



HUMAN SEXUALITY

Man's sexuality and the faculty of reproduction wondrously surpass the endowments of lower forms of life; therefore, the acts proper to married life are to be ordered according to human dignity and must be honored with the greatest reverence. (*GS*, #51)

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. (*GS*, #51)

Sexuality, by means of which man and woman give themselves to one another through the acts which are proper and exclusive to spouses, is by no means something purely biological, but concerns the innermost being of the human person as such. It is realized in a truly human way only if it is an integral part of love by which a man and a woman commit themselves totally to one another until death. (*FC*, #11)

In the context of a culture which seriously distorts or entirely misinterprets the true meaning of human sexuality, because it separates it from its essential reference to the person, the Church more urgently feels how irreplaceable is her mission of presenting sexuality as a value and task of the whole person, created male and female in the image of God. (*FC*, #32)

Sexuality affects all aspects of the human person in the unity of his body and soul. It especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others. (*CCC*, #2332)

Everyone, man and woman, should acknowledge and accept his sexual identity. Physical, moral, and spiritual difference and complementarity 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 complementarity, needs, and mutual support between the sexes are lived out. (*CCC*, #2333)

Each of the two sexes is an image of the power and tenderness of God, with equal dignity though in a different way. The union of man and woman in marriage is a way of imitating in the flesh the Creator's generosity and fecundity: "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." All human generations proceed from this union. (*CCC*, #2335)

The seriousness and holiness of the Christian moral law does not permit the unrestrained satisfying of the sexual instinct, nor such seeking merely for pleasure and enjoyment. It does not allow rational man to let himself be so dominated either by the substance or the

circumstances of the act. (Pius XII, *Allocution to Midwives*, October 29, 1951)

Make it clear that nature has undoubtedly given the instinctive desire for pleasure and sanctioned it in lawful wedlock, not as an end in itself, but in the service of life. (Pius XII, *Allocution to Midwives*, October 29, 1951)

Sexuality is a fundamental component of personality, one of its modes of being, of manifestation, of communicating 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 thereby largely condition his or her progress towards maturity and insertion into society. (CCE, *Educational Guidance in Human Love: Outlines for Sex Education*, November 1, 1983, #4)