds that a human being—that is, a living member of the human species—is a being radically different in kind from other living things of which we have experience. Membership in the human species is therefore of crucial moral significance, ...Religiously, this proposition is rooted in the belief that a human being is a living image or icon of God himself.... (1981: 2)

All human beings, therefore, are beings of moral worth or “persons” precisely by virtue of being members of the human species. Included in this species are many (for instance, the unborn, the newborn, the mentally crippled, the senile the comatose dying) who are not consciously aware of themselves as selves and capable of relating to other selves in an intelligent of “meaningful” way. Still all these human beings are and beings of moral worth, “person,” and as such equal in dignity and worth to all other human beings.” (1981: 2)

And this understanding of human being must be recognized, supported and fulfilled by any true understanding of human sexuality.

“Any true understanding of human sexuality must be one that will help shape a human community in which all members of the human species, all human beings, will be recognized as the beings that they are, that is, as persons, as beings of moral worth....” (1981: 2)

The “Separatist” Understanding of Human Sexuality

The separatist understanding is not correct, for William E. May, because it severed the existential and psychological bond between the life-giving or procreative meaning of human sexuality and its person-uniting, love-giving, and uniting meaning. The human and personal value of sex is just helping people escape from the prison of loneliness

and to enter into meaningful, responsible relationships with significant others and, in so doing, to enjoy themselves and find refreshment and ecstasy. From this point, there is no need that individuals who responsibly choose sexual union be married, there is, in fact, no need that they be of different sexes. (1981:3-6)

“What counts, morally, is the nature of the relationship signified by the activity. So long as this relationship is amicable and responsible, taking into account responsibility to others and to society at large, the behavior is good; the marital or extramarital, homosexual or heterosexual, status of the parties involved is of much less significance.” For the separatist, then, a person is a conscious subject of experiences that possesses a body, that is, a human being who happens to be either a male or a female. As Joseph Fletcher, a prominent exponent of the separatist understanding, writes:

Physical nature---the body and its members, our organs and their functions--- all these things are a part of “what is over against us,” and if we live by the rules and conditions set in physiology or another it, we are not thou.... Freedom, knowledge, choice, and responsibility---all these things of personal or moral stature are in us, not out there. Physical nature is what is over against us, out there. It represents the world of its. (1981: 6-8)

The separatist understanding thus not only separates the relational, interpersonal meaning of sexuality from its biological, reproductive meaning but it also separates the person from his or her body.

The “Integralist” understanding of human sexuality

In contrast, the Integralist understanding of human sexuality is that a human person is a sexual being. There are no asexual members of the human species. All of us are either male or female persons, equally and fully human. The body of a human person is not an instrument or a tool of the person but is rather constitutive of the being of the person and expression or revelation of the person. My body and I are one in being. Sexuality is therefore integral to the human person, and the sexuality of a human person is of necessity either a male or female sexuality.

William E. May also explains that males and females differ not only physically and anatomically but also in the depths of their being.

When God created man, He did not create a consciousness and then add to it a male or female body; rather in creating Man “male and female he created them”(Genesis 1:27). That is he created a species sexually differentiated into male and female persons, beings equal in their humanity and dignity as living images of God, but differing and complementary in their sexuality. The Integra list understanding of human sexuality. (1981:9-10)

He adds that an Integra list understanding of human sexuality, moreover, holds that both the person-uniting, love-giving, unitize dimension of human sexuality and its life-giving, procreative dimension of personal and human significance are powers of the human person. And a unity in which male and female give themselves to one another, in so doing, renew “the mystery of creation in all its original depth and vital power.”

This life-giving or procreative dimension of human sexuality is rooted in a sexual power of the human person, not purely biological function. It is not a reproductive function separates from the person because it is not like an act of manufacturing or automobiles. It is a power or dimension of the person, which needs the help of opposite sex, enabling the person to participate in God’s power of giving life to new human persons. . (1981:10-11)

The separatists misconceive the profound significance of human sexuality about the unitize dimension because they have separated it from the life-giving, procreative meaning. For them, human sexuality is meaningful because it enables us to break out of our shell of individuality and loneliness and enter into kindly and pleasurable communion with another self. So it can be a mode of a kind communion between various kinds of friends whether married or unmarried, heterosexual or homosexual. (1981:11-12)

Sexual Coition and Unitize dimension of Human sexuality

For the Integra lists, it needs to carefully understand the exclusivity of friendship between a male and a female uniquely and fittingly expressed in and symbolized by sexual coition. It is exclusive not in the sense that it is possessive attachment. In other words. it is

exclusive in the sense that it is a friendship that aspires to full personal union. It seeks a living communion and the coital touch is intended as an expression of a “unique, deep, mutual self-donation.” And it is also exclusive in the sense that one human person has chosen the other as the one with whom and for whom one wishes to share his or her life fully, completely, unreservedly, and unconditionally. This special, exclusive kind of friendship is termed “conjugal” or “spousal” or “marital”. This kind of friendship is not only intended in marriage, but marriage and marriage alone makes this kind of friendship possible. This kind of friendship can exist only when a choice is made of the one with whom and for whom one wishes to live, of the one who is henceforth utterly irreplaceable, unsubstitutable, and not changeable with others. (1981:14-16)

Sexual Coition and the Interrelationship between the Unitize and Procreative Dimensions of Human Sexuality

The unique kind of friendship rightly and properly expressed in the coital touch that enables the spouse to open themselves to the goodness of others and to the goodness of life itself. It is a love that welcomes life and thus warrants the exercise of the life giving of procreative dimension of human sexuality; a dimension inherently related to its life uniting and love giving dimension. Unmarried persons, it is true, may exercise their life-giving power of sexuality. But in exercising it, they abuse it, for they cannot truly procreate inasmuch as they are incapable of giving to the life that they may bring into being the home it needs if it is to take root and grow as it should. (1981:18-19)

The intrinsic relationship between the spouses makes their touch of genital coition uniquely different in kind from every other touch. The deep meaning of this touch is--- one that is open to the gift of life, in the sense that it is the kind of touch in and through which the gift of life can be given, and one that is open to the communication of an exclusive kind of love.

From this reflection, we can understand that human sexuality is integrally united with the life giving or procreative and love giving or unitize dimensions together. Male and female sexuality are complimentary, each making unique and complimentary contributions to the fullness of human sexuality and of human existence. (1981: 19-20)

3.3.2.2 Chapter II: Marriage and Christian marriage

In this topic William E. May examines the meaning and discovers the significance of marriage. Firstly marriage is a specific sort of human reality and secondly, Christian marriage as a sacrament of the Catholic Church.

The Human Reality of Marriage

Marriage, as a human reality, is a commitment, on the part of both the man and the woman, to a full sharing of life, pledging them to the person of the other until death. It is not like the kind of “marriage” described by the sociologist Jessie Bernard in her book *The Future of Marriage* as follows:

Both of us commit ourselves to: (1) continue to grow, each in his or her unique way; (2) retain future choices about our relationship, recognizing that the risks of growth include the risks of growing apart; (3) give room for the process of growing... (4) provide a climate that stimulates and invites growing...; (5) take risks of self-exposure, confrontation, pain, shame, also risks of joy, fun, play; (6) respect differences of belief or viewpoint, without requiring agreement but expecting a curiosity to understand, or acceptance. (1981:34-35)

The Act of Marital Consent and the Good of the Sacramentum

The relationship ---the “marriage”- that Jessie Bernard writes that the man and the woman establish will automatically cease when it prove incapable of securing this goal.

When a man and a woman surrender themselves freely to one another, this act alone is what brings marriage into being. It is “the act of irrevocable personal consent,” and makes the man and the woman spouses, husband and wife, a union of two in one flesh. Prior to this unique act of irrevocable and free consent, the man and the woman are unbound individuals; in and through it, they unite their lives, their persons. This paramount importance of the act of marital consent is beautifully expressed in the second account of creation in Genesis 2 that Pope John Paul II observed:

The very formulation of Genesis 2: 24 indicates not only that human beings, created as man and woman, were created for unity, but also that precisely this unity, through which they become “one flesh” has right from the beginning a character of union derived from choice... (1981:35-36)

Saint Augustine distinguished three cardinal goods of marriage, and Catholic tradition constantly affirms them. These are the good of indissoluble unity of husband and wife, of offspring to be begotten lovingly and nurtured humanly, and of steadfast fidelity between husband and wife. All these goods are the central of human reality of marriage and thus pertain to every true marriage, whether Christian or non-Christian. And because of these goods of marriage, spouses who separated because of adultery or other acts destructive of the other goods of marriage were nonetheless obliged not to attempt remarriage. They were so obligated because marriage made them “one flesh” and indissolubly united them to one another. (1981:37-38)

Another way of viewing of reality of marriage, Medieval theologians, based on the Gospel teaching of Jesus, developed this idea that marriage, as sacrament or as the inseparable union of husband and wife, not only is the basis for a holy and moral obligation imposed upon the spouses to remain spouses but also consists in their identity as husband and wife. Thus not only are the spouses not permitted to remarry after separation, they simply cannot do so. They cannot do so because they have already made themselves to be irrevocable the spouses of one another. They have done this by the act of marital consent, the act that brings into being the human reality of marriage and the good of the sacrament. (1981:38)

Marriage the Goods of Children and Steadfast Fidelity

By nature of marriage is open to the gift of giving life to new human persons and to the nurturing and care of that life. So children are a good of marriage. The Scriptures clearly teach that the procreation and education of children is a good of marriage. Human fertility of procreativity is a blessing bestowed upon Man, male and female. Their ability to do so empowers them to share in God's own creative activity. (1981:39)

Steadfast fidelity between husband and wife is a good rooted in and flowing from the act of marital consent and from the sacrament of marriage itself. Their willingness to be with and for one another commits them to the good of steadfast fidelity. It is violated, indeed desecrated, by acts of adultery and other kinds of infidelity. For the Christian married couple, this good of marriage is significance. They realize that in covenanting their lives through the act of marital consent they are summoned to be as faithful to one another as God is faithful to his people, as Christ is to his bride, the Church. And God who is with them and for them in their marriage will enable them to be faithful to one another if they seek his help. (1981:40-42)

According to William E May -the Catholic sense---, first of all, a man and a woman cannot truly procreate life unless they have made themselves to be spouses through the act of marital consent, the act that brings into being both their marriage and the good of the sacrament. Unmarried men and women may, unfortunately and tragically, generate human life. The life they generate is good, indeed precious, and equal in dignity and value to all other human lives. Yet this life will not be given the home it needs to develop and mature. Because of the good of the sacrament husband and wife have not only the capacity to engender human life but also the ability and the right to give this life the home where it can take life? In the way the good of children is rooted in the good of the sacrament. Secondly, spousal fidelity is simply loyalty to the sacrament of marriage, spouses are to be faithful to one another because they have given their word, their person, to one another, and they are to be true to their word. (1981:46-47)

The Human Reality of Marriage and God

Although the existence of human reality of marriage depends upon the free choices of the man and the woman who give marital consent to one another, the nature of this human reality is not dependent on human choice. It is what the Church means when it teaches that God, not man, is the author of marriage, and from his creative will, not from the arbitrary choice of human persons. It is a good gift of God's creation as Schillebeeckx analyzed it from the text in Genesis:

What cannot be justified from the text is that Genesis as a whole refers merely to the creation of man and woman, and not directly to marriage. The intention of the whole text was to restore the social fact of marriage to a divine institution...to be created by God, or to be named by him, implied a mission to serve him. The Whole of the Old Testament ethic of marriage and family was based on this. (1981:47-48)

Marriage as a Saving Mystery or Sacrament of the Church

Biblical authors were interested in using the image of human marriage as a way of communicating to us the mystery of God's love for us. In the Old Testament, the Prophets, in particular Hosea, Jeremiah, Isaiah and Ezekiel, used marriage as an image of God's love for mankind. They tell us that God loves us with a steadfast, undying love, a healing and reconciling love. God is the Being who exists with us and for us, that He has given His word that He will be faithful to us. In the New Testament, particularly in the Epistle to the Ephesians, marriage is used as a fitting image or Symbol of the mystery of Christ's covenant of love to his Church. We can see that this human reality is the kind that inwardly opens to and receptive of God's grace. This is why the Church's understanding of marriage as a sacrament in a precise sense of a created, visible reality has significance and makes efficaciously present the invisible reality of God's grace which is rooted in its understanding of marriage. (1981:51)

The marriage of Christians, in other words, does not become a sacrament of saving grace by adding anything to marriage from the outside, but by what is implicitly contained from within the marriage itself. Thus, one can say that the human reality of the marriages of non-Christians rooted in an authentic covenant freely brought into being by the consent of the spouses is a reality open to and capable of being enriched by the goods proper to marriage, the goods that "come from God the Creator and goods that are integrated in an inchoative way into the spousal love of Christ for his Church. So, all true marriages --- all unions of man and woman rooted in the act of free, covenantal consent and committing them to the goods of marriage—are inwardly open to and receptive of God's saving grace. (1981:55-56)

William gives two observations about the meaning of marriage. The first is that the understanding of marriage is rooted in an Integral understanding of human sexuality as both unitive and procreative. The second is that marriage, while a great good

of creation and fitting sign of Christ's covenantal love, is not the be-all and end-all of human existence. The be-all and end-all of our lives is friendship with God. It is quite possible that friendship with God for a human, whether male or female, can be reached without marrying. Men and women who want to be the being they are meant to be, will recognize that marriage, as a human reality is something very good and participates in God's covenant of grace and love. But they will recognize that marriage is not necessary for salvation, that what is necessary is a chaste life, one characterized by a love for the goods of human persons and human sexuality. (1981:56-58)

3.3.2.3 Chapter III : Marital or Conjugal Love

The Specific Character of Conjugal Love or Married love, according to the Fathers of Vatican Council II, is a human love because it is affection between two persons rooted in the will and embracing the good of the whole person. A love which brings together the human and the divine, leads the partners to a free and mutual giving of self which is far from being simply an erotic attraction. This love is uniquely expressed and perfected by the exercise of the acts proper to marriage. It is consecrated by Christ's sacrament, abided faithfully in mind and body, in prosperity and adversity, and hence excludes both adultery and divorce. Such love, by its very nature, is also ordered to the procreation and education of children. (1981: 69-70)

Pope Paul VI stated in his encyclical *Humanae Vitae* that marriage is the wise institution of the Creator to accomplish in mankind His design of love. The Holy Father noted that it is within the perspective of this divine and loving plan that the characteristic marks and demands of conjugal love clearly show themselves. (May, William E., 1981: 71)

From these descriptions of marital love, therefore, we can deduce its meaning. Marital love is a type of human friendship that is faithful and totally unique in kind among human friendships --- fruitful and procreative--- which is fittingly, properly, and uniquely expressed in marital acts or the acts proper to marriage. (1981: 72)

Conjugal love is a friendship love

Marital love is a friendship kind of love. Husband and wife love each other for their own sake, and their wills are directed toward what is truly good for the other. They do not nag on another with merciless criticism or sarcasm. They moreover seek to help one

another come to recognize their failings and shortcomings and support one another in an effort to correct them and to grow in virtue. (1981: 73-74)

Conjugal love is a sacramental love

The friendship between husband and wife is a love rooted in and formed by charity or agape, the gift-love that God pours into our hearts if we are open to Him and to His grace, like in every true human friendship. But marital love is something unique. It shows us that marital love is intrinsically related to the good of the *sacramentum*, the good that marriage is in truth and in fact. Its indissoluble covenant between the spouses makes marital love possible and is the kind of love that unites the human with the divine. This is why we can say that conjugal love is sacramental love. (1981: 75-80)

Conjugal Love Is an Exclusive Kind of Friendship Love

Firstly, the exclusive character of marital love, distinct from all other forms of human friendship love, is rooted in the fact that this love is inseparable from the goods of marriage. As the Fathers of Vatican Council II affirm, the reason why spousal or marital love is utterly exclusive is that it is a love that aspires to full, total communion in being. It is a love that seeks an intimate sharing of the whole of life. This love is inescapably and necessarily related to the *goods* of marriage. It is a sacramental love.

Secondly, the love between husband and wife is an exclusive kind of love because it is indissoluble related to the goods of *proles*, the generation and education of children. It is exclusive because marital love has a distinct, procreative character. Only spouses are capable of giving life, unmarried persons who generate children do not truly procreate and in deed violate the great good of human procreation.

We can sum up the specifics of conjugal love that it is a true, human friendship love. But it differs from all other forms of human friendship love precisely because it is a marital friendship, and not any other kind of friendship. As a kind of human friendship love, marital love is indissolubly related to the goods of marriage, and its relationship to these goods helps us to understand why this kind of human love, unlike all other kinds of human love, is exclusive. (1981: 80)

In summary, marital or conjugal love is a true human friendship love. But it differs from all other forms of human friendship love precisely because it is a *marital* friendship, and not any other kind of friendship. As a kind of human friendship love, marital love is indissolubly related to the goods of marriage, and its relationship to these goods helps us to understand why this kind of human love, unlike all other kinds of human love, is exclusive. Because it is related to the goods of the *sacramentum*, spousal love merges the divine and the human in an utterly unique way. The love between the spouses participates in the sacrament, the good that marriage is, and by virtue of this participation, marital love is not only an agape or charitable but also efficacious of grace within the lives of the spouses. Moreover, by reason of its inseparable connection with the goods of *fides* and *proles*, spousal love enables husbands and wives to share in an intimate union of their whole persons in a love-giving act of sexual intimacy and, in this very same act, to give life lovingly to new human persons.

Conjugal Love and the Conjugal Act

The significance of conjugal act is what symbolizes, reveals and actualizes conjugal love. A man and a woman who have, through their own free act of irrevocable consent, made themselves to be irreplaceable and nonsubstitutable partners choose the conjugal act, not by unbound individuals, but. In and through this act, they become “one flesh” and come to “know” each other in an intimate and exclusive way. It is conjugal knowledge, as Pope John Paul II stresses that displays and manifests the complementarity of the sexes. Because it is an act of conjugal union, it signifies a “giving” and a “receiving” that are unconditioned and totally unreserved. Thus, conjugal act participates in the good of *sacramentum*. It is for this reason that the act of marital union is totally unlike any no marital act of sexual coition. Moreover, Jonh Kippley and others have noted that conjugal act is also a renewal of the marriage covenant and as such is an act not only wondrously good but sacramental and grace-giving also.(May, William E., 1981: 83)

The marital act, furthermore, participates in the marital good of fides. When husband and wife choose to give themselves to and receive one another in the act or marital coition, they do so as irreplaceable persons who have willed to unite their lives, their persons, and as beings that are summoned to be utterly faithful to one another. Unmarried persons cannot do so because there is no fides covenant of complete and total fidelity between them.

The marital or conjugal act is also one that participates in the good of proles. In and through this act husband and wife are able not only to share their own lives and to communicate to one another the deepest fidelity and love, but also they are enable to give life to a new human being and to give life to this human being in a love-giving way.

Therefore, we can see that the marital or conjugal act is not simply an act of sexual coition, but an act that is unitize, procreative, participative and realizing the good of fides and proles. It is also participating in and realizing the good of the sacramental. It is a kind of act that consummates marriage. And an act of sexual coition between husband and wife that is destructive of the good of marriage is not a marital act and therefore, does not consummate marriage. (1981: 88)

The kind of acts that do not inwardly participate in the beauty, goodness and holiness of marriage, such as contraceptive or anti-procreative intercourse, is not marital act; and because it is not a marital act, it cannot be said to consummate the marriage. This is helpful for practical considerations of today. The Church permits marriages that have never been truly consummated to be “dissolved”, and the man and the woman are free to marry. (1981: 89)

The most important thing to recognize is that there are times in every married life when the demands of marital love require spouses to forego the marital act – when one of the spouses is ill, absent, senile, etc.. It is a terrible error to equate marital love with the conjugal act. If the spouses can find no other way by which they can express their love for one another, that love will quickly fade away. There are countless ways by which spouses can express, deepen, and foster love between them. And a husband and wife who recognize that marital love is a love rooted in and respectful of the great goods of marriage will discover daily new ways to grow in their love.

3.3.2.4 Chapter IV: Marital Chastity

Marital love is both a love which all married couples aspire for and what they promise to one another when they give themselves irrevocably to one another in marriage and in their married lives. Marital love is a virtuous love, the virtue of chastity is necessary for marital love. The purpose of this chapter is to examine the love-filled and reasonable

requirements of marital chastity, first to spousal relations with others and second, the relations of the spouses with one another.

Relationships with others and the question of adultery.

A married man and a married woman have need for human friendships in addition to their friendship with one another that is unique and exclusive. It is a non possessive love and a love that is ready to embrace others in no marital relationships.. This is a special human friendship, even though they have no sexual component. It is different from marital love.

Chastity is the virtue that enables all of us to reach out and touch our friends affectionately as we have been loved by God.

But the genital or coital touch is uniquely significant for marital friendships. Thus, for a married person to choose to touch someone who is not his or her spouse in this way is acting unchastely and violates marital love. It is to act adulterously, lustfully. (1981: 97-98)

The Integra list concept and Catholic tradition understand that adultery is seriously wicked and utterly opposed to marital chastity.

In the Old Testament, specifically in the Decalogue (Exodus 20: 14; Deuteronomy 5: 18), adultery was understood as a violation of the rights of the husband with the external act of sexual coition with the wife of another man and with the internal intent to engage in such activity.(1981: 99)

Jesus taught that adultery is sinful, not only the external deed but also the internal desire as well (Matthew 5: 28). Compassionate and forgiving to sinners, Jesus was (and is) ready to forgive us our sins, among them adultery.

But it is most important that after forgiving the woman caught in adultery he cautioned her to “sin no more” (John 8: 11), clearly teaching that adultery itself is sinful. (1981:100)

The Church has always, through its history, taught that adultery, understood as sexual coition with a person other than one's spouse, is morally wicked and seriously evil. (1981: 101)

It is wrong because it attacks the good of marriage and the reality of marital love. Adultery violates the marital covenant and repudiates the marital goods. (1981:103)

Adultery is clearly a violation of marital love and is incompatible with chaste marital love

Relationship with one another

In this section, our purpose is to reflect on the requirements of marital chastity in reference to the spouses' relationship with one another and to examine some ways by which married couples violate their love and act unchastely within their marriage. (1981: 107)

1. Insensitivity

Before examining sexual activities that violate marital chastity, however, it is necessary to observe that spouses can violate marital chastity by insensitivity toward one another and an unreasonable and unjustified abstention from the marital act. (1981: 107)

Insensitivity, which violates marital chastity, is not only possible with reference to the genital. /coital expression of marital love but to affective congenital expressions of marital love and chastity. They can tell one another of their love not only through their words but also through their actions, in particular their acts of touching one another. (1981: 108-109)

2. Anti-unitize Violations of Marital Chastity

Another way by which married persons defile the goods of marriage and of marital love is to seek sexual union against the reasonable desires and wishes of their spouses. There can be valid reasons when the other spouse may not be disposed to have conjugal act with the other --- fatigue, illness, pregnancy, etc. It is a violation of marital chastity if the other spouse coerces the other to have sex. (1981: 109-110)

3. Anti-procreative Violations of Marital Chastity

Contraception is another serious act that is destructive of the good of procreation. The moral rightness of human acts is not determined by a majority vote, but by using objective criteria ---respecting the total meaning of mutual self-giving and human procreation in the context of true love. (1981: 110)

Pope John Paul II condemned the ideology of contraception and contraceptive acts when he met with the American Bishops in October 5, 1979. But contraception is so widely accepted in our contemporary society through the popular press, the movies and television shows. Williams E. May tries to show:

1. What contraception is.
2. How natural family planning differs morally from contraception
3. What arguments are used to justify contraception and why these arguments fail, and.
4. Why contraception is an intrinsically evil act.

The Nature of Contraceptive Activity

Contraception is not the same as birth control. Besides practicing contraception, there are ways, both morally good and morally bad, of controlling birth. It is possible to control births by abortion or by abstention from intercourse, either permanently or periodically.

For the practice to be contraceptive, there must be a twofold choice: choice to engage in sexual coition and the choice to impede procreation, or the choice to destroy its openness to the transmission of life, clearly an anti-procreative act.(1981: 113-114)

Natural Family Planning vs. Contraception

Roman Catholic theologians claim that there are two kinds of contraception: artificial and natural. Natural contraception means the various forms of natural family planning.

Married couples who use natural family planning methods to exercise responsible parenthood have different intentions, different choices, and do different deeds. They abstain from the marital act when they have good reason to believe that it may result in a

pregnancy. They abstain because of their love and respect of the procreative good of marriage and of human sexuality.

It's quite possible for married couples who practice natural family planning methods as a way of avoiding parental responsibilities: they may selfishly and hedonistically refuse to open their lives to the good of children. They are concerned with the side effects of such devices as the IVD, the pill, condoms, diaphragms, jellies etc. It is morally wrong for a married couple to use natural family planning for such purposes. (1981: 116-118)

Critique of Arguments to justify Contraception

1. Charles E. Curran and Daniel Maquire attempt to show that the moral reasoning rejecting contraception is crude and "physicality" and therefore hardly worthy of serious consideration. The inference is then made that contraception, since it is not a slavish kind of morality rooted in a physicality understanding of morality, is simply the exercise of human intelligence in coping with a difficult problem. (1981: 119)

2. Philip S Keane recognizes that our power to generate human life is optically a good, but a good clearly inferior to the personal good of uniting in coition. This argument asserts that it is morally right to intend a set purpose against an evil (the destruction of some optic good) for a proportionate reason (that is, an optic good of a higher order).

3. Distinguishes sharply between a "contraceptive mentality" and individual acts of contraceptive intercourse. This argument acknowledges that a contraceptive mentality is immoral. Individual acts of contraceptive intercourse are then to be viewed within the totality of the married life. Such acts can be seen to be ordered to responsible procreation and thus respectful of the good of procreation. (1981: 123)

William E. May believes in the third argument. Surely, married couples, which are generously given to children, who are devoted to caring for and educating those children, have a love of children and a respect for the good of procreation.

Yet this argument does not take into account the whole truth, nor does it properly assesses the meaning of contraception. It actually redefines contraception as a selfish exclusion of children from a marriage. I believe that it is wrong selfishly to exclude children from a marriage, and it is certainly true that a married couple can selfishly exclude children from their marriage by a behavior that it is not precisely contraceptive but rather anti-procreative in a way that contraception is not. Abortion is another anti-procreative way whereby spouses selfishly exclude children from their lives, and abortion is not the same as contraception. (1981: 124)

Why Contraception is Immoral

A contraceptive act involves the intent and choice to destroy the procreativity of an act of sexual coition. It is not good to close the transmission of human life. Its precise purpose is to block one's fertility. (1981: 125)

It is good that husband and wife can express their love for one another in the act of sexual union. But the contraceptive act deliberately and of set purpose repudiates the procreative good of human sexuality and of marriage (1981: 126)

The openness of the marital act to the transmission of human life is not an evil, but an enormous good and a blessing of God. Thus in choosing to prevent conception and to destroy something really worthwhile are indeed doing something evil.

Contraception is immoral because it is an act that embodies an anti-procreative intent. (1981: 127)

The IVDs, the pills diaphragms jellies condoms are used by women which may seriously affect their health and well-being, What kind of love is a man showing for his wife? Surely, it is not marital love. They are burdens for women. It is not surprising that divorce rates have increased dramatically with the dramatic rise in the practice of contraception

Loving spouses do not need contraceptives. All they need is themselves and the grace of God and an understanding of their own fertility. (1981: 128-129)

Other Modes of Violating Marital Chastity

There is a widespread attitude that married couples are encouraged by many to masturbate each other, to engage in fellatio, cunnilingus and anal sex. Such practices are compatible with a separatist understanding of human sexuality. (1981: 130)

The Integra list Catholic understanding of human sexuality and of marriage has always regarded such modes of sexual behavior as morally (not emotionally) repugnant. Such practices do not promote nor foster the authentic goods of marriage, spousal fidelity and love and procreation, but rather pursue the goal of pleasure and self-gratification. (1981: 130)

The Catholic Church, with wisdom, has always taught that it is morally wrong for spouses to exercise their genital sexual power purely for the sake of pleasure.

3.3.2.5 Chapter V: Chastity and the Unmarried

Previous chapters have attempted to articulate an Integra list understanding of human sexuality, of marriage and marital love, and of marital chastity and its love-inspired and reasonable requirements. This chapter will endeavor to set forth an Integra list understanding of chastity and its love-inspired and reasonable requirements for the unmarried.

Chastity, Sex, and the Unmarried

The chaste person is the one who is able to express his or her sexuality well in reaching out to touch others and be touched by them. The fully integrated person---how each of us is meant to be--- is not the one who repudiates his or her passions, but the one who takes possession of this life and integrates it within him or herself. Our passions participate in our moral life, and they do because they are vitally a part of our life. (1981: 143-144)

Chastity, is one of the forms of the cardinal virtue of temperance, it is concerned in particular with the passions and pleasures affecting our lives as sexual beings. All the pleasures stimulate desire. They are aggressive in nature and, as an effect of original sin, orders and integrate well and rightly in our life. For this reason, the virtue of chastity is very important for all human persons, married and unmarried. (1981: 144)

A chaste person realizes that our sexuality is not limited to genital coital desires and touches. We are delighted in them when they are the accompaniment of good human actions, when the “touches” are right and proper. The chaste person knows well the difference between affectionate, non-genital touches and genital/coital touches. (1981: 145)

Married persons realize that marriage is not the be-all and end-all of human existence. The New Testament has made it crystal clear for all of us that God’s reign of love is supreme. Our goal is a life of unending friendship with God. This life will be ours if we freely choose to do good and avoid evil, to love as He loves us. Those filled with love the have God and neighbor need not marry to lead chaste lives. (1981: 146)

An unchaste person who may have experienced a variety of sexual coition is not self-possessed but possessed and dominated by desire. For unmarried persons, chastity demands celibacy in the sense of abstinence from genital/coital sexual activity, not asexual or sexless. They are called to be chaste too. For it is only by being chaste that they can possess themselves, be themselves, and be capable of giving themselves away in love. With God’s help, we can be the beings we are meant to be. We can be chaste. (1981: 148)

Young people are especially in need of the virtue of chastity, because physically, they become “sexually active” particularly by having sexual intercourse. They need to be mindful of the truth that human beings are capable of determining their own lives by their own free choices. Our actions, including sexual intercourse, are not determined by blind forces over which we have no dominion but by ourselves. The virtuous, chaste person is the person who knows how to make good choices and do good, not evil deeds. (1981: 148-149)

The Love-Inspired, Reasonable Requirements of Chastity for the Unmarried

The logic of love in the Catholic tradition, based on Scripture, is that it is morally wrong for unmarried persons freely to choose to express their sexuality in the genital/coition touch. When unmarried persons choose to give to one another the coital touch, they assault the significance of this touch, and they dishonor themselves and the goods of human sexuality. The “love” they offer to each other is not an unconditional, irrevocable gift of self, but a love that is far from being total, far from being ablative and unconditional. It is a “love” focused on the benefit that each can gain from the other and

contingent on this gain. The unitize significance of human sexuality in its coital expression is trivialized and rendered banal. For the beings united in this act are not irreplaceable spouses but replaceable sexual partners. (1981: 149-151)

Sexual coition by the unmarried violates justice as well as chastity, because in such coition, the priceless worth of the human person is not recognized. The person is treated as an individual, in principle, replaceable by another individual, and the person who is treated in this way loses the uniqueness and irreplaceability of the person established by the consent of the other to be with this person and no one else. There may be some degree of affection and tenderness in the genital embrace of the unmarried, some caring, but the intrinsic worth of the person is not respected as it ought to be respected. (1981: 152-153)

Unmarried persons who copulate choose to engage in a life-uniting, person-uniting sort of act, but they do so without life-uniting and person-uniting intentions and commitments. They thus make their act a lie; in it they reject the nuptial meaning of their bodies, of their selves. (1981: 153)

A person who intends to marry another is not yet married. He or she ought not to engage in sexual union (preceremonial intercourse) too, because of the absence of marital consent. He or she is still free to live as a single person and to choose another as the one with whom and for whom he or she *wills* to live until death. Such a person is not married. For these reasons, the Church teaches that unmarried persons violate chastity and its love-inspired and reasonable requirements if they unite in sexual coition. (1981: 154)

Now we can conclude, on an Integra list understanding of human sexuality, that every human being is a moral being, loved by God and is called to a life of friendship with him. We can make free choices and determine our lives by the actions we choose to do. The chaste person, a sexual being, will choose freely to reach out and touch the other and be touched by them *rightly*, affectionately, humanly as male or female. He will realize that coital touches are of deep significance to human persons and human existence, and that such touches are truly human and filled with a love merging the human with the divine only when they unite as spouses in a love that is open to life. (1981: 155)

Every human person needs friends with whom they can share their lives with whose help may even become the beings they are meant to be. Whether we are married or unmarried, male or female, heterosexual or homosexual, we all have this need. But we can meet this need only by being chaste and by expressing our sexuality in affectionate, non-genital ways with friends and reserving for that special and exclusive spousal friend the genital/coital expression of our sexuality. And in our need for friendship, we must be ever mindful that we do have a friend, the greatest friend we can ever have, God. (1981: 156)

Conclusion

After studying these three Catholic Theologians teachings and opinions in this chapter, essentially they agree with the ideology of Catholic Belief. But the method of explanation goes well with the real situation and ways of life of the people in society. Research will take them as guideline answer the 4 moral dilemmas in the next chapter.

CHAPTER IV

CHRISTIAN ETHICAL PERSPECTIVES ON THE ETHICAL DILEMMAS AND SOME GUIDELINES ON SEXUAL RELATION

The components of chapter IV consists of:

4.1 Analysis of the 4 ethical issues based on social changes affecting the visional evolution and the adolescents' way of life, that is, an Ethical Issue: Freedom and the way of Christian life, an Ethical Issue: Students' Sexual Relation and Marriage, an Ethical Issue: Religious belief and Homosexuality, and an Ethical Issue: Sexual Relation and Birth Control.

4.2 Opinions by in-depth interview the formatters (such as priests and religious or teachers) and the students in secondary Catholic schools.

4.3 Criticism of the Results, Conclusions and Suggestions.

4.1 Analysis of the 4 Ethical Issues.

4.1.1 Ethical Issue: Freedom and the way of Christian life

The reality of contemporary society is constantly being affected by technological advancement, globalization, social information technology, as well as the influence of western cultural values, thus influencing changes in the Thai way of life and vision. One clear fact is the concept of freedom. One part of the Thai population interprets freedom as free acts that do not violate national laws and regulations. They also affect the vision that consists of the Thai social concept of morality and ethics, particularly the social concept of sex and sexual relationships, as demonstrated by the case study research on the opinions of adolescents regarding Valentine's day. Research shows that many students give much importance to Valentine's day in order to have excuses for love-making in hotels more than

in other places, so much so that the Ministry of Public Health has to campaign against this social trend, because it does not want Valentine's Day to become a hot issue.

Furthermore, on 11th February 2004, Dr. Amornvich Nakornthap, the Educational Network's Managing Director of the office for funding the research work, revealed that at sexual relation according to the contemporary social trends of the world. The individual person begins to call for rights and freedom by outright rejection of customs and traditional values. Mainly because of local customs and social tradition, mass media provokes the release of adolescents' sexual drive. So, adolescents consider sexual relations as common practice and freely get into sexual relations more and more. This trend deviates from the concept of human values. Furthermore, adolescents would not be able to appreciate the values of masculinity and femininity if they are considered only as mutual lustful attractions (cf. Matichon Newspaper dated 12th February 2004, p.1).

Channel 9 presented another concept of contemporary adolescents practice. In the program "Thing Luk Thing Kol" aired on 12th January 2004, students were interviewed regarding "Gigs", a new terminology used among their peers. They said that "Gigs" are special persons who are 'more' than friends but they are not couples yet. The students interviewed said that when they get into a "Gigs" relationship, they are simply testing the relationship without any marriage bond. During the said program, there was an experienced young lady who was interviewed about the "Gigs" issue. She told her own experience that her actual life partner was formerly her "Gig" and that he becomes her "life partner" only after having sexual relationship with him. Meanwhile, the other "Gigs" are still good friends because they believe that they are not committing anything wrong even though they are aware that she already has a life partner. The reason why they still maintain the good relationship is the hope that one day, they would become life partners. She also gave her personal opinion that women should hold on to their freedom and their right to "select" the best gentlemen for their own life partners.

Furthermore, on 16th June 2004, the Ministry of Culture organized a brainstorming seminar on "Solving the Critical Problem of Cultural Violence" held at the Cultural Center of Thailand. During the seminar, Dr. Amornvich Nakornthap, the Director of Education Policy Research Center at the Faculty of Education Science of Chulalongkorn University, told the seminar participants about the outcome of a research work which

studied the life and practices of young Thai students, specially with regards their thinking and opinions on Buddhism and their practice of it. Dr. Nakornthap said that the research showed that Thai students today are away both from the temple and the home; that within one month, 45 % of the adolescents never give alms to Buddhist monks; 65 % never go to listen to Buddhist sermons and 40 % never spend leisure time with the family but would much rather frequent department stores. Even 60% of rural adolescents also frequent cinemas at department stores, fast food centers, at the same time carrying mobile phones, playing Internet games and some even overplay. Another interesting fact is that 30 % of Thai adolescents read cartoon books daily. When going more in-depth, we found that 40% of Thai urban students become addicted with obscene materials even in the primary school. Male adolescents are addicted more and more with VCD, while the females begin reading 35 baht cartoon books with attractive covers. Their parents are not aware of these materials because they think that they are only ordinary cartoon books. At present, Thai adolescents turn more and more to play Internet games with obscene cartoon characters.

When these obscene media are related with the issue of free sex practices, research outcome shows that almost 50 % of the adolescents have experienced sexual relations before the end of their high school, especially among vocational students (cf. Matichon dated 17th June 2004, p.12).

Moreover, whatever region of Thailand we go to, we will find similar problems among adolescents. They transmit to each other models that are quickly copied depending upon how the media transmits the message.

Nowadays, many organizations take interest in youth and adolescent problems, like in the National Senate Council, Professor Arom Meechai, the Technical Advisor of Women, Youth and Elder Commission, the President of Child Safeguard Foundation in Nakhon Sri Thammarat province, mentioned that violence is more and more becoming the problem among adolescents. Government officials do not care about child safety regulations nor the implementation of existing laws. The Provincial Governor never calls for a meeting to find solution to the problem. Consequently, students of most educational institutions become suppressed and simply follow social trends. They become tensed and restless in the classroom. These young people gather together and go for dancing in entertainment clubs/pubs where a lot of businessmen take advantage of them. In the same

token, government officials do not seriously enforce the law. So rural youth enjoy television media coming from Bangkok and imitate the models they see without any serious thought. That is because they live independently in guesthouses without any checking or without any serious warnings. Furthermore, in Nakhon Sri Thammarat, there are motorcycles modifying shops for speed racing. Some shops take advantage of these adolescents through prostitution and some of them even act as managers of these young adolescent prostitutes. Statistics show the number of this cases increasing. Some groups even provide free sex in exchange for a nice motorcycle ride.

Professor Arom Meechai also found out that 80 % of grade 8 and grade 9 students have had sexual relations among them increasingly within their period of study. Most grades 10 and 11 students would mainly go into prostitution. The latter group would be wooed and manipulated into prostitution to earn money and be able to buy luxury items. Adolescents from Bangkok, like having the latest models of mobile phones, quickly influenced the adolescent groups of Nakhon Sri Thammarat province. In particular, photographic models resort to having pornographic pictures of them taken in various positions. Then they would mail these pictures through the Internet in order to compete and attract would-be customers. This is like a website contest where some take this opportunity to offer their sexual services (cf. Matichon dated 15th June 2004, p.34)

From the above mentioned cases, we can see that adolescents live on their freedom which becomes a factor of ethical conflicts, that is, to live in accordance with various media means in order to excite free sexual relations and against the Christian practices of the faith. Some female adolescents show of their independence and freedom to select their own life partners. Prostitution is a means of earning easy money to satisfy their different needs, such as mobile phones and other luxury items and/or expenses, The guesthouse life style allows free choices, particularly in sexual matters which are the actual problems of free sex before the appropriate age, as well abortion cases when there is the unwanted conception.

Consequently, the adolescent concept of the freedom of life, particularly free sex and free sexual relations has deviated a lot from traditional customs and practices. These ethical issues involved are the main conflicts between the Christian life and the social concept about freedom of every individual person who follow modern social changes.

According to the teaching of the Church, freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By man's free will, a person shapes his/her own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed towards God. Freedom makes man responsible for his acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and access enhance the mastery of the will over its acts. (CCC, 1994: no 1731, 1734)

The use of personal freedom, according to Christian teaching, does not consist of using the right to speak or to do whatsoever at will. Freedom has to be in relation with the meaning of truth and goodness that God has engendered within the human heart.

According to Christian faith, we believe that God is the Absolute and Ultimate Truth. He is the Creator who created man as the most precious of all creatures. Man was created in the image of God. Man is constituted with body and soul as well as intelligence and freedom. The human body and life are alive due to its soul that is spirit. Consequently, man cannot insult his human body. On the contrary, he should admire and respect it. Moreover, each human person has his own personal dignity that consists of the intellect for knowing and controlling oneself as well as for devoting oneself freely and for making decisions independently. Therefore man is free to choose between "doing good and evil" (Sirach 15: 14)

Consequently, Christians have principles to live by in freedom as follows:

1) Christian Belief, that is, to believe in God who is the Absolute and Ultimate Creator, Love and Mercy, to believe in Jesus Christ and his teaching, believe in the Church who teaches Christian doctrines and practices which are still being practiced up to the present day, to believe in the resurrection and eternal life after death. That is why; Christians strive to do well in this world in order to enter the kingdom of God in the next world and to enjoy great peace with God in heaven.

2) The Moral principle as the source of Morality leads human life towards its human destiny through faith and reason. Therefore, faith, devotion and Christian practices are the important bases of Christianity. The Ten Commandments leads the path

towards the ultimate good. The greatest commandment is to love God and neighbor, to participate in liturgical services and sacramental ceremonies, to pray and to follow Christian Ethics and Principles in doing good and avoiding bad deeds, that is, through the conscience regarding sins. So a well-informed conscience would be the appropriate strength and guidelines.

3) The Church's Teaching on sexual Ethics give significance to human nature and sexuality, the values of sexual relation and marriage, the moral responsibility and Christian teachings on sex and sexual relations. All these are the guidelines for Christian practices and decisions in the use of freedom for a good Christian life.

The case study on prominent theologians' perspectives in Chapter III guarantees this essential fact that God created men to be male and female (cf. Genesis 1: 27), that is, He created men with different sexes, but equal in human dignity and both were created in the image and likeness of God. The different human sexes are so complementary with each other.

Man was created in the likeness of God and received the gift according to his natural sex and was entrusted with control over the other creatures "*To subdue the earth*" (Genesis 1: 28) and man has the freedom as the core of his humanity.

Therefore, man should use his freedom in accordance with his state in life, particularly human freedom that must be practiced in life according to Christian principles concerning sex and sexual relationships. The theologians' perspectives present human sexuality as a natural gift that is a holy matter and compare the human body as "*the temple of the Holy Spirit*" (1Corinthians 6:19), was reflecting the image of God. Sexual relationship is one basic human need that serves life with love through marriage and human procreation. It is not right that man should be alone. I will make him a helper fit for him. (cf. Genesis 2:18) Then be ready to follow God's demand, that is, "*Be fruitful and multiply*" (Genesis 1:28)

Therefore, each human person should live accordingly, that is, those who are called for a chaste and celibate life or those who are called for a married life, should use their freedom to select their state of life according to their own appropriate vocation.

So, freedom of the Christian life is the freedom that is based on belief, faith and love in God, the Absolute. Man has freedom to live within the divine plan or offside/outside of it. Freedom should be used responsibly in accordance with conscience and Christian principles.

4.1.2 Ethical Issue: Students' sexual relation and Marriage

A percentage of young adolescents think that sexual relationship is common, not a challenging matter nor determined by age factor. Thai cultural values stress upon young ladies' traditional reservation and upon young adolescents' considerations. Their responsibilities changed from the past. Some young adolescents behave more freely without any limitation, starting with women fashion clothing which is widely open and liberated, the inappropriate behavior of young people frequently roaming around because they have nothing else to do, as well as drug-addiction and having free sexual relationships causing unwanted pregnancies and abortions as mentioned previously.

The outcome of ABAC poll survey on the adolescents' opinions and behaviors about sexual relationships among the upper high-school students and the lower vocational students numbering 1856 shows that 72.8 % of Thai adolescents have not experienced sexual relations and 27.2 % have already experienced them, beginning at the very early age of 16. Firstly 79.7 % of the experienced adolescents had their first sexual relations with their lovers/boyfriends. Secondly 10.1 % of them had experienced sexual relations with their peer friends. And thirdly 5.9 % of them had experienced with prostitutes and others with the girlfriends of their friends, with new acquaintances, with older students and younger students etc... (Mattichon dated 12 Feb.2004 p.1)

These mentioned cases lead to ethical dilemmas between students' sexual relations and marriage appropriate to Christian tradition. In other words, it is a way of life following contemporary social trends, which is a behavior and an attitude on sexual relationship against Christian doctrines and the teachings of the Church.

The Christian doctrines regarding marriage, sexual relationship and family have the following essential matters:

God created two sexes, male and female, for the purpose of procreation as God's will in marriage and the sexual expressions of love between a man and a woman. The couple give themselves mutually in love.

Therefore, sexual relationship is a basic factor of family life for procreation as well as for the promotion of married couples' mutual love through mutual self-giving. Couples enjoy them and learn to live with each other in love, mutual self-giving to build up the family life and the society.

Consequently, the Church has presented the gospel of life concerning sexual relationship and marriage by stressing the value of human dignity. In order to understand correctly the real significance of humanness, we have to consider the human sexes in the light of Christian faith, that is "*male and female God created them*" (Genesis 2:24) Both are completely equal as human beings with human dignity received from God as "the image of God". Male and female God created them so that they would live in mutual self-giving and mutual assistance. "*It is not right that the man should be alone. I will make him a helper fit for him.*" (Genesis 2:18) They would build up their mutual completeness as male and female in married life where God join them together to "*become one flesh*" (Genesis 2:24) the book of Genesis in the Old Testament mentioned the aim of marriage and sexual relations as for procreation. "Be fruitful and multiply" (Genesis 2:24) In the New Testament, Jesus presents human differences as man and woman and both offer their love in unity. This unity consists of the divine creation's mystery that is the source and power of life.

The friendship between man and woman as shown in their sexual relations must consequently lead toward their living together as spouses. Their sexual relationship tends to express their total mutual self-giving that is a profound characteristic of a complete life sharing without any condition until death separates them. This relationship is called marriage. Therefore, marriage fulfills this relationship.

Marriage is a true reality of human life. The Catholic Church has always considered Christian marriage as a divine institution and as a permanent sacrament. It is the mutual self-giving of a man and a woman in order to achieve complete life sharing. It is their mutual consent and promise of good deeds and fidelity until death. "...I promise to be

true to you, in good times and in bad, in sickness and in health. I will love you and honor you, till death do us part". As a sacrament, Christian marriage has its specific characters such as unity, fidelity of spousal love and indissolubility. So then "*what God has united, human beings must not divide*" (Mt. 19:6) Marriage is the union of husband and wife to beget and educate children, and to preserving permanently the conjugal love. This whole marital goodness is the central reality of every human marriage, even in mixed marriages between Catholics and non-Catholic Christians. Whenever there is a valid marriage, and the spouses separate because of adultery or whatever act that may break this marriage, they can never get married again. This is so because a valid marriage constitutes a marital union that is indissoluble.

The perspective of Catholic theologians today regarding sexual relationships in chapter III affirm this essential matter, which is, that sexual relationship can be performed only within the married life and outside of it would not be appropriate to conjugal love. This position is based on the fact that sex and sexual relationships are the nature and the source of family life in which the spouses give themselves freely to each other with love. Therefore, it is not appropriate to use their own bodies as a means for sexual satisfaction... "*Your body is the temple of the Holy Spirit, who is in you... So use your body for the glory of God.*" (1Cor. 6:19-20)

Besides, it mentioned about the virtue of chastity which is an attitude of reverence for the holy truth, that is, that marriage is the objective or purpose of God's creation of man and woman and the sexes must be respected in the spirit of self-giving. Chastity is the virtue of self-moderation and life regulation by holding fast to spiritual control over lustful desires, as well as, to have the consciousness and shamefulness. By its very nature, it is considered as the conscience that protects the persons and strengthens the virtue of goodness so as to hold on to chastity.

Chastity is a sign of moral power against unchaste acts of unnatural sexuality. Sexual potency is used unfittingly for the purpose of sexuality in order to experience sexual pleasures, etc...these acts are performed without respect for human dignity. They violate the order of sexual relationship and human procreation. Moreover, they do not fulfill the responsibility entrusted by God for the life partners and simply use the other person as

means for sexual pleasures. This may also lead to other unchaste acts/sins such as fornication, rape, sexual intercourse and premature sexual relationship etc...

Beside the virtue of chastity, there are other actions such as thinking, looking, talking, touching (like embracing and dancing) and reading etc... leading to sexual pleasures, sexual arousal and other unchaste actions. These lead to sexual relationships outside of marriage or premature sexual relationships. Such acts violate the objectives of ethical principles and they are surely grave sins.

The adolescents and the young need most especially the virtue of chastity and the ability to focus because they are at a period of sexual enthusiasm, and very much interested in having sexual relations. However, they have to face the truth, that is, the that the individual person determines his/her own way of life by freely choosing his/her activities, not excluding his sexual relationships without any limitation affecting his/her uncontrollable inner forces. We have to control ourselves and learn how to recognize righteousness by doing well and avoiding evil deeds.

Marriage is intrinsically good. It is a fundamental goodness of humanity. The relationship is accepted always and everywhere as appropriate for procreation and education of children. Parents have the duty to make their marriage more complete and to build up a better relationship between the spouses and the offspring. According to this position, marriage is considered as extrinsically good because it leads to the sustainability of the human family.

Marriage is naturally aimed at begetting and educating children. The child is the ultimate gift of marriage and promotes the happiness of the parents. "*It is not right that the man should be alone.*" (Genesis 2:18) and "*Creation from the beginning made them male and female.*" (Mt 19:4) God wants that man should participate in his creation work and blesses him saying, "*Be fruitful, multiply and fill the earth*" (Gen. 1:28)

Moreover, marriage is a permanent and specific companionship, that is, the relationship between a husband and a wife, consists in mutual assistance and completion in love until death. A polygamous marriage demolishes spousal relationship and damages the

family and cultural institution. And it also endangers the children and disadvantages the woman.

Therefore, as Christians, it is significant to follow Christian doctrines and teachings on sexual relationship and marriage, as well as to promote married life and to perform sexual relations only within the context of marriage. We must understand the value of marriage with appropriate determination, that is, getting married with true, voluntary and responsible love, not as a business relation or considering the partner as a sexual object.

4.1.3 Ethical Issue: Religious belief and Homosexuality

The human sexes are sound and profound, as God has given since the creation of mankind. For in the beginning, God created man in his image and male and female He created them. (cf. Genesis 1: 27) Sexual relationship would be complete within the differences of man and woman when it promotes each other's lives as complementary and united in God, particularly as co-creators for begetting new human lives and for mutual self-giving as man and woman.

The Bible mentions sexual relationship as appropriate actions within the context of married couples only, between a man and a woman. And whoever has sexual relationship outside the context of marriages, commits sin morally.

Biblical writers give the value of man as having been created by God and man has to act according to his nature as intended since the beginning. Man has to be always interested in the opposite sex. This is an unchangeable reality. Consequently, the sexual behavior of homosexuality has to be considered accordingly. For God created them male and female, this insight would lead to a better understanding of homosexual problems as mentioned clearly in the bible.

Homosexual phenomenon in the Bible

“When the two angels reached Sodom in the evening, Lot was sitting at the gate of Sodom. As soon as Lot saw them, he stood up to greet them, and bowed to the ground. ‘My lords,’ he said, ‘please come down to your servant's house to stay the night and wash your feet. Then you can make an early start on your journey.’ ‘No,’ they said, ‘we shall spend the night in the square.’ But he pressed them so much that they went home with him

and entered his house. He prepared a meal for them, baking unleavened bread, and they had supper. They had not gone to bed when the house was surrounded by the townspeople, the men of Sodom both young and old, all the people without exception. Calling out to Lot they said, 'Where are the men who came to you tonight? Send them out to us so that we can have intercourse with them.' Lot came out to them at the door and, having shut the door behind him, said, 'Please, brothers, do not be wicked. Look, I have two daughters who are virgins. I am ready to send them out to you, for you to treat as you please, but do nothing to these men since they are now under the protection of my roof.'...” (Genesis 19 : 1-11)

It seems that the people of Sodom has committed the sin of homosexuality. They are found increasingly in satisfaction of lust so much so that God has to punish them by destroying that town and the surrounding cities. He sent his angels to tell Lot’s family to go out of Sodom.

Chapter 19 of Genesis mentioned about the prohibited actions that were evil because these sexual relationships were not performed within marriage between a man and a woman.

“You will not allow any of your children to be sacrificed to Molech, thus profaning the name of your God. I am Yahweh. You will not have intercourse with a man as you would with a woman. This is a hateful thing. You will not have intercourse with any kind of animal; you would become unclean by doing so. Nor will a woman offer herself to an animal, to have intercourse with it. This would be a violation of nature.” (Leviticus 18: 21-23)

“The man who has intercourse with a man in the same way as with a woman; they have done a hateful thing together; they will be put to death; their blood will be on their own heads.” (Leviticus 20 : 13)

The mentioned biblical passages of Leviticus 18:21-23 and 20:13 are the models for not doing like the Egyptians as the Israelites saw and not do like the Canaanites who were chased out of their land. The Israelites should follow God’s commandment. Man can

live by following the divine law. Therefore, the holy laws are the foundation of social regulations.

The letter of St. Paul to the Corinthians mentions about various evils as well as a man who acts like a woman and a man who has homosexual relation with the man; the male prostitute with his customers. *“Do you not realize that people who do evil will never inherit the kingdom of God? Make no mistake -- the sexually immoral, idolaters, adulterers, the self-indulgent, sodomites, thieves, misers, drunkards, slanderers and swindlers, none of these will inherit the kingdom of God.”* (1 Corinthians 6 : 6-9)

“That is why God abandoned them to degrading passions; why their women have exchanged natural intercourse for unnatural practices; and the men, in a similar fashion, too, giving up normal relations with women, are consumed with passion for each other, men doing shameful things with men and receiving in themselves due reward for their perversion.” (Romans 1: 26-27) This selected passage of St. Paul’s letter is used to explain the aspect of lust that will never be satisfied enough. It destroys the natural relations between a man and a woman. It destroys the natural law created by God since the beginning.

Homosexuality, either lesbians or homosexuals or gays or eunuchs are exists among adolescents in schools and the workplace. These attitudes present openly a wrong love both in public places and in offices without any shame. These trends increase the numbers of sodomites. This is due to the acceptance of media means that promote such attitudes, particularly in TV dramas where the homosexuals and effeminate are involved. These have side effects to children and the young who may imitate them.

At present, these people are so profiled that they become models for imitation. They are associated with many educational institutions. They fight among themselves to possess their ‘loved one’, which is true for both sexes. Moreover, there are a lot of homosexuals or gays who go into prostitution. This scenario affects the good image of Thai culture. These attitudes are not natural, but it seems that human rights allow them, because they do not bother anyone. However, they should be performed in private, not in public or even in the schools where they are embracing, petting and necking openly without any shame. ([http:// www.Kapook.com](http://www.Kapook.com))

Regarding this issue, the majority of Thai people consider these groups of homosexuals, gays or lesbians as abnormal or unnatural. However, these groups have rejected that opinion by saying that they are not abnormal at all. They have personal human rights too. Thus arises the ethical Issue between sex and sexual relation concerning homosexuality. The Catholic Church takes interest in this ethical problem. Homosexuality is considered wrong according to Christian ethics. The same case happens with sexual relations outside of marriage.

Regarding this ethical issue, the Church considers that the behavior of sodomites in sexual relation is not based upon the teaching of the Catholic Church concerning sexual relation of married couples as marital self-giving, as mutual givers and receivers. The giving and receiving aspects promote mutual perfection that the Church still continues to teach. Only married couples can perform sexual relationship as mentioned in Genesis of the Old Testament: *“It is not right that the man should be alone. I shall make him a helper...He took one of his ribs and fashioned the rib into a woman, and brought her to the man. And the man said; She is to be called Woman.”* (Genesis 2:18, 21-23). It implies the meaning of male and female God created them to be opposite sexes but complementary as companionship. Then God blessed them, saying to them, *“Be fruitful, multiply and fill the earth...”* (Genesis 1: 28) So the relationship between a man and a woman and their sexual relation cannot be separated from begetting offspring and from uniting the married couples into unity. Moreover, true relationship between a real man and a real woman is the union of two persons who are different bodily and mentally. But sexual relationship would lead their differences to complement each other so much so that their relationship would ensure true happiness.

Moreover, if we consider the text of the Bible concerning homosexuality as shameful. (cf. Genesis 19: 1-29, 1 Corinthians 6:9) traditional Church teaching always consider homosexuality as abnormal in its nature because it opposes the natural law in which the sexual acts are considered as a gift of life. The so called homosexuality does not allow for mutual sexual completion and it is not considered as true love.

Therefore, homosexuality rejects the sexual differences of a man and a woman, that is, rejecting the natural creation of God, particularly the begetting of offspring is considered as the ultimate wish of love relationship while homosexual relationship mostly

is not a permanent relationship because it searches no other thing than pleasure by using the other person as an object or a means for it.

However, this sexual tendency may lead to some kind of creativity for married persons, even for single or virgin persons. We must not disdain and condemn those who seem to present homosexual expressions. There is nothing wrong about love in itself. Those who love the same sex may love as friends without any sexual relation. Friendship itself is a grace/gift of God, but what is wrong is having sexual relation between the two friends who are both male, or both female.

4.1.4 Ethical Issue: Sexual relation and Birth control

Some children and young people in our society understand sexual relationship differently from the traditional concept. They live in accordance with social currents, which need birth control and family planning to prevent unwanted conception as usual, practice. This method of birth control may be done in various ways. But the popular ones for adolescents are pills and condoms. In a sense, they are considered to be normal in Thai society where sexual education is put as a priority to prevent unwanted problems, that is, the prevention of conception by these means may be better than having pregnancy problems of students, thus leading to the problem of abortion. But according to Christian faith and teaching, there are differences, that is, that family planning or birth control by any scientific means is prohibited. The Church firmly believes that human life is a great gift given by God. The marital love expressed in sexual relation is a generative love. “Conjugal love makes them capable of the greatest possible gift, by which they become cooperators with God in giving life to new human beings. Thus the couple, while giving themselves to one another, give not just themselves but also the reality of children, who are living reflections of their love...” (FC 14)

However, the Church does not compel married Christians to beget many offspring. It is the parent’s responsibility, that is, that only married couples have the right to consider and to decide on how many children they would like to have. If they consider with good reason that it is impossible to beget offspring temporarily or permanently. The man may observe the natural cycle of the woman. It is not birth control but it facilitates the spouses to have real control over human generatively, as well as to promote a warm relationship within the atmosphere of freedom and mutual respect.

The Church requests them to avoid using contraceptive pills or vaccination, condoms, ointments to prevent premature ejaculation, contraceptive rings etc, that is, all kinds of scientific means of contraception. For these means cause ethical Issues in opposition to the ends of sexual relation within the married life and in obstruction of human inheritance (preventing the conception). Moreover, birth control also has side- effects on the woman's health. The woman is also burdened with various contraceptive means that are not appropriate for sexual relations performed without any responsibility. Sexual relation is performed only for personal satisfaction and sexual release. This affects family status and sound sexual relation, such as infidelity of the husband or of the wife, prostitution, sexual relation among school-age adolescents, and sexual relations outside marriage etc ...

Current Catholic Theologians' perspectives in sexual relation in Chapter III affirm this essential matter of marriage as the coordination of married couples by holding on to the principle of human generativity and begetting offspring with responsibility and educating the children to become good persons, good citizens and good Christians.

The unity of married couples is the fundamental good of humanity. A man and a woman have a share in this goodness by starting with marital consent and fulfilling it by becoming one flesh. This unity promotes the good of human life by fulfilling the duty of procreation. The Second Vatican Council teaches that the mission of married couples is to generate human lives and to educate their children. (GS 50)

Therefore, married couples that use different means which are not in agreement with the teachings of the Church, such as contraception by scientific means like condoms, sterilization and contraceptive pills etc...not only violate the good of human life, but also violate the good of married life.

Married couples must be aware and be responsible during the procreative period in order to decide whether to have the child or not with due regard to having sexual relation within the married life or abstinence as appropriate or through the use of natural family planning method.

The parents must accept the newborn babies as gifts from God. The parents are the co-generators and co-creators with God. So their appropriate sexual relation must be also responsible for begetting the new offspring.

Sexual relation using birth control methods is an act against the teaching of the Church, that is, the use birth control and choosing to prevent conception which is an effect of sexual relation by obstructing the conception of human life, as well as committing the mistake against marital consent on their wedding day.

It is good that spouses can express their mutual love by sexual relation, but contraception rejects the begetting of offspring that is the outcome of sexual acts and marriage.

The sexual activities of married couples for generating human lives are considered good and are gifts of God. So it is not right to destroy this value by using scientific means birth control.

The spouses who love each other would not use birth control methods. What they need are the grace of God and the understanding about begetting their own children. The understanding of this essential matter is founded upon the belief, faith and love of God.

4.2 Opinions by in depth-interview the formatters (such as priests and religious or teacher) and the students in secondary Catholic schools.

In-depth interview is a part of the research instruments. The following opinions are based on in-depth interviews with 24 respondents. The data collected from the interview cannot be generalized as international standards or disciplines. This chapter presents the opinions of the respondents on Christian ethical perspective on moral dilemmas of sexual relations among adolescents. The respondents are 12 priests, religious and teachers including 12 students from 12 schools under Bangkok Archdiocese. The findings are as follows:

4.2.1 The summary of the opinions of Priests, Religious and Teachers (PRTs)

1) Ethical Issue: Freedom and the way of Christian life: PRTs said that freedom was given by God for all human beings. God has given human beings freedom to

choose their lifestyle in this world and in their future world. It is human beings who make their own decision if they will behave skillfully or unskillfully. However, the freedom must be limited to not trespassing on someone's right. As one of the teachers said:

"...God has given us freedom and conscience. Freedom is our right to do anything while conscience prevents us from doing wrong things. Freedom should be in accord with religious disciplines, laws, tradition and social norms so that we live in harmony with other people; do our duty as sons of God; and choose right freedom..."

(Interviewed on 16 Sep. 04)

One of the priests said:

"...Catholic perspective on freedom is that as freedom has been the unique present given from God since we were born, thus we should use it based on right intention and for the beauty of life and the world. God makes the world for us to live. He does not only give us life but also gives us many good things. Life is great. Thus, we should see the beauty of life and the world. However, we should not do any sin and be always careful as Jesus said. Furthermore, in Christian perspective, we should keep in mind that there is the future world too..."

(Interviewed on 8 Sep. 04)

Relating to how to use freedom, the interviewees said the following:

1. The freedom of living must be based on one's social and cultural context, social status, space and time, place and the environment where one lives.

One of the teachers said:

"...We should be aware of Thai way of life and Thai culture before using our freedom. We also have to ask ourselves before using our freedom if it will affect other people, and if it suits Thai culture and social context or not..."

(Interviewed on 13 Sep. 04)

One of the priests working in a school, zone 5, said:

“...Having real freedom, one must be concerned about several factors e.g. right and duty, social status and context, etc. before using one own freedom...”

(Interviewed on 7 Sep. 04)

2. The freedom that we use must be limited and based on social norms, laws, morality and religious ethic. As a female teachers in a Catholic school, zone 1, said:

“...The freedom must be based on social norms. One must be concerned for social norms before using one’s freedom otherwise it will be harmful to oneself and other people...”

(Interviewed on 15 Sep. 04)

A male teacher in the same school said:

“...As we are in the same society, e.g. family, office etc., our freedom has to be limited by rules and regulations. The real freedom doesn’t mean that we can do anything we want but the freedom must be under laws and regulations. We have to be responsible for ourselves and public...”

(Interviewed on 16 Sep. 04)

3. The freedom must be based on respecting human dignity and value, as well as other people’s freedom. It also should be used for the benefits of ourselves and other people. According to an opinion of a priest working in a Catholic school, zone 5, on this topic, he said:

“...If we do anything we want without any concern for other people’s rights, our society would be in chaos. Furthermore, our dignity and value would be decreased so much that we lost our conscience, morality, and the value of being God’s children...”

(Interviewed on 20 Sep. 04)

A female teacher in a Catholic school, zone 5, agreed with the priest’s opinion. She said:

“...Freedom has to be limited. Although God gives us freedom, it has to be limited. By using our freedom, we must not cause any problem to other people. We must respect each other’s freedom...”

(Interviewed on 21 Sep. 04)

4. Christian practice on freedom should be based on Christian faith, doctrines and ethics, e.g. the Ten Commandments, Law of Love, and Christian rituals, including liturgy and prayers.

As a male teacher in a Catholic school, zone 1, said:

“...Since we are Christian, we must conduct Christian tradition Canon Law and Christian ritual, i.e. going to church, receiving Holy Communion, etc.,”

(Interviewed on 16 Sep. 04)

A female teacher in a school, zone 3, similarly said:

“As we are Christian, we conduct our freedom in accord with love. Because of love, we live peacefully and become generous living in our society...”

(Interviewed on 21 Sep. 04)

A priest in the same school said as well:

“...One of the precious presents that God has given us is freedom. Human beings can choose to conduct good deeds or bad deeds. They have freedom to love God and other people. They also have freedom to live skillfully lead by their conscience...”

(Interviewed on 14 Sep. 04)

In summary, all the mentioned educators said that freedom must be based on cultural and social context, social norms, laws, right place, right time, and status quo. One has to be responsible for others’ freedom, dignity and value when using one’s freedom.

As for Christians, God gives freedom to all human beings. Human beings can make their own decision on whether they use their freedom skillfully or unskillfully. As for Christians, their freedom and free will are based on Christian belief and doctrine, catechism, ethic and conscience.

2) Ethical Issue: Students' sexual relation and Marriage

The interviewees said that sexual relations could be conducted only after a marriage and must be in accord with religious doctrine, cultural and social context. A couple must respect the body of one another and be concerned with sexual value. The interviewees disagreed with having sexual relations before marriage. They were against having sexual relations for money. According to an opinion of a priest, he said:

"...It is wrong being a student and having sex before being married. Christianity takes marriage as a holy commitment. The commitment shows that a couple respects one another. The true love must be patient. Students should wait until they are ready to proudly live together. They also should be honorable in front of God and their parents..."

(Interviewed on 21 Sep. 04)

A female teacher in a school, zone 1, said:

"...The students who sell their body for money so that they can afford their tuition fee, buy several brand named clothes, or luxurious items for their living without any concern on their human dignity. They will never be proud of themselves..."

(Interviewed on 16 Sep. 04)

Taking a friend in the other gender as a close friend or as a friend, whom one can fully communicate with, but without any sexual relations, is acceptable. As a female teacher said:

"Presently, it is acceptable if an adolescent has his or her 'gig' without sexual relations. It might be a good idea if his or her 'gig' can be a good adviser who gives him or her encouragement, and can be a spiritual friend, not to be a partner..."

(Interviewed on 7 Sep. 04)

However, some concerned educators were afraid that 'gig' might lead to sexual relations or cause a family problem if an adolescent spends his or her time with 'gig' too much. Furthermore, if the 'gig' was insincere, it would cause more trouble. They disagree with sexual relations among adolescents because the adolescents have still been in school.

As for a priest in a school, zone 5, said :

"...Taking a 'gig' in term of a close friend who can advise and console, not for sexual act, may be a good idea. However, one should not spend too much time with one's 'gig' because it would cause another problem. It may cause jealousy too if one doesn't give enough time to his or her family members. Therefore, we'd better do our best for our lover and family members, not for 'Gig' who is just an outsider. I think that it is not good if we spend too much time with our 'Gig' even though we don't have any sexual relations with the 'Gig'..."

(Interviewed on 20 Sep. 04)

A Female teacher agreed with this priest. She said:

"Having a close friend is better than taking a 'Gig' since 'Gig' is at the borderline between a close friend and a lover. It may confuse us whether 'Gig' has only one partner or not. I think that in the long run, 'Gig' can't work well..."

(Interviewed on 21 Sep. 04)

In general, the educators viewed that adolescents should get married when they are grown-up, get a job, and become enough mature to be responsible for their spouse. As a male teacher in a Catholic school, Zone I, said:

"...Adolescents are in school age. They are still immature and unable to responsible for their own family and children. We therefore teach them about human dignity and responsibility on their study. They should get a job before having their own family so that they will be able to take care of their family in the future..."

(Interviewed on 16 Sep. 04)

A Female teacher accordingly said:

"...Before having sex or setting a new family, a Christian has to make a marriage vow in front of a priest, Christian brothers and sisters, and relatives. In the vow, a couple promises that they will start a new family and stay together under Christian tradition.

Thus, it is improper behavior if a student has a partner, even a temporary partner. He or she hasn't got any work yet. There will be more trouble if they have children. Their life may fail..."

(Interviewed on 14 Sep 04)

A Christian marriage means a man and women are going to build a new family. They then make a marriage vow in order to be blessed by God for their new family life.

In the vow, they promise to honor and respect one another. They make their vow in front of God and the Church witnessed by a priest, their parents and relatives, as well as Christian community. As a priest said:

"...According to the Christian traditional marriage, a couple is blessed by God. The marriage is held in front of God and the Church. It has to be acknowledged by Christian community so that the couple would be assumed as the best couple. It shows a good example for other people and shows that our Christian community is healthy. Another reason for practicing the Christian traditional marriage is that we are the community who has faith, piety and morality. The marriage means that the love of the couple is pure and complete as Jesus said that the Church is His bride. Couples therefore should understand how Jesus loves the Church so that they can imitate this kind of love when they are taking their marriage vow. Actually, a Christian traditional marriage is full of meaning ..."

(Interviewed on 20 Sep. 04)

A Female teacher said:

"Nowadays, the rate of living together without marriage among students is higher. We therefore should make adolescents concerned about having sexual relations only when they are ready to have a new family. This is such a worrying problem. All of the sectors in the Church should participate in solving this problem. We should help not only Catholic adolescents but also non-Catholic adolescents to see the value of love and human dignity and abstain from sexual relations..."

(Interviewed on 16 Sep. 04)

In conclusion, having sexual relationship is acceptable only after being married under religious tradition as well as cultural and social context. A couple should respect one another's gender and value the real meaning of sexual relations.

Having sex before being married is an improper practice because the couple is not ready to cope with so many problems in their future, i.e. pregnancy, abortion etc.

The Catholic Church promotes the Christian traditional marriage so that a man and a woman will start their new family with blessing from God, parents, relatives and their community members.

3) Ethical Issue: Religious belief and Homosexuality

In the aspects of educators, God makes a man and a woman to live together and to be husband and wife. So, homosexual relation is unnatural and inappropriate practice. Homosexual love is only a fashion and self-indulgence. As a priest said:

“...In Christian belief, the event at Sodom and Gomorrah said in the Bible, (cf. Genesis 19), and the letter of St. Paul to 1 Corinthians 6 clearly show that God disapproved with homosexual relations. As for social mind, being in love with the same sex is incomplete and is unacceptable...”

(Interviewed 8 Sep. 04)

A female teacher said:

“God created a man and a woman to live together in order to reproduce more human beings. Homosexuals are unaware of the love that God has given to them. It is self indulgence which is wrong...”

(Interviewed on 21 Sep. 04)

Another female teacher also said:

“I don’t agree with being in love with the same sex because it is unnatural. The present adolescents have become homosexual more and more. I think that it is just a fashion. The Christian doctrine doesn’t approve it. God created male and female. So, being in love with the same sex means that they can’t control themselves. They only love and indulge themselves...”

(Interviewed on 13 Sep. 04)

However, some of the interviewees viewed that being in love with the same sex without having sexual relations is acceptable because it is brotherly and sisterly love. It is also friendly love as friends love and help each other. As a priest said:

“Being in love with the same sex is all right if it is friendly love and as long as they limit their love just being friends who love and help each other...”

(Interviewed on 15 Sep. 04)

A female teacher said:

“Being in love with the same sex is natural especially among female adolescents in girl schools. They tend to love a senior girl who they admire. They have close friends and these close friends are long lasting even when they left the school. Love is beautiful. We have to learn how to love, not expect that he or she must be our property, not to develop our love into immoral ways...”

(Interviewed on 16 Sep. 04)

Having sexual intercourse among the same sex is inappropriate. God has created man and woman for living together by being married and to reproduce more people. So, having sex with the same gender is wrong and against God’s will. It is incomplete love and unacceptable in any society. However, there may be something wrong with the hormone of homosexuals. As a priest in a school, Zone 5, said:

“I don’t agree with having sex with one’s own gender since God makes a man and a woman to live together and to reproduce a new born child. Having sexual relations means having responsibility too. Sex is only a part of a family life. Having sex with one’s own gender therefore is wrong. However, we should sympathize with homosexuals and help them. We may be able to cure their mental problems...”

(Interviewed on 20 Sep. 04)

A female teacher had the similar opinion. She said:

“Having sex with one’s own gender is against the natural law. God makes a man and a woman to be married to one another and reproduce more children. Even though some homosexuals have already become transsexuals, the Church doesn’t approve it. They can’t be married to each other. So, I don’t agree with them...”

(Interviewed 21 Sep. 04)

Relating to this issue, the educators said that there were very few homosexual relations among the students who study in secondary school. There were some students who were in love with among their own gender. However, they had no sexual relations but friendship. Being well aware that they are spiritual educators, they tried their best to cooperate with all the sections in their schools in order to solve homosexual problems so that the students who tended to be homosexual would be distracted into several other activities, e.g. sports, music, or other hobbies. As a female teacher in a school, zone 1 said:

“...As far as I’ve seen the adolescents in my school, there have not been any homosexual relations. There are some adolescents who have tendency to be homosexual. In this case, I will work with the teacher who is their adviser and the home-school teacher in order to prevent these adolescents from being homosexual. However, there are very few homosexuals in a lower secondary school. The homosexual relations may be found more in tertiary education and working group...”

(Interviewed on 16 Sep. 04)

Another female teacher also said:

“...There are some homosexuals in my school. However, we have been trying to distract their mind by persuading them to sports, etc. ...”

(Interviewed on 21 Sep 04)

In conclusion, one can assume that having sex with among ones' own gender is not God's will. God has made man and woman to live together as family so that they would reproduce more children and more human beings.

However, falling in love among people in the same sex is also possible to happen in the school. We therefore should suggest homosexuals that they should lead their feeling in love into constructive activities, i.e. being a helpful friend, adviser, supporter, etc. not into sexual relations.

Being a spiritual educator, one should guide homosexual adolescents to prevent from any sexual relation's opportunity; teach them the value of sexual relations; support them and help them to avoid committing sexual act.

4) Ethical Issue: Sexual relation and Birth control.

The spiritual educators viewed that the right sexual act could be committed after being married with the intention on reproduction and starting a new family. Thus, birth control would obstruct the reproduction and the right to be born.

Some educators viewed that birth control discouraged a family life, which had to be composed with parents and children. It did not reflect the perfect life of God since they had lost the dimension on giving and on loving kindness in the family. Furthermore, the Church didn't approve birth control. It was an immoral and sinful. As a female teacher said:

"...As we are Christian, birth control doesn't support a family life because the Bible said that God made Adam and Eve for reproducing His population. Thus, the family's duty is building a new family and looking after its children. If we don't do this duty, we have been obstructing the right be born of our own children. We don't do our duty on being parents either..."

(Interviewed on 21 Sep. 04)

A priest accordingly said:

"...Christianity doesn't support birth control because the purpose of marriage to have a new family and children. However, in some case, the Church accepts natural contraception..."

(Interviewed on 7 Sep. 04)

Another female teacher also said:

"...To some extent, birth control doesn't promote a family life since a family should be composed with parents and children. It is just the love between a husband and a wife. It lacks a dimension on giving and sharing or lacks God's perfect life..."

(Interviewed on 16 Sep. 04)

However, Birth control can help the family who has not been ready to have a child because of poverty, economic or health problem, etc. In this case, the Church approves the natural contraception, which a couple is cooperating with one another. They

learn how to be patient and wait. They also respect one another. Having sex at proper time supports a family life and childbirth. It also helps a family to have happiness and responsibility. As a female teacher said:

“...According to the Ten Commandments and the Church’s doctrine, birth control is not approved because a child is God’s gift. However, nowadays, there have been several problems such as economic problems, social problems, etc. that make a family to stop having more children. So, the Church has to approve the natural contraception, which is not immoral...”

(Interviewed on 21 Sep. 04)

A female teacher similarly said:

“...The natural contraception is the best way of birth control and is approved. It is the way couples have to consult and make their decision together. It doesn’t cause any health problem. Furthermore, it makes the couples to be more patient and learn how to wait until the proper period of time. The scientific contraception is not good for female health...”

(Interviewed on 7 Sep. 04)

Another priest said:

“...The natural contraception supports morality because every kind of natural energy has its own value and is God’s will. For example we can make usefulness of water energy and wind energy as well as sexual energy in a natural way. However if we use it in the wrong or unnatural way, it can be harmful too. So, the natural birth control is not against the nature. It also gets along with God’s will.

The natural contraception has three kinds of benefits. They are: 1) A couple will feel closer; 2) It is a natural way; and 3) It helps a couple think about other various kinds of activity that they can do together not only having sex. In this way, their love will long lasting and nurture their new born children...”

(Interviewed on 8 Sep. 04)

The scientific contraceptive methods, i.e. the pill, condom, injection, sterilization, etc. are used for sexual pleasure without concerning with morality. If there is

an error and it causes pregnancy, it may cause abortion or make the child become a disability. It can also be dangerous for the mother's health. As one of the priest educators said:

"...Christianity doesn't promote the scientific contraceptive methods because they have several negative affects, i.e. health effects on the mother. They sometimes don't work and cause the new born child become disable..."

(Interviewed on 21 Sep. 04)

Another priest said:

"...The scientific contraceptive method doesn't get along with morality. It destroys human dignity and value. It makes people live by their sexual desire without any concern. At present, the scientific methods are popular. It is not love but lust. Furthermore, the scientific contraceptive methods, i.e. sterilization, ring, the pill, injection, etc. are killers. They make human beings become less human so that at the end of the day, there is no humanity..."

(Interviewed on 20 Sep. 04)

Apart from the above saying, the educators also viewed that birth control may encourage adolescents to have sex without any consideration as they may think that the contraceptive methods would protect them from sexual diseases, i.e. HIV/AIDs etc. Sometimes, not only contraceptive methods but also lacking of enough education on sexual value make adolescents be inconsiderable. As one of the female teachers said:

"...Scientific contraceptive methods make adolescents carelessly have sex because they think that these methods would help them to have safe sex. They don't care for any problem and sexual disease, but their own sexual desire. This causes family and social problems..."

(Interviewed on 13 Sep. 04)

A priest in a school, zone 3, said:

"...Birth control indirectly encourages adolescents to carelessly have sex. However, not all the adolescents like contraceptive methods. Some of them don't like to use

them when having sex. As the result, they may get sexual diseases i.e. HIV/AIDs, pregnancy. It is not because they haven't had a condom but because they don't use a condom. They let their sexual desire lead their life. Furthermore, they don't value sexual relations and lack education on sexual value. So, whenever they lust for anyone, they just let themselves carelessly have sex..."

(Interviewed on 8 Sep. 04)

In conclusion, the scientific contraception is against God's will. It gets rid of the right to be born.

Generally, the Church does not support any kind of contraception. However, for the sake of family quality and happiness, it can be done by the natural contraception. Apart from the sake, it cannot be conducted as it encourages adolescents to have free sex.

Therefore, the educators should educate adolescents so that they will learn about sexual value, contraception, gender respect, etc. and they will be concerned that sexual relations are only for having a new family.

4.2.2 The summary on the perspective of the students in secondary Catholic schools

1. Ethical Issue: Freedom and the way of Christian life

The following passages are the opinions of students in lower and upper secondary education in Catholic schools on freedom. They viewed that freedom had to be in accord with right, duty, righteous deed, and one's own status. Freedom had to be limited without any enforcement. As one of the male students said:

"...According to democratic system, everyone has rights and freedom to think and to do anything. However, the rights and freedom must be under laws and must not trespass on other people's freedom..."

(Interviewed on 21 Sep. 04)

A female student also said:

“...Freedom must be in accord with right. Freedom should be limited. For example, we have our own mobile telephone and we have right and freedom to use it. However, we can't use it for taking a photo of other people's underwear...”

(Interviewed on 21 Sep. 04)

Furthermore, freedom should be under social norms and religious doctrine. It should be used for social benefits not for annoying other people. As one of the female students said:

“...Everyone has one's own freedom but the freedom must be limited and under laws and traditions...”

(Interviewed on 15 Sep. 04)

A female student said:

“... Freedom is that we can choose to do anything we like if it is the proper thing to do. The thing that we have chosen must be limited by righteousness. Most of all, it must not cause other people in trouble...”

(Interviewed on 13 Sep. 04)

God gives human beings freedom to choose and to make their own choices whether they want to conduct goodness or badness. God always gives human beings choices. As one of the female students said:

“...Since I am a Christian, God respects my freedom. Freedom to make my own decision if I will do good or bad thing. He always gives me a chance...”

(Interviewed on 15 Sep. 04)

As for Christians, their disciplines on using freedom were based on their faith and religious doctrine, e.g. the Ten Commandments, Law of Love, as well as religious practices, i.e. attending religious liturgy, prayers etc. As one of the female students said:

“... Since we are Christian, our practices are based on Bible and the Gospel that Jesus taught. Freedom and our beliefs harmoniously work together so much that we can apply them into our daily life...”

(Interviewed on 13 Sep. 04)

A female student also said:

"...As we are Christian, the principle of using our freedom is the same principle that we practice our religious life. It is 'Love'..."

(Interviewed on 21 Sep. 04)

Another male student in a school, zone 5, similarly said:

"...The principle of our freedom is what we always practice in our religious life i.e. going to church and practicing religious liturgy..."

(Interviewed on 7 Sep. 04)

Being Christians, we could use our own freedom as what the grown-ups taught us. We also should limit the freedom on doing the right thing. As one of the male students said:

"...Being a Christian, I always follow what the grow-ups have taught me. Freedom should be limited..."

(Interviewed on 16 Sep. 04)

The summary on what the mentioned students said about freedom are as follows:

- Freedom must be limited;
- Freedom must not be against other people's freedom;
- Freedom is based on social norms, laws and tradition;
- God gives freedom to human beings so that they can choose to practice skillfully or unskillfully;
- Being Christians, we should use our freedom based on our faith in religious doctrine and Ten Commandments, as well as the law of love;
- Adolescents should follow what the grown-ups have taught them.

2. Ethical Issue: Students' sexual relation and Marriage

The findings of the interview given by the students studying in lower and upper secondary education in Catholic schools can be assumed that it was all right for them to

have a special friend called 'gig' as 'gig' was a friend who understood them without sexual relations. As one of the male students said:

"...At present, 'gig' is a new phenomenon. "Gig" should be acceptable as far as one doesn't have sex relations with one's 'gig'. 'Gig' can be used for studying purpose..."

(Interviewed on 21 Sep. 04)

A male student similarly said:

"...'Gig' is just a female teenager becomes a close friend of a male teenager. They are not partners. They don't have any sexual relations either. Being 'gig' makes us feel close. We can consult one another and give good suggestions too..."

(Interviewed on 13 Sep. 04)

However, there were some students who did not agree with the above opinions. They said that "gig" was more or less a concealed love. It was rather an insincere friend. As one of them said:

"...Having 'gig' is the same as having a concealed love: The more you have 'gigs', the more you get worse because you are not honest to your lover..."

(Interviewed on 21 Sep. 04)

Having sex or selling body for money or luxury was unacceptable. Students should refrain from doing it in order to get more money to spend for their tuition fee and for buying luxurious things. One of the female students said:

"...I don't agree with students who sell their body so that they will get some more money. They should do some other jobs, not selling body..."

(Interviewed on 15 Sep. 04)

A female student also said:

"...It is not good to sell our bodies. We should do other jobs. Selling body is not good for us. It devalues ourselves...."

(Interviewed on 21 Sep. 04)

Sexual relations are acceptable after being married under religious tradition, culture and social norms. As for Christians, marriage means having a new family. A

Christian can be married only once. However, if one's spouse has died, one can be married to another people.

A male student said:

"...Having sex before being married is not good. We should wait until we are married. Having sex before being married may cause many troubles later on..."

(Interviewed on 14 Sep. 04)

Another male student said:

"...We should not have sex before being married. We don't have to have sex just to know each other better since there are several other ways to know each other such as being friendly and talking to each other..."

Further more, having sex when being in school age means that we devalue our dignity and do not respect our bodies, as it is the Body of God. Our body is God's house. We may enjoy it but it may cause so many problems, i.e. unwanted pregnancy, abortion, child abandoned, etc. As for one of the male students said:

"...The Bible said that the best creature is human beings. Their bodies are the houses of God. So, we should properly treat our body..."

(Interviewed on 13 Sep. 04)

A female student accordingly said:

"...Relating to Christian tradition, having sex without marriage is not good because being married of a couple is witnessed by God, friends, parents and relatives. If any student had sex without marriage and got unexpected pregnant, it would cause social problems such as abortion or children abandon..."

(Interviewed on 21 Sep. 04)

In conclusion, having sex is approved after being married. It is not good for any man or woman to sell their bodies. Those who have sex before being married or sell their bodies for sex devalue the meaning of sexual relationship. They also destroy their human dignity. They have sex just for their pleasure.

The Church promotes wedding ceremony when a man and a woman are ready to start a new family in order to honour one another as well as to respect the sexual value of one another. The sexual value means having sex for reproduction.

3. Ethical Issue: Religious belief and Homosexuality

The opinions of the students in lower and secondary Catholic schools viewed that loving among the same sex was good. It is brotherly and sisterly love. Because of this kind of love, they could help and consult each other. But it should be limited just love not sex. As one of female student said:

"...Being in love with people who are in the same sex is acceptable as far as it is limited to brotherly and sisterly love..."

(Interviewed on 15 Sep. 04)

A male student said:

"...Being in love with the same sex is good because it makes us help and be generous to one another..."

(Interviewed on 7 Sep. 04)

However, there were some students viewed that it was unnatural love. It was only a fashion, not suited in Thai tradition and culture. It would be dangerous if the love was too strong. If they did not love one another anymore, they would be so furious that they revenge one another. As one of the male students said:

"...Being in love with a friend who is in the same sex is individual right. However, it is not good for Thai tradition and culture. Adolescents take it as a fashion and their right..."

(Interviewed on 14 Sep. 04)

A female student said:

"...Being in love with a friend who is in the same sex is rather O.K. if they treat one another as their brother or sister. However, I've seen the emotion of some 'Tom' and 'Dee' were so strong that they took revenge to each other after giving up their love. So, being in love with the same sex it is both good and bad ..."

(Interviewed on 10 Sep. 04)

Although it is individual right to be in love with the same sex, it is not good. God made man and woman to be married and to reproduce more human beings. Having sex with the same gender is against God's will. It is risky for getting sexual diseases. As one of the male students said:

"...It is not good having sex with the same gender because God made man and woman to be married and to have sex to people in the opposite sex as well as to reproduce children. Having sex with people in the same sex is risky for getting sexual diseases..."

(Interviewed on 21 Sep. 04)

Another male student said:

"...I think that having sex with the same sex is absolutely wrong because God made a man and a woman for reproduction. It is against God's will having sex among people in the same gender..."

(Interviewed on 13 Sep. 04)

The love of most of adolescent is friendly love. However, there are some of them who are in love as a "Tom" and "Dee". They imitate this kind of love from mass media and the adolescents who left school. As one of male students said:

"... As far as I've seen, I seldom see my friends are in love with the same sex. It is just a friendly love..."

(Interviewed on 13 Sep. 04)

A female student said:

"...I don't see this kind of behavior among students but the adolescents who left the school..."

(Interviewed on 13 Sep' 04)

One can see that having sex with people in the same gender is unacceptable and should not behave. It is against God's will. God made a man and a woman so that they would live together, reproduce and take care of their children.

Having sex with people in the same gender may be an individual right and in fashion. But it is unacceptable for religious tradition and culture. However, loving the same gender may be possible as far as it does not lead to sexual relations.

4. Ethical Issue : Sexual relation and Birth control

The students in Catholic secondary schools viewed that contraception was against God's will. However, the birth control could be accepted if it was natural contraception. The natural contraception made a couple consults one another whether they were ready to have children; how many children they wanted; and when they wanted to have children. It was safe, saved money and made the couple co-responsible. As one of the female students said:

"...Natural contraception or natural family planning promotes morality. It is safe as well. A couple doesn't have to pay much money. They also have good feeling..."

(Interviewed on 13 Sep. 04)

A Male student said:

"...Natural contraception promotes morality because parents can decide how many children they would like to have. The family planning should be done since a couple becomes lovers so that they won't be in trouble after being married..."

(Interviewed on 7 Sep. 04)

Another male student similarly said:

"...Both natural contraception and scientific contraception are birth controls. But the natural contraception promotes morality because it is a natural birth control..."

(Interviewed on 13 Sep. 04)

As for the scientific contraception, it does not promote morality because one has to use some instruments for conducting it. It may be only one-sided decision. Or it might be only the man who would like to have sex while the woman is not ready for it. Furthermore, it is not completely safe, which may lead to pregnancy. It also made people out of restraint. As one of the male students said:

"...Using a kind of means for scientific contraception is not completely safe. It may be risky on pregnancy..."

(Interviewed on 14 Sep. 04)

Another male student said:

“...Using scientific contraceptive methods, e.g. condoms, is decided by the man. The woman may not be ready for it. It may be only one-sided decision...”

(Interviewed on 21 Sep. 04)

Also another one similarly said:

“...Scientific contraception leads people into sexual act without restraint. They just think of their pleasure...”

(Interviewed on 13 Sep. 04)

Birth control may promote family life if the family is in poverty, facing economic problem, or has already had too many children. Relating to these cases, family planning may solve the family problems so that the family will be happy and warm. As one of the male students said:

“...Birth control is useful for the family that is not ready to take care of their offspring. Thus, it will make the family happier having an offspring when it is ready so that the offspring is well-up bringing...”

(Interviewed on 21 Sep. 04)

A female student also said:

“...Birth control is useful for the poor family that has already had many children and has so many expenditures for the family. However, the family should use natural contraception because it promotes family life so that the family will take care of its offspring better...”

(Interviewed on 13 Sep. 04)

As for the question on whether birth control would encourage people to have sex without restraining, the student interviewees agreed with the question. Especially, the scientific contraceptive methods, i.e. condoms, sterilization, the pills, etc. made people think that they could have free sex. They would not have to be in trouble with pregnancy, abortion, etc. However, the student interviewees thought that adolescents should abstain from sexual act because it was immoral, devalued human dignity, and made adolescents so

obsessed by sex that they were not interested in their study. Adolescents should be interested in sport, music etc. As one of male student interviewees said:

“...Contraception may encourage adolescents to have free sex since they think that it prevents them from pregnancy. They therefore have more sex without any restrain...”

(Interviewed on 7 Sep. 04)

A female student said:

“...Birth control is good. However, it may encourage adolescents to have sex without any restrain, which is not good because they are students. Being obsessed by sexual desire destroys our study. It also makes us lose our virginity. As for male adolescents who are obsessed by sex, they can't study well. They will become irresponsible and will have trouble with their family in the future...”

(Interviewed on 21 Sep. 04)

Another male student also similarly said:

“...Birth control leads adolescents to having sex unrestraintively. Although they can manage to have a birth control, they should not have sexual relations. They should distract themselves by playing sports or music, etc... It is immoral to have sex either...”

(Interviewed on 21 Sep. 04)

The above presentation can be assumed that birth control is against God's will. It is contraceptive. However, if a family has been in troubles relating to poverty, economic problems, having had too many children, etc. the Church approves the family to conduct a natural contraceptive method. The scientific contraceptive approach is not good. One should not conduct birth control for sexual pleasure and should not uncertainly have sex because it would cause several problems in the future i.e. pregnancy, HIV/AIDS, etc. It also devalues human dignity.

4.3 Criticism of the Result, Conclusion and Suggestions

4.3.1 Criticism of the Result

The characteristic of Christian ethics is a kind of absolutism because God is the absolute truth. He is the first (Alpha) and the last (Omega) of all creatures. As He is the creator, He therefore is the master of all creatures. He is the highest goal of human life as well. The ways to go towards Him are moral disciplines and ethics, e.g. the Ten commandments, liturgies, holy sacraments, prayers etc., which are rigid regulations based on the faith in God, human nature and way of living, eternal life, as well as piety. The Christian attributes are the obedience and piety.

Thus, Christian ethics support human beings so that they can reach the absolute goodness, skillfully practices and make the right decision based on ethics, faith and piety. The problem is that the present society has been in the era of modern science and technology, globalization, information technology, rights and freedom that have affected human paradigm and way of living. The question is that whether they have affected Christian faith and piety or not. The following presentation is the explanation on the mentioned issue.

What is the Ideal of life?

The most importance of life is that everyone knows the destination of one's own life so that one can lead one's life towards that destination.

The findings of this study show that most of people are interested in science, technology, economy, communication and information so much that they do not care much for any culture or religion. This is why there have been many ethical and moral problems, i.e. broken home, divorce and having sex before being married.

Especially, nowadays, society promotes students' intellectual, foreign languages, computer, IT etc. Students have to attend so many special courses after the school that they become stressful and have no time for religious practice or attending religious liturgies. Because human beings reject God in practice, they lack the real destination of life. They do not respect God but money. They become workaholic, restless and get ill. They also lack family relationship. Pope John Paul II said that these kinds of lifestyle lead to culture of

death, i.e. it values comfort, entertainment, speed, and competition. Instead, if we accept God as our completeness, our life will lead towards culture of life, i.e. we value human dignity, taking reflection, prayer and dialogue.

New generation is fond of comfort, IT and freedom that affect the Christian youths. Educators and ethical people should be concerned with this affection and find the way to help the youths and the grown-ups to be utopian Christian and pious so that they will have peaceful mind.

What is the right thing?

Apart from knowing the destination of one's life, knowing how to separate goodness from badness, and how to differentiate right from wrong are important as well.

Recently, most of the people in communities have been obsessed with working for money. For example, women have to work in order to get more money for their family; people have to work overtime to get more payment. They also have to work on weekends. This restless working style has changed families' lifestyle so much that parents do not have enough time to spend with their children. They are unable to go to church on Sunday and to pray together. They have turned to worldly activities, e.g. gymnastics, recreations and sports, music, fashions, football gambling etc. Thus, they live away from their religion and God. They seldom do religious practices. Consequently, societies and communities are full of problems, i.e. corruptions, drugs, family problems, sexual problems, etc.

Furthermore, there have been a lot of problems relating to the adolescents who study in a city or a town and live away from their parents. The problems are selling body for sex, drugs, gambling, etc. The adolescents do not care for their religious doctrines, their study and human value.

Because these adolescents do not respect God as their ideology, they lack the root for their lives. The right and the wrong are indifferent for them.

What is the Ethical values on sexual ethic?

Studying the religious doctrines, beliefs, the Church's precepts, and the opinions of several famous theologians, one can see that learning how to understand and value about

sex and sexual relations is very important for adolescents and Christians. According to Christianity, male or female has its own value. A human body is the God's dweller. This means that it is the dweller of virtue, morality, conscience and moral sensitivity, Human beings therefore should have ethical strength and integrity and accountability.

Regarding to sexual relations, Christianity views that sexual design is a natural desire. It has its own value and goodness. However, it is not just for sexual responsive desire but responsibility, love and understanding. In Christians' view, love is patient, generous, humble, gentle, polite, unselfish and hopeful. (1 Corinthians, 13: 4-7)

Christian Ethics on Sexuality

The Catholic Church takes marriage as a holy sacrament, which is the symbol of the love between Jesus Christ and the Church. "*Husbands should love their wives, just as Christ loved the Church and sacrificed himself for her*" (Ephesus, 5:25). The characteristics of Christian marriage are follows: 1) The Oneness of love between a man and woman are united to be as one 2) Inseparable: Married life cannot be broken apart "*They are no longer two, therefore, but one flesh. So then, what God has united, human beings must not divide*" (Matthew 19: 6) and this inseparable marital love should last forever for the spouses and sign of honest love that God has for humanity and which Christ has for His Church 3) Parenthood: The spouses become collaborators of God by giving new life to the human family. Their offspring is the living effect of their marital love. 4) Parents are the formatters of their children. The marriage is the building of family life, as the domestic Church. So it is in the bosom of the family that parents are "by word and example" 5) Marriage needs a preparation: to understand fully the meaning of marital love. The couple have to be ready to sacrifice honour and responsible to one another.

The Church constantly teaches that sexual relation is appropriate only for married love according to Christian Ethic. Therefore, love and sexual relation should be followed with responsibility: Married love is ordered for the procreation and education of offspring. The love between a man and a woman as a divine intention. For "*man is created in the*

image of God, so the human body should not be used for the provision of the individual amusement.” as Saint Paul said that “your body is the temple of the Holy Spirit, who is in you ... So use your body for the glory of God.” (1 Corinthians 6 : 19-20)

The Church is very strict with this Christian Ethic, especially about sexual acts. Sexual relation should be performed with moral responsibility according to the Church’s Teaching for the purpose of procreation and education of children. The other objectives are as follows:

1) Premarital intercourse is not the appropriate expression of sexual relation. Premarital intercourse by using the sexual partner for his individual amusement causes damages to the other.

2) Homosexual relationship is not mentioned in the Catholic Church’s teaching on married couples’ sexual relation which is the mutual self-giving of spouses. Therefore, the homosexual relationship does not favor complementary sexual relation. The homosexual happens due to the individual need for sexual satisfaction.

3) Trial marriage, some claim a “right to a trial marriage” where there is an intention of getting married later. “The fact is that such liaisons can scarcely ensure mutual sincerity and fidelity in a relationship between a man and a woman, nor, especially, can they protect it from inconstancy of desires or whim. Carnal union is morally legitimate only when a definitive community of life between a man and woman has been established. Human love does not tolerate “trial marriages.” It demands a total and definitive gift of persons to one another.

4) Responsible of birth Thus the fundamental task of the family is to serve life, to actualize in history the original blessing of the Creator- that of transmitting by procreation the divine image from person to person. Fecundity is a fruit and a sign of conjugal love. Reproduction is the symbol of responsible love between the husband and the wife.

Therefore, scientific contraceptive methods mislead the real purpose of sexual relations. The Church has affirmed the moral evil of every procured abortion. Abortion and

infanticide are abominable crimes. Reproductive Technologies may facilitate the conception artificially, but it should not substitute natural conception, even though there is available technology from the medical sciences to facilitate problems of conception.

In the case of Homologous artificial insemination for fertilization in vitro with embryo transfer, the Catholic Church considers it as immoral because this artificial conception is not a real effect of the spouses' sexual relation. The child has the right for natural conception that is a result of the spouses' normal sexual relation. In fact, the offspring is a gift of God and not the effect of medical experiments.

Furthermore, the Church is well aware of the value of sexual relations. The Church views that a couple should honour one another and restrain their sexual energy.

The Church encourages the following virtues:

1) Modesty is the virtue for controlling sexual desire. It helps preventing sexual desire and lust from over provocative things, i.e. conversation, reading, erotic film, T.V., VDO, internet, radio, looking, touches dressing and fashions.

2) Chastity is the virtue of love that helps to develop appropriated marital relationship, the respect of human life, and gives dignity to life offenses against chastity are inappropriate sexual powers and desires. Therefore, searching for sexual pleasures regardless of human person offenses against chastity are: lust, masturbation, fornication, prostitution, adultery and rape.

3) Virginitly: A life of virginitly is meaningful when it proceeds from love and creativeness and service to their fellowman. Therefore, the Christian understanding of marriage is inseparable, and they reinforce each other.

4) Sexual fantasies are images, mental pictures regardless of whether they are imaginations of complete sexual actuations. Psychologists assure that no one can avoid sexual fantasies altogether. They equally hold that a man must learn to control them.

Church tradition assumes that for a normal person, there is a rather proximate danger of progression from flitting images to welcome fantasy to elaborate daydreams to sexual arousal to masturbation or sexual intercourse. Otherwise the ability to resist temptation will be strongly weakened.

5) Encounter of sexual: There is no doubt that man and woman instinctively gravitate towards each other on account of their sexual drives. The relationship of the sexes must be a personal encounter of mutual reverence and charitable concern. The sexual union must fulfill the mutual satisfaction without egocentrism.

The encounter of sexual love must be considered in the context of local culture, which differs, in the admissible expressions. The manifestations of mutual affection must be appropriate within the male and female behaviors.

4.3.2 Conclusion

The contents of this research can be summarized as follows:

1. Christian Ethics is absolutism, which means that Christian principle; belief and moral principle are static or unchangeable. The Church acts as a guideline provider. She provides guideline for making one's own decision relating to one's belief, faith, obedience and love of God. Christians have to learn, understand and sustain these basic disciplines.

2. Globalization, effected by social information technology is unavoidable. Pluralistic means a society has multi-beliefs in morality. Relativism beliefs in moral flexibility. However, as for Christians, it is essential for them to have belief, faith and knowledge in their Christian principle.

3. As for the dilemmas of four ethical issues, the study has concluded the following solutions:

1.Ethical Issue: Freedom and the way of Christian life

The findings are that God has given freedom to all human beings since He created the first one and so to perform deliberate actions on one's own responsibility. By

man's free will, a person shapes his/her own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed towards God.

Human beings use their freedom based on their social status, social context, social norms, cultural context, laws, proper place and time, as well as other people's freedom, dignity and value. They should use their freedom for their own benefits as well as the others' benefits.

Therefore, man should use freedom in accordance with state in life particularly human freedom that must be practiced in life according to Christian principle concerning sex and sexual relationships. That is, those who are called for a chaste and celibate life or those who are called for a married life should use their freedom to select their state of life according to their own appropriate vocation. So, freedom of the Christian life is the freedom that is based of faith, belief and love in God, the Absolute. Man has freedom to live within the divine plan or offside/outside of it. Freedom should be used responsibly in accordance with conscience and Christian principle.

2. Ethical Issue: Students' sexual relation and Marriage

The findings are that God created two sexes, male and female, for the purpose of procreation as God's will in marriage and the sexual expressions of love between a man and a woman. The couple give themselves mutually in love.

As for Christian marriage the Catholic Church honors marriage as a Sacrament, a couple therefore because the one who cannot be separated (cf. Matthew 19:6)

The Church encourages, as Christian, it is significant to follow Christian doctrines and teachings on sexual relationship and marriage, as well as to promote married life and to perform sexual relations only within the context of marriage. We must understand the value of marriage with appropriate determination, that is, getting married with true, voluntary and responsible love.

The Church also encourages a Christian couple to be married when they are ready so that they will honour one another, respect and value one another, be responsible for a family life, to beget and educate children.

3. Ethical Issue: Religious belief and homosexuality

The findings are that regarding this ethical issue, the Church considers that the behavior of sodomites in sexual relation is not based upon the teaching of the Catholic Church concerning sexual relation of married couples as marital self-giving, as mutual givers and receivers. The giving and receiving aspects promote mutual perfection that the Church still continues to teach. Only married couples can perform sexual relationship as mentioned in Genesis of the Old Testament: *“It is not right that the man should be alone. I shall make him a helper...He took one of his ribs and fashioned the rib into a woman, and brought her to the man. And the man said; She is to be called Woman.”* (Genesis 2 : 18, 21-23) It implies the meaning of male and female God created them to be opposite sexes but complementary as companionship. Then God blessed them, saying to them, *“Be fruitful, multiply and fill the earth...”* (Genesis 1 : 28) So the relationship between a man and a woman and their sexual relation cannot be separated from begetting offspring and from uniting the married couples into unity. Moreover, true relationship between a real man and a real woman is the union of two persons who are different bodily and mentally. But sexual relationship would lead their differences to complement each other so much so that their relationship would ensure true happiness.

Therefore, homosexuality as abnormal in its nature because it opposes the nature law and rejects the sexual differences of a man and a woman, that is rejects the natural creation of God, particularly the begetting of offspring while homosexual relationship mostly in not a permanent relationship because it searches no other thing than pleasure by using the other person as an object or a mean for it.

However, being in love among them could be accepted if it is the love for helping each other, not for sexual relations. It can be creatively used because love in itself is not wrong. Love is the grace of God. The suggestions for homosexuals are that they avoid sexual relations and play some sports, music, hobbies, etc., instead.

4. Ethical Issue: Sexual relation and Birth control

The findings are that the marital love expressed in sexual relation is a generative love. “Conjugal love makes them capable of the greatest possible gift, by which they become cooperators with God in giving life to new human beings. Thus the couple, while

giving themselves to one another, give not just themselves but also the reality of children, who are living reflections of their love...”

However, the Church does not force Christians to have many children. The natural birth control is allowed if a couple have already had many children; are too poor to take care of more children; have had health problem; or have had economic problems, etc.

As for using scientific contraceptive methods, e.g. condoms, rings, pills etc., the Church does not support the methods as they are against the purpose of married life and are unethical. Moreover, they affect women’s health. The methods also make people having sex without any concern but for their pleasure and lust. If there is an error, the result might cause the newborn child disable; get HIV/AIDS, sexual diseases, prostitution, etc.

Sexual relation in itself is good but having sex before being married and conducting birth control are wrong. The understanding of this essential is found upon the belief, faith and love of God.

4.3.3 Suggestions

4.3.3.1 Suggestions on implementation

After studying this research topic, the researcher suggests the cooperative suggestion among the following sectors:

A. A family

A family is the main social institute that should be the founder of the other social institutes. A family is the source of human reproduction and development. It produces family members, citizen of society, country and the world. Sexual education and sexual relations should be provided for adolescents. Thus, the researcher suggests the following:

1. Apart from the duty on looking after and educating their children, parents should teach their children about ethics and virtues. As parents are the first teachers of their children, they should teach and lead their children religious doctrine and morality when their children are young.

2. Parents should provide enough time for their children especially on weekends. They also should go to church with their children so that the children learn about religious doctrine; morality and ethics provided by the Church, i.e. catechism, young Christian students clubs.

3. Parents should participate with children in the favorite activities of their children such as watching T.V., VDO, playing internet, etc., in order to educate their children on how to choose and use media.

4. Parents should show good examples to their children. They should spare their time for the children. When the children become adolescence, they should educate the children about physical development and human sex, as well as advise the children on sexual value; how to deal with the other gender, friends, etc.

5. Parents should cooperate with the church and the school on teaching Christian doctrine and other religious doctrines so that their children will be good citizens.

B. The Church

The Church is well aware that marriage and family institute are one of the most important matters of human beings. The Church therefore promotes family institute, sexual value, religious doctrine, sexual ethic and morality. The researcher recommends the following:

1. The Church should provide a course for a couple in order to prepare themselves before getting marriage. The Church in Thailand has provided a commission on family affairs. There are the office for family affairs in all parish churches and dioceses. These offices should provide the course for a couple so that they learn the Church's doctrine relating to sex, love, married life, family planning, etc.

2. The Church should provide a course on sexual ethic and morality for adolescents so that they understand the value of life, the meaning of sexual value and sexual relations based on the Church's doctrine.

3. The Church should provide a course on how to select and use media such as publishing, radio, TV, VDO, Internet, etc. so that they have conscience and learn how to avoid bad media.

4. Parish churches should establish youth clubs in order to encourage the youth to spend their free time doing useful activities. Thus, the parish churches should provide professional staff taking care with the youth clubs.

5. Parish churches should provide social activities/work for the youth so that they will have some experiences on human value and dignity.

6. The Church should produce interesting media on the ethics suited for youth.

7. The Church should prepare priests, religious and Lay Catholics for being educators and coordinators working for adolescents and family life at all parish churches and dioceses.

8. The Church should promote family life in order to follow up the couple that has been married.

C. Schools

A school is one of the important social institutes where children learn all around. Catholic schools have the roles on promoting culture and teach their students on family life and human sex as well. The researcher recommends the school the following:

1. The school should be the field of good news, i.e. religious education; social welfare work; inter-religious dialogue, etc.; as well as provide the circumstances of responsibility, love, freedom, justice and forgiveness.

2. The school should provide curriculum on religions, family study and media so that adolescents will learn their way of live, respect sexual value and dignity, sexual relations based on religious doctrine.

3. The school should prepare teachers for teaching ethics and religion, and for taking responsibility on Campus Ministry

4. The school should provide multidiscipline courses so that their teachers can integrate ethics and virtue into every subject.

5. The school should ask an expert on family life to talk with parents, teachers and students; or provide a field trip for students to see the real world.

6. The school should provide the meeting between the school and parents so that they cooperatively and closely work for their students and children in order to prevent and solve sexual problems.

7. The school should promote love and understanding among family members by providing programs on Father's Day, Mother's Day, Family Day, etc.

D. Media

Globalization has caused rapidly changes. Information technology, telecommunication, newspapers, TV, mobile phones, satellites, VCDs, DVDs, VDOs, computers, Internet and modern technologies have tremendous affected social development and human lifestyle. The researcher therefore recommends the following:

1. Should provide media on sexual education, family's responsibility and education on family promotion, etc.

2. Should produce educational kids on sexual value and dignity, freedom, abortion, HIV/AIDS and friendship so that religious organizations and families will be able to use them for educating adolescents.

3. Should produce and distribute all kinds of media based on conscience and ethic as well as should keep in mind that the production is for public goodness not for making profit.

E. Government

Government has the most important roles on promoting ethic and virtue. The government is the manager and coordinator for promoting ethic and virtue of the country. The researcher therefore recommends the government the following:

1. The government should promulgate the law to prevent immoral practices and media i.e., CDs, VCDs, cartoons, Internet, etc.
2. The government should seriously act on legal enforcement relating to social and ethical problems.
3. The government should work with family institution, religious institution, educational institution and communication on promoting moral value and ethical value for adolescents
4. The government should establish several centers for sexual consultancy all over the country and provide professional staff to work for the centers so that people and adolescents are able to turn to the centers when they have sexual problems.
5. The government should provide more playgrounds and youth centers as well as the staff to be responsible for the playgrounds and youth centers.

4.3.3.2 Suggestions for further research.

The study on a Christian ethical perspective on moral problems of sexual relations among adolescents found that the extension of moral problems of sexual relations among adolescents were not serious. However, there were some interesting topics that the researcher recommends on further research:

1. As the finding was that sexual relations were important in a family, there should be a study on how to prepare a couple for having a new family based on religious doctrine.
2. The population of this study was only Catholics and the research topic was limited to Christian ethics. As Thailand is a Buddhist country, there should be a study

on a Buddhist ethical perspective on moral problems of sexual relations as well as other religious ethical perspectives on the problems so that the practitioners of the other religions can make use of their findings either.

3. According to the findings, social institutions have had important roles on educating adolescents about sexual relations. The researcher recommends that there should be a study on sexual ethical guidelines for adolescents so that schools and other social institutions can make use of the guidelines.

4. The population of this research topic should be extended to conducting quantitative research methodology so that the findings can be generalized, not just the Catholics.

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APPENDIX



No. 95/2004


**Documentary Proof of Ethical Clearance
The Committee on Human Rights Related to
Human Experimentation
Mahidol University, Bangkok**
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Title of Project: Christian Ethical Perspective on Moral Dilemmas: Sexual
Relation in Adolescence

Principal Investigator: Miss Tadsanee Mathurotsuwan

Name of Institution: Faculty of Social Science and Humanities

Approved by the Committee on Human Rights Related to Human Experimentation

Signature of Chairman: 
(Professor Dr. Srisin Khusmith)

Signature of Head of Institute: 
(Professor Dr. Pornchai Matangkasombut)

Date of Approval: 23 AUG 2004

Questionnaire for animators (priests, religious or teachers) and the students in secondary Catholic schools.

1. Ethical Issue: Freedom and the way of Christian life

1.1 What is your opinion on freedom? Does freedom mean that you can make any choice as you like? Why?

1.2 What is your opinion on the fashion of adolescents who show their body too fit the cloth is too thin or very short which is not suitable or appropriate?

1.3 What is your opinion, as a Christian how we should have any principle in using freedom in daily life?

2. Ethical Issue: Students' Sexual Relation and Marriage

2.1 What is your opinion in the case of adolescent having "Gig" (very special boy / girl friend) without sexual relation?

2.2 What is your opinion on students having sexual relation? Without marriage in relation with Christian Tradition?

2.3 What is your opinion about students prostitution to earn money?

3. Ethical Issue: Religious Beliefs and Homosexuality

3.1 What is your opinion on loving with the same sex?

3.2 What is your opinion on homosexuality or lesbianism?

3.3 How much do the adolescent whom you know have such behavior?

4. Ethical Issue : Sexual Relation and Birth control

4.1 Natural birth control and scientific birth control by contraceptive-rings, pills, condoms, sterilization ointments vaccination which one is pro-moral life?

4.2 Is birth control good for family life? Why?

4.3 Birth control may lead to sexual relation without self control especially for adolescent. What is your opinion on this topic?

BIOGRAPHY

NAME	Tadsanee Mathurotsuwan
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