

# Why Sexual Desires?



## LOVE & FRUITFULNESS

### 8.1 BASIC PRINCIPLE FOR THE CORE OF SEXUAL MORALITY

Free, Total, Faithful and Fruitful  
Love

### 8.2 HUMANAE VITAE

The dual significance of procreation & union of the conjugal act.

### 8.3 ETHICS OF THE SIGN

Marriage is not only the sacramental sign of God's plan of love but also a participation in God's life and love.

### 8.4 LANGUAGE OF THE BODY

The body speaks by means of gestures and reactions, of the whole dynamism of tension and enjoyments whose direct source is the body in its masculinity and femininity, the body in its action and interaction.

### 8.5 RESPONSIBLE PARENTHOOD

We consider of the good of the parents and children, to read the sign of the times, their situation and the good of the family, society and the Church (GS 50)

Every action (concerning the conjugal act) to render procreation impossible is intrinsically evil. (CCC 2370)

**The Church teaches that every marriage act must remain through itself open to the transmission of life because of the two inseparable meanings of the conjugal act: the unitive and the procreative meanings. (HV 12)**

In the final section we will look more closely at the 1968 Church document *Humanae Vitae* (Of Human Life). This was issued by Pope Paul VI to address the Church's concern about the extension of scientific methods on the domination of nature to the human body itself, and even on the nature of the transmission of human life. (HV 2)

The Church claims the competence from Jesus Christ to interpret the natural law and thus to teach authoritatively the moral principles concerning marriage and the conjugal act. (HV 4)

The Characteristics of Conjugal Love: Free, Total, Faithful & Fruitful Love (HV 9)

**Marriage was instituted by the Creator to realize in mankind His design of love, by means of the reciprocal gift of selves. (HV 8)**

8.1 As mentioned at the last section of the previous note, all questions on sexual morality can be evaluated by asking if the act carries the four characteristics of true Christian love, in imitation of Christ on the cross: Is it Free

(Human), Total. Faithful and Fruitful love?

St Paul by linking the 'one flesh union' with Christ and the Church has given all Christian love a conjugal dimension. Christ command to us to love one another as he loves us (the Church) calls us to image his spousal love of the Church in our love of others.

Two Inseparable Aspects of the Conjugal Act: Union and Procreation

**By safeguarding these aspects, the conjugal act preserves in its fullness the sense of true mutual love and its ordination towards man's highest calling to parenthood. (HV 12)**

8.2 Because the conjugal act signifies not just love, but also potential fecundity (fruitfulness), it is not licit to separate the unitive aspect from the procreative aspect, because the one and the other pertains to the intimate truth of the conjugal act: one is activated together with the other and in a certain sense by means of the other. (JP II)

When the unitive and the procreative meanings are willfully separated, there is still a bodily union, but it does not correspond to the interior truth and to the dignity of the communion of persons. Such a violation of the interior order of conjugal union, which is rooted in the very order of the person, constitutes the essential evil of the contraceptive act. (JP II)

The conjugal act that has been deprived of its procreative capacity ceases to be an act of love as it reduces sex to a biological process. (JP II)

**The Total Vision of Man  
The entire Theology  
of the Body can be  
considered as an ample  
commentary on  
the doctrine con-  
tained in *Humanae Vi-  
tae*. (JP II)**

8.3 The sign of the sacrament of marriage consist in the spouses' self giving love in their conjugal union. Sexual intercourse is meant to renew and express wedding vows. But contraception reverses the "I do" of wedding vows to "I do not", thus a contraceptive sexual union is neither a conjugal union nor a marital act according to God's plan of love.

For the language of the body to be spoken in truth, and re-read in truth, it must have the character of the truthful sign.

Contraception falsifies the sacramental sign of married love and hence it is sacrilegious.

**The Language of the Body expresses the Spousal Meaning of the Body, and how marriage images Christ's love for the Church**

**Man cannot in a sense express the singular language of his personal existence and of his vocation without his body. (JP II)**

8.4 The most profound words of the spirit - words of love, of giving, of fidelity - demand an adequate language of the body. Without that, they cannot be fully expressed. (JP II)

The body expresses the spirit. We live and act in and through our physical body. Our body speaks of our deepest truth of our existence as man and woman. It speaks of our call to love as God loves through a life giving communion of persons. It also speaks of God's love for humanity, Christ's love for the Church.

In the Song of Songs, the lover refers to his beloved as sister before calling her bride. This was to show that his desire was not one of lust but of love, as we do not lust after our sisters. Authentic love 'enters' the mystery of the beloved without violating her mystery as she is the master of her own mystery. This is expressed with the terms "a garden enclosed" and a "fountain sealed"

In the marriage of Tobiah and Sarah, sexual union becomes a test of life and death. Tobiah passes the test because of his prayer to live and love according to God's original plan, with the sincere gift of self.

**In responsible parenthood, couples must act in conformity with God's creative intention. (HV 10)  
For just reasons,  
couples may wish to  
space the birth of  
children. Their desire  
must not be moti-  
vated by selfishness.  
(CCC 2368)**

8.5 The Church has always taught the only moral method of birth control is self control. Thus in Natural Family

Planning (NFP) which respects the natural fertility cycle of the woman, the couple abstains from intercourse when they have a just reason to do so. Contraception on the other hand is a choice to engage in intercourse but they do something to render the act sterile.

The difference between NFP and contraception is cosmic. It is like the difference between a miscarriage and an abortion. Both have the same result: the baby is dead in the end. It is like waiting for grandpa to die naturally and killing him. Again same result but on the one hand we respect the laws of God and nature, and in the other, we take the powers of life and death into our hands, 'to be like God'.

Education in the Theology of the Body constitutes the essential nucleus of conjugal spirituality. (JP II)

At the centre of the marriage spirituality lies chastity. Therefore conjugal chastity is also confirmed as life in the spirit. (JP II)

The contraceptive mentality and practice is the antithesis of conjugal spirituality, because of its ignorance of the exceptional significance of the conjugal act. (JP II)

Continence is part of the more general virtue of temperance, and it consists in the capacity to dominate, control and direct drives of a sexual character (Concupiscence of the flesh) and their consequences in the psychosomatic subjectivity of man.

The virtue of continence (self mastery) is the fundamental condition for the reciprocal language of the body to remain in the truth and for the couple to defer to one another out of reverence for Christ. (JP II)