

SUMMARY REPORT  
OF  
THE CTSA COMMITTEE ON THE STUDY  
OF HUMAN SEXUALITY

In January 1973 the Board of Directors of the CTSA established a committee to conduct a study of human sexuality with the aim of formulating "some helpful and illuminating guidelines in the present confusion."

The initial deliberations of the committee quickly indicated that such guidelines could not be effectively formulated without a review of the biblical, historical, empirical and theological data that provide the foundation for pastoral theology. This conviction led naturally to a division of the study into the following five main chapters:

- I. The Bible and Human Sexuality
- I. Christian History and Human Sexuality
- III. The Empirical Sciences and Human Sexuality
- IV. Toward a Theology of Human Sexuality
- V. Pastoral Guidelines for Human Sexuality

All five chapters are now completed at least in their first draft. The first four chapters have been reviewed by a number of select theologians and revised in accordance with the received recommendations and suggestions. The fifth chapter needs to be submitted to a similar review and revision prior to final publication of the full report.

The committee responsible for the report consists of the following members:

- Sr. Agnes Cunningham
- Dr. William Carroll
- Rev. James Schulte
- Rev. Ronald Modras
- Rev. Anthony Kosnik, Chairman

Since January 1973 the committee has met fifteen times with a number of these meetings extending over several days. The final report of the study is expected to be well over two hundred pages and should be ready for publication within the next few months. The committee's work has been financed by a \$2,000 grant from the CTSA which has

been used largely to cover travel and meeting expenses. A request for a final supplementary subsidy of \$500 to complete the project has been submitted to the CTSA Board of Directors for consideration and has been approved.

The committee has studiously restricted its scope to addressing this phenomenon of human sexuality from a perspective that is specifically Roman Catholic and North American. We have sought and benefited from consultation with numerous specialists in various sciences and of varying theological convictions. Special efforts have been made to incorporate the experience and expertise of married couples. Although the freedom of individual committee members to record dissenting views was always acknowledged, we are happy to say that the final report reflects the general consensus and substantial agreement of all members of the committee.

The preface to the study emphasizes the fact that this is a study commissioned by and reporting to the Catholic Theological Society of America. Although many individual members of the Society were consulted in the study, given the theological pluralism existent in the Church, the report does not claim to reflect the theological views of all members of the Society. Nor does the committee presume in any way to put forth its conclusions as official teaching of the Catholic Church. The report reflects simply the convictions of the committee members who have attempted to bring serious theological reflection in the Catholic tradition to bear upon the complex phenomenon of human sexuality in the hope of providing some helpful pastoral guidelines to beleaguered priests, teachers and counselors in this area.

We are grateful to the many consultants who generously shared their time and expertise in reviewing the committee's work and making valuable suggestions and recommendations. We also wish to thank the CTSA Board of Directors and its membership whose vision, encouragement and support made this study possible. We are confident that it will mark a significant contribution to the theological literature in this area and will provide the desired pastoral guidelines for pastors, teachers and counselors in this area.

A brief summary of the important highlights of each chapter of the report follows.

SUMMARY OF CHAPTER I:  
THE BIBLE AND HUMAN SEXUALITY

The Bible does not provide a simple "yes or no" code of sexual ethics. No single text or collection of texts constitutes anything like a coherent biblical theology of human sexuality. Scripture is not even concerned with sexuality as such, regarding it instead as one aspect of life, viewed only within the context of the whole person and the whole of human life with all its relationships.

Behind any attitude or moral opinion on sex lies a particular anthropology. Biblical anthropology is characterized by a paradoxical juxtaposition: exalted stature (mankind as an image of God) together with cognizance of human sinfulness. Humanity in the Bible is never seen as autonomous, but always in relationship to God. Differing sharply from Greek body-soul dualism, the Bible takes a unitary view of human nature; we are living bodies, not incarnated spirits. For this reason the Bible does not disparage the body in any way as inferior or evil and shows no trace of contempt for sexuality. Sexual duality is described as existing from the very beginning, not the result of a sinful fall, but created by God and therefore good. In striking contrast to the literature of other ancient peoples, the Bible neither sacralizes sex nor despises it.

The Old Testament reveals a plurality of customs, laws, and profound insights related to sexuality, such that no single voice can be said to prevail. Throughout, however, the influence can be perceived of taboos regarding cultic purity and the patriarchal form of marriage and society. While monogamy seems to be viewed as an ideal state (Gen 2:24), polygamy and, for the male, even concubinage are tolerated; only adultery with the wife or betrothed of a fellow Israelite is condemned, and this in such a way as to make clear that the reason for the condemnation lies not in the nature of sexuality but in the familial, covenantal, and inheritance responsibilities due between members of the same community. The Old Testament view of women ranges from regarding them as chattel (Exodus) or with disdain (Sirach) to the affirmation of their personhood (Deuteronomy); women function as leaders and prophets as well as sex objects. While good in itself, sexual activity is condemned when even remotely associated with the fertility rituals of Israel's heathen neighbors; yet marriage and erotic imagery are often used to describe the sacred, covenantal union between God and Israel.

Amid the plurality of attitudes in the Old Testament regarding sexuality, a distinct moral evolution is discernable. Under the impact of the prophets, the original prohibition against cultic prostitution came to be applied to secular forms as well, and cultic concepts of purity were transformed into moral ones. Jesus continued this prophetic tradition with his call to purity of heart (Mt 5:8; 23:25-26).

Like the Old Testament, much also in the New Testament regarding sexuality is historically conditioned. Jesus himself did not proclaim any new sexual ethic as such. Of indirect but profound significance for any Christian ethics of sexuality, though, are Jesus' teaching on the essential equality of men and women, his prohibition of divorce affirming fidelity within marriage for both sexes, and the primacy he gave to the law of love; in short, his personalism. That personalism was vividly exemplified in Jesus' opposition to legalism. He consistently resisted the casuistry of the lawyers of his day by insisting on the "weightier matters" of the law (Mt 23:23), namely, its spirit and intent. Jesus humanized the law in the sense that, for him, it is precisely the well-being and happiness of mankind that constitute the will of God (Mt 25:31-46).

A fundamental presupposition for all New Testament ethics, is that the Church is the community of the last days; St. Paul was convinced that "this world as we see it is passing away" (1 Cor 7:31). Thus the most extensive teaching on sexuality in the New Testament (1 Cor 7), dealing with the issues of celibacy and marriage, is dominated by St. Paul's expectation of Christ's imminent return in glory and the final consummation.

Likewise providing a background for St. Paul's teaching on sexuality, particularly prostitution and homosexuality, is the depersonalized depravity of first century Hellenistic society. While St. Paul's teaching on *porneia*, (often rendered in the Latin as *fornicatio*), certainly can be said to condemn loveless, unhampered sexual intercourse, particularly with prostitutes, it cannot be said to forbid all forms of premarital intercourse (Vermeersch, Fuchs, Böckle, Schlegelberger). Condemned in Leviticus for its connections with heathen cult, homosexual activity for St. Paul was associated with idolatry, depravation, and deliberate perversion. Neither St. Paul nor any other biblical writer gives any indication of knowing about indeliberate constitutional homosexuality.

A further influence upon St. Paul and the Church after him was the philosophy of the Stoics, particularly their disdain of pleasure and the passions. Viewing the Stoics as allies against libertinism, the early Church assimilated the Stoic attitude toward sexual pleasure. The upshot is a tension at the heart of Christian Anthropology: on one hand, all creation, including sexuality is good; on the other, passion is viewed as contrary to holiness (1 Thes 4:5).

Consideration of the historical circumstances in which they arose makes it clear that we cannot validly abstract statements regarding sexuality out of their biblical context and use them as proof texts to validate any twentieth-century theology of sexuality. It is not a matter of Scripture failing to answer our current problems; our questions simply were not asked by the biblical authors, so there can be no answers for them. Scripture does, however, offer a basis on which to construct a modern theology of sexuality from such fundamental themes as its teaching about God as gracious and loving, its call to mankind to respond to God's love, and its teaching about fidelity, covenant, and community as expressions of that love. While it does not provide absolute dictates about specific sexual practices, the Bible declares that sexual intercourse is good, always to be seen, though, within the larger context of personhood and community.

#### SUMMARY OF CHAPTER II: CHRISTIAN HISTORY AND HUMAN SEXUALITY

A study of the Christian attitude towards human sexuality in the history of the Church must attempt to distinguish the constant values of the past "from the changing historical and cultural influences that have shaped particular Catholic attitudes or formulations regarding sexuality at various times in the Church's history" (cf. *Preface*). Such a study must examine evidence from the patristic period through the early and high middle ages to Vatican II.

The Fathers of the Church expressed their attitudes toward marriage and human sexuality in statements that are clearly biblical. At the same time, they betrayed a twofold pessimism, characteristic of the Stoic philosophy of their age and of the Greek dualistic concept of man. Under the influence of Stoic thought, the Fathers came to suspect sexuality in its physical manifestations because of the *pleasure* and

*irrational passion* associated with it. The sexual experience was regarded as harmful to human dignity, thus, incompatible with the true good of the person.

There is a tendency to identify St. Augustine as the thinker whose negative teaching on sexuality and marriage has largely prevailed into our own times. Such a conclusion is frequently accompanied by a failure to recognize the selective use of Augustine's theology made by later thinkers. It also, frequently, overlooks the pessimistic influences of Stoic thought which was carried into subsequent ages, to some extent, by Augustine.

The valorization of virginal and celibate sexuality which developed in the patristic era also contributed to a deepened appreciation of marital sexuality. Every mode of human relationship experienced by Christians was to mirror forth, symbolically, one or another aspect of the multi-faceted union of Christ with his Church (Eph 5:21-32; also, cf. *Perfectae caritatis*, 12).

In their pastoral efforts to defend the Christian use of sexuality, the Fathers began to move toward a gradual liberation from the Stoic influence. In their affirmation of personhood, they arrived at a moral norm based on values in conformity with human dignity: the *bonum prolis* and the *bonum fidei*.

The priority of ethical norms conformable to human dignity, emphasized in the patristic era, continued into the early middle ages. Nevertheless, the Stoic distrust of pleasure still prevailed in this period. However, a certain resistance to this pessimism is reflected in the pastoral clemency of the *Penitentiales*. There was a recognition of the variety of considerations that must be taken into account in determining the gravity of any sexual offense. The absence of any sanction for elderly couples engaging in intercourse where no procreative effect was possible is particularly noteworthy in this era.

The teaching of St. Thomas Aquinas regarding the goodness of passion and the specifically human quality of conjugal sexuality led to the definition of marriage and sexuality as good. The moral norms of marriage in this period, as in earlier ages, were determined by what was recognized as consonant with human dignity. These norms, of course, were conditioned by the currently prevailing concept of man.

By and large, the anthropology of the middle ages has perdured to our own time. Attitudes toward sexuality were profoundly influenced

by the scholastic systematization of theology, the development of a unified Church law and the reality of medieval life. A continuing dualistic concept of man led to a tendency either to over-spiritualize marriage or to look on sexuality as less than truly human. To be sure, there were attempts in every century to question the preeminence of the procreative purpose of sexuality and to assert a concern for person-oriented values. The effort to free Christianity from the pessimistic influence of Stoic thought was to continue to Vatican II.

With Vatican II, a new era has been ushered in with the personalist-oriented theology of marriage and sexuality revealed in the majority report of the Papal Commission and in the Constitution on The Church in the Modern World. This has been due, in part, to a new understanding of man. Contemporary existential anthropology rejects both physicism and spiritualism as inadequate concepts of a being who is *human*, not in dualism but in complexity. This new view of man attempts to grasp the "essential originality" and the "essential mode of unity" of human reality and thus, of human sexuality, as well.

In *Gaudium et spes*, Vatican II highlights some of the most significant characteristics of this new approach. Many long-standing distortions and legalisms have been swept aside. A new principle for integrating the procreative and unitive purposes of sexuality has been introduced. The priority of the human person, affirmed by Vatican II, assures the continuity of the values of our Christian, Catholic past, and at the same time it opens the way to a further unfolding and development of our understanding and appreciation of the mystery of human sexuality.

### SUMMARY OF CHAPTER III: THE EMPIRICAL SCIENCES AND HUMAN SEXUALITY

Any attempt to suggest norms for judging the morality of human sexual behavior must take into account what is empirically known about the effect of various forms of sexual behavior on human existence. This portion of the study reviews the available data that is relevant to the task.

While a holistic and personalist view of man has been consciously adopted by the committee this review of the empirical data has expressly avoided theories of personality and the dynamics and interpreta-

tions of human behavior offered by the various schools of psychology. Effort has been made to avoid identifying with any particular theory of sexual dynamics. The subject itself is not even discussed here, though occasionally the opinion of a theorist is noted. What is presented in the main are the findings of research into the way people act transculturally and the effect this behavior appears to have on individuals and societies, if known. Undoubtedly, theories of personality, of human nature and of society unavoidably color the researcher's evaluation or characterization of the effect a particular behavior has. This must always be considered when weighing the validity of "findings" in the behavioral sciences. Unfortunately, the results of research into areas of great interest to this study often remain inconclusive. But for our purpose it is worthwhile to be aware of this fact since advocates of some positions often assume that the evidence incontestably supports them.

For the most part this portion of the study proceeds negatively. It asks if there be any sexual behavior which empirical data would suggest is absolutely detrimental to the structure of truly human existence. If such behavior could be identified it would offer a firm basis for norm-making.

The first step in seeking an answer to this question is to determine if there be any specific behavior that is universally prohibited by all cultures. Study reveals that every form of sexual behavior imaginable is sanctioned by one culture or another. There is no universally forbidden behavior. Incest comes close to being such, but even in this instance there are exceptions. At the same time, every culture observes *some* sexual taboo. No culture treats sexuality casually.

One must be cautious about extrapolating from subhuman animal behavior to human behavior. Nonetheless, on the theory that humans enjoy the freedom and imagination to be perverse and may choose to act contrary to their nature, it is deemed useful to inspect animal sexual behavior for evidence of sexual constants. It is found that animals at all levels engage in sexual behavior that is not always directed to reproduction but often merely to pleasure. Animals engage in self-stimulation, homosexuality, and copulation outside the species. Autonomy of sexual play from the reproductive orientation becomes increasingly marked as one proceeds up the evolutionary tree. Such increasing autonomy from hormonal control correlates with development of the cortex. The variety of sexual expression among the primates is strik-

ingly similar to that of man. It is difficult to draw any firm conclusions as to the "naturalness or unnaturalness" of any specific sex behavior from the activity of animals.

Returning to specifically human sexual behavior, the fact that every form of sexual behavior imaginable is indulged in and sanctioned by one culture or another does not yet answer the fundamental question. It still must be determined what effect specific forms of behavior have upon individuals in societies that condone such behavior. Are they harmful to the full development of the personality or to the society despite their social acceptability? There is insufficient data available to answer that question across all known cultures. Within our own American society, attempts have been made not only to tabulate the frequency of various forms of sexual behavior, but to assess their effect on the individual and his relations with others. The results of this research follow.

Indications from several studies are that masturbation is engaged in by almost all of the American male population and up to two-thirds of the female. It is a practice that continues into old age for the married and non-married alike. The data suggests to some behavioral scientists, with due respect to Freud's contrary view, that masturbation is not immature or abnormal unless it is the sole method of sexual expression when other methods are readily available. Self-stimulation must be evaluated against the whole context of the individual's life.

Premarital sex and relationships that might fit the characterization of trial marriages are increasing in frequency and social acceptability in our society. There is not enough data to draw firm conclusions but indications are that young people are experiencing less and less feelings of guilt and anxiety over their sexual indulgence. The effect of this sexual behavior on subsequent marriage relationships seems to depend on the attitude of the participants in the premarital sexual experiences. Those who felt guilty while engaging in sex prior to marriage found it had a bad effect upon their eventual marriage. Those who thought their premarital sexual experiences were morally acceptable at the time they indulged in them found that these experiences strengthened the subsequent marriage.

More than half the married men and one-fourth of the married women in the United States engage in occasional extramarital sexual intercourse, if the pollsters can be believed. Mate-swapping has been a

surprisingly widespread phenomenon but is currently on the wane. The effect on the individuals concerned and their marriage is not known at this time. No serious study has yet been attempted. What reports there are tend to be anecdotal and partisan. However, some former enthusiasts have revised their positions.

Homosexuality is the one form of sexual expression whose psychological dimension has received considerable attention in recent years. Some would say this is the result of increasing political pressure on the part of homosexuals to gain social acceptance and legal protection for their life style. Others believe this new visibility and aggressiveness on the part of the homosexual community is the result rather than the cause of increasing research into the personality development of the homosexual. There are research findings which can be interpreted to support the view that personality development among homosexuals as a group is indistinguishable from that of heterosexuals as a group. That therefore it is unscientific to view homosexuality as "abnormal" or a form of mental illness. Though statistically it remains a deviant from the norm in our culture, so is left-handedness. Orthodox analysis (Freudian, Adlerian, Jungian) continues to view homosexuality as a form of immaturity and defective personality development rather than simply a statistical deviation. A recent survey (and vote) of the American Psychiatric Association reveals that American psychiatrists are split on the question.

As to the root cause of homosexual orientation in any individual the currently prevailing view is that it is neither genetic nor hormonal but environmental. Views differ as to the possibility and desirability of reorienting the homosexual. Research at Johns Hopkins University in recent years indicates that sex identification may be fixed and irreversible by two years of age. This despite the dramatic changes in overt behavior sometimes achieved through behavioral modification techniques. Others believe homosexuality can be cured through therapy if the subject truly desires it. This despite the very poor success rate of therapy. Some philosophical anthropologists question whether any preference should be given to either heterosexual or homosexual orientation. In their view, man rises above his biological givens and is free to choose the sexual expression he prefers. He has the potential of integrating any form of expression into his total human project. The only thing "natural" for man is to embrace life in freedom.

This is the status of the empirical data on human sexuality. What answer does it suggest for the initial question? It must be said at this time, the behavioral sciences have not identified any sexual expression that can be empirically demonstrated to be *per se*, in a culture-free way, detrimental to full human existence. On the other hand, neither have they to date eliminated the possibility that some day such identification and proof may be offered. The theorist who is persuaded that acts of masturbation, pre- and extramarital sex and homosexuality are absolutely inconsistent with healthy personality development and a stable marriage cannot presently be rebutted by irrefutable evidence. However, neither can he look to the evidence for firm support for his view. On the contrary, he has much empirical data to overcome. Can he at least say that whenever sexual expression is employed by two people it must be inspired with love? Is sex without love empty and degrading to the personality? Or can sex be mere fun? The majority opinion would seem to be that sex can be for fun so long as it occurs in a context of mutual respect and caring. While no specific form of sexual expression is universally prohibited, still every culture does have some sexual taboo. It would seem that sex is never treated with total neutrality. It appears to have a meaning in human relations that is not totally dependent on the arbitrary choice of the participants. It is the goal of this study to articulate the elements of that meaning.

#### SUMMARY OF CHAPTER IV: TOWARD A THEOLOGY OF HUMAN SEXUALITY

Having reviewed the sources of Scripture, history and the empirical sciences, we are now in a position to state the problem as it exists today, and to suggest a possible theology of human sexuality that is faithful to our tradition, sensitive to the reality of human existence today as revealed by the empirical data, and grounded in the insights and observations of Vatican II.

At the outset, it is observed that there is today a serious discrepancy between the official teaching of the Church and the faith and practice of its people in the area of sexual conduct. A variety of reasons for this discrepancy can be advanced. For one, the findings of science and history would suggest that sexual behavior is to a high degree culturally conditioned. For another, the reality of man's sinful condi-

tion always hinders his approach to the moral ideal. For a third, the theological articulation of the ideal can be inadequate for the dynamics of a given age.

Vatican II, especially in *Gaudium et spes*, took note of these factors and provided us with a variety of avenues of approach. It insisted upon respect for the rights and the integrity of every human person and his or her essential dignity (art. 12, 27). It urged moralists to note those findings of science, history and philosophy that affect moral living (art. 62). It suggested a more dynamic view of man commensurate with today's relational emphases (*ibid.*). It acknowledged that moral teaching is culturally conditioned, and that the Church itself is an historical reality (art. 44).

Given these suggestions, we envision three principal questions to be addressed by this committee. These are: (1) What is a good definition of human sexuality, given our Christian heritage and today's dynamics? (2) How can the interrelation between procreative and unitive purposes of sexuality best be understood today? (3) How can one accomplish the moral evaluation of sexual conduct today?

(1) *Definition.* In the past, sexuality was largely understood to refer exclusively to the activity of the married, and was seen as primarily generative and genital. Venereal pleasure was suspect, and chastity for the unmarried meant total abstinence. Given the holistic view of man in both biblical and empirical resources, sexuality today is seen as a part of the very core of being of each human person. We would therefore define it as one's "way of being in and relating to the world as a male or female person." The dignity of the human person calls for growth to become fully man, fully woman. This is each person's creative mission in life, a mission given fullest expression in the person of Jesus Christ. But this growth is not accomplished in isolation, for man is relational. He must relate his growth to others; he must work toward interpersonal as well as intrapersonal integration, as an individual human person and as a member of the people of God. The integration called for is relational and personal, not merely physical and biological. "Creative growth toward integration" therefore expresses the first principle of our theology of sexuality and this in turn is founded upon the overriding fundamental of full respect for the individual dignity of each human person.

(2) *Procreative and Unitive*. The Code of Canon Law, following the patristic understanding of sexuality, expressed the purpose of married sexuality as first "the procreation and education of children," and second "the mutual support and remedying of concupiscence," in that order (Canon 1013,1). Vatican II carefully avoided such a statement of priorities and suggested a variety of human values integrated in the human person as the source of a more harmonized view (art. 48,50). Consistent with this change and with today's insights into the biblical, historical and empirical data, this committee would suggest "creativity" and "integration" as suitably broadened concepts to express the purpose of sexuality. Wholesome sexuality is *always* a "creative growth toward integration," whether experienced as a single, celibate or married Christian. Unwholesome sexuality is always destructive, personally frustrating and alienating. We would suggest this broadened view of sexuality as being desirable for at least three reasons. (a) It better expresses the modern insight into what makes human life more human, and therefore more productive of human dignity. This view is evidenced by both biblical and empirical data, and we would argue that it is consistent with the varying insights of our tradition throughout the centuries. (b) We would further suggest that this view of the purpose of sexuality is consistent with the proposition that whatever humanizes man is commensurate with his vocation to be and become the image of God. We would maintain that creative growth toward integration is, then, the essence of the Christian vocation. (c) Given today's insight into the fact that sexuality is at the core of each person's being, we would suggest this view of the purpose of sexuality as being addressed to modern men and women in terms of "their way of thinking and feeling as expressed in their culture." It therefore "blend[s] modern science and its theories and the understanding of most recent discoveries with Christian morality and doctrine," as called for by *Gaudium et spes* (art. 62).

(3) *Moral Evaluation*. In proposing these principles, we would call for a moral evaluation of sexual conduct that would walk a middle way. The older evaluation was act-centered, impersonal, minimalistic and legalistic. It is unsuited for today's problems and modern man's self-conception. A newer and equally limited evaluation is too self-centered, subjective and antinomian. It sees no intrinsic meaning in sexual activity, and is unworthy of Christian integration. Distinct from both,

we would propose an evaluation of sexual conduct that is person centered, concerned with attitudes and habits, and intersubjective. It is objective in upholding "creativity" and "integration" as intrinsic principles; it is subjective in calling for serious introspection of personal motives. It is complex, it is interpersonal, it is worthy of human dignity.

We would further suggest some key values which wholesome sexuality would uphold in its quest for creative growth toward interpersonal and intrapersonal integration.

(1) Wholesome sexuality should be "self-liberating," flowing from the depth or core of one's being. It is expressive of one's authentic self, and conducive of the human potential to grow to full development.

(2) Wholesome sexuality is "other-enriching." It is concerned for the other, compassionate and forgiving.

(3) Wholesome sexuality is "honest." It expresses truthfully the depth of an interpersonal relationship, in mutual trust and without deception.

(4) Wholesome sexuality is "faithful." It shows a consistent growth in stable relationships.

(5) Wholesome sexuality is "socially responsible." It respects the well-being of society and the common good, attentive to the immediate and long range consequences of personal activity.

(6) Wholesome sexuality is "life-serving." It recognizes the relationship between "creative" and "integrative," and provides support to human dignity in the service of the life of offspring or of society as a whole. For singles, the celibate, and the married, life must be served.

(7) Wholesome sexuality is "joyous." It proclaims the gift of life and the mystery of love, avoiding any vestige of mere submission to duty.

Wholesome sexuality in sum avoids activity which is personally destructive, enslaving of others, deceitful and dishonest, inconsistent and unstable, indiscriminate and promiscuous, irresponsible and non-serving.

In conclusion, and by way of summary, we propose the preservation of the fullness of human dignity and personhood as a founding universal principle. Our specific principle for human sexuality is that it must be productive of human growth toward integration. The values we would hope to uphold by these principles are those of wholesome

sexuality which is self-liberating, other-enriching, honest, faithful, socially responsible, life-serving and joyous.

The norms and guidelines that flow from these principles and values must necessarily be tentative, probing, searching, seeking the fullness of growth and integration. They must always be in service to the value of human dignity and therefore capable of reassessment, renewal, and at times reconciliation. Never can they be final, definitive or absolute, irreformable in articulation or expression. For the goals are those of fullness of creative growth and interpersonal and intrapersonal integration, and the fullness of this growth and integration is hidden in the mystery of the Incarnation. "For by his innermost nature man is a special being, and unless he relates himself to others he can neither live nor develop his potential" (art. 12).

#### SUMMARY OF CHAPTER V: PASTORAL GUIDELINES FOR HUMAN SEXUALITY

This chapter on pastoral guidelines attempts to articulate more specific and concrete norms for human sexual behavior in accordance with the understanding of human sexuality and the principles and methodology for moral evaluation elaborated in the foregoing chapters. It will suffice here to call attention to the observations made in the previous chapter regarding the limitations of such guidelines and the critical role of conscience as the ultimate subjective source for moral evaluation.

The development of this chapter proceeds according to the following outline:

##### I. INTRODUCTION

Sexuality and Personhood  
(chastity and purity)

##### II. SEXUAL LIFE STYLES

###### A. Marital Sexuality

###### 1. Preparation for Marriage

- a. Dating
- b. Courtship

###### 2. Sex in Marriage

- a. Responsible Partnership

- (1) Growth and Integration thru Intimacy
- (2) Variant Patterns
  - (a) Common Law Marriage
  - (b) Communal Living
  - (c) Swinging
  - (d) Adultery
- b. Responsible Parenthood
  - (1) Contraception
  - (2) Sterilization
  - (3) Artificial Insemination
  - (4) Child-free Marriage
- B. Non-Marital Sexuality
  - 1. Pre-marital Sex
  - 2. The Single State  
(Voluntary—Involuntary—Widowed—Divorced)
  - 3. Celibate and Virginal Sexuality
- C. Homosexuality

### III. RELATED QUESTIONS

- A. Masturbation
- B. Sexual Variants
  - 1. Bestiality
  - 2. Transvestitism
  - 3. Fetishism
- C. Sex Clinics
- D. Transexual Surgery
- E. Pornography and Obscenity
- F. Programs of Sex Education and Formation

### IV. CONCLUSION

The introduction opens this chapter with a reflection on the significance of human sexuality for personhood and particularly on the meaning of the male-female relationship. It provides the basis for a renewed appreciation of the virtues of chastity and purity in the context of human personhood.

The second section is entitled "Sexual Life Styles" with its basic division into: (A) Marital Sexuality, and (B) Non-Marital Sexuality. This division reflects the committee's decision to view human sexuality not as an isolated phenomenon or aspect of life but rather as a force

deeply rooted in the very nature of the human being and pervading one's whole life response regardless of vocational status. Special attention is given to the role of sexuality in preparing for marriage particularly as it relates to the experience of dating and courtship. The function of sexuality in marriage is seen in view of its two-fold task to foster: (a) responsible partnership, and (b) responsible parenthood. The implications of such variant patterns as common law marriage, communal living, swinging and adultery on the ability to form responsible partnership are considered. With regard to responsible parenthood, in addition to the positive values that should guide parents in becoming responsible interpreters of God's will, the moral factors that must enter into such decisions as (1) contraception, (2) sterilization, (3) artificial insemination, and (4) child-free marriage are carefully considered.

Under the heading "Non-Marital Sexuality" falls the consideration of the various sexual life styles that do not involve the full commitment of marriage. This includes pastoral reflections on the role of sexuality for the engaged, for those in the single state, for committed celibates and virgins, and for homosexuals.

The third section deals with related questions regarding sexuality that could not appropriately be considered as a way of life. The moral implications of such phenomena as masturbation, sexual variants, sex clinics, transexual surgery, pornography and obscenity, and programs of sex education and formation are all herein considered.

Because this part of the report has only recently been completed and is currently being submitted for critical review to various consultants of the Committee, more detailed information regarding this chapter is presently not available. It is our hope that this fifth chapter of the report will be put in final form shortly and the whole report be made available to members of the Society before the end of 1975.