

Online Catechism Lesson 15: Sexual relations, contraception, artificial insemination, test-tube babies, cloning, child birth, and breast feeding

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Sexual relations, contraception, artificial insemination, test-tube babies, and cloning

1. The only sexual acts that are not sinful are those among a husband and his wife.
2. However, not all sexual acts between a husband and his wife are moral. Some are sinful. Hence, within certain limits, sexual acts between a husband and his wife are good and thus not sinful.
3. Hence sexual pleasure is good and thus not lust when it is attained with the right person, for the right reason, in the right way, at the right time, and in the right place.
 - a) The right person to enjoy sexual pleasure with is one's spouse and thus not with anyone or anything else. *"Drink water out of thy own cistern, and the streams of thy own well... Keep them to thyself alone neither let strangers be partakers with thee. Let thy vein be blessed and rejoice with the wife of thy youth. Let her be thy dearest hind and most agreeable fawn. Let her breasts inebriate thee at all times, be thou delighted continually with her love. Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another?"* (Prv. 5:15-20) Therefore any sexual pleasure other than which occurs between spouses (a husband and his wife) is the mortal sin of sexual lust. *"Marriage honourable in all and the bed undefiled. For fornicators and adulterers God will judge."* (Heb. 13:4)
 - b) The right reason for spouses to enjoy sexual pleasure is primarily for procreation if it is possible and secondarily for the sexual pleasure itself. Hence spouses must desire that conception occur and thus do nothing to prevent conception even if conception is impossible. If they desire or plan to prevent conception when they have sexual intercourse, then they commit the mortal sin of sexual lust and the mortal sin of contraception. Sexual pleasure is good and thus not sinful or even a fault when spouses have sexual intercourse only for sexual pleasure provided they desire that conception occur if possible. St. Paul says, *"Let every man have his own wife and let every woman have her own husband. Let the husband render the debt to his wife, and the wife also in like manner to the husband."* (1 Cor. 7:2-3) Procreation must still be the primary reason for sexual intercourse even when it is not possible (such as in a barren or pregnant womb). While sexual pleasure is the main motive in this case, procreation still remains the primary motive, as the spouses believe that procreation is the primary reason for sexual intercourse, just as men who at times eat food only for enjoyment and not sustenance know that the primary reason for food is sustenance. However, if men eat only for pleasure while preventing its primary reason of sustenance by vomiting after they eat, then this is the mortal sin of gluttony, of lusting after food.
 - c) The right way for spouses to enjoy sexual pleasure is with the motive of spilling the husband's seed into his wife's womb. Hence any voluntary spilling of the male seed outside the womb is a mortal sin of lust. Spouses are allowed to fondle each other's private parts, which includes female breasts, with their hands. *"How beautiful art thou, and how comely, my dearest, in delights! Thy stature is like to a palm tree and thy breasts to clusters of grapes. I said: I will go up into the*

palm tree, and will take hold of the fruit thereof, and thy breasts shall be as the clusters of the vine...” (Can. 7:6-8) Loving embraces and kisses are also good. *“I languish with love. His left hand is under my head, and his right hand shall embrace me.”* (Can. 2:5-6) However, open-mouth kissing is against nature, is the mortal sin of sexual lust, and is unhygienic. And sodomy, oral sex, or any other contact of the private parts with parts of the body (other than with hands or with private part to private part) for a sexual purpose is unnatural, is the mortal sin of sexual lust, and is unhygienic. *“So that now they neither keep life nor marriage undefiled... All things are mingled together... forgetfulness of God, defiling of souls, changing of nature, disorder in marriage...”* (Wis. 14:24-26) Immoderate and thus excessive sexual intercourse between spouses is the mortal sin of sexual lust, just as eating too much food to the point of being unhealthily fat is lust and the mortal sin of gluttony. Sexual gluttony between spouses can harm the health, steals time by taking up an excessive amount of time, and indicates a lack of control and moderation of the sexual desire and thus this good passion turns into lust and becomes obsessive and addictive. Such a spouse would not be able to control himself or herself if his or her spouse got sick or died and thus would commit the sin of sexual lust by seeking sexual pleasure in a sinful way.

d) The right time for spouses to enjoy sexual pleasure is by not having sexual intercourse during forbidden times, as determined by the Catholic Church. Just as the Catholic Church has the right to ban Catholics from eating meat or feasting on certain days, so also she can ban sexual intercourse between spouses on certain days. *“And Moses came down from the mount to the people and sanctified them. And when they had washed their garments, he said to them: Be ready against the third day and come not near your wives.”* (Ex. 19:14-15) If spouses engage in sexual intercourse during forbidden times, they commit the mortal sin of sexual lust and the mortal sin of disobedience for violating a disciplinary law of the Catholic Church.

e) The right place for the sexual act between spouses is in privacy and not in forbidden places. Hence if spouses have sexual intercourse in public for others to see or in a forbidden place (such as a church), then they commit the mortal sin of lust. And if it is done in a church, then it is also a mortal sin of sacrilege and the mortal sin of disobedience for violating a law of the Catholic Church.

4. St. Paul says, *“But for fear of fornication, let every man have his own wife and let every woman have her own husband. Let the husband render the debt to his wife, and the wife also in like manner to the husband. The wife hath not power of her own body, but the husband. And in like manner the husband also hath not power of his own body, but the wife. Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer; and return together again, lest Satan tempt you for your incontinency.”* (1 Cor. 7:2-5) Hence a spouse must not refuse sexual relations to the other spouse when requested except under the following circumstances:

- a) The spouse wants to do something sinful in which case the other spouse must refuse.
- b) The health of the spouse who is requested to have sexual relations would be harmed in which case the spouse whose health would be harmed *must* not consent if there is great danger to the health or *may* not consent if there is minor danger to the health.
- c) The time is inconvenient in which case the spouse who is requested to have sexual relations does not have to consent but can if he or she wants to. For

- example, if the wife is cooking dinner or the husband is in the middle of doing some manual labor that cannot be interrupted or in which it would be inconvenient to interrupt or if the request is made too many times during a day.
5. Sexual pleasure in dreams, such as pollution, is not sinful unless desired when awake. However, it could be because of a current sin one is guilty of and hence needs to be confessed, or to make or keep one humble, or to make one aware of his own weakness and the necessity of God grace, or for penance due to one's sins, or to gain grace for others.
 6. Any desire, plan, or action to prevent conception either before, during, or after sexual intercourse is the mortal sin of contraception, such as,
 - d) Before sexual intercourse by planning to have intercourse only during the female's infertile period in order to prevent conception (aka Natural Family Planning) or by sterilization
 - e) During sexual intercourse by using condoms or IUD's or by Onanism which is the withdrawal of the male part in order to spill the seed outside the womb
 - f) After sexual intercourse by foams or pills or any other method
 7. Artificial insemination is moral when a husband cannot naturally implant his seed into the womb of his wife. In this case, the husband's seed can be obtained outside the womb and inserted into the womb. The intention, then, is not to spill or waste husband's seed outside the womb but to plant it inside the womb so that procreation may occur.
 8. However, test-tube babies are abhorrent and immoral in which the female egg is removed from the womb and placed in a test-tube and then the male seed is introduced into the test-tube to fertilize the egg so that conception takes place in a test-tube.
 9. Human male sperm banks and human female egg banks are abhorrent and immoral.
 10. Any attempt to clone humans or make a half-human half animal creature is immoral and heretical. It is against the natural law and God's order.

Child birth and breast feeding

11. God ordained pain for the mother during child birth as a punishment due to original sin: *"And to the woman he [God] said, I will greatly multiply thy pains and thy groanings; in pain thou shalt bring forth children."* (Gen. 3:16) Hence a woman must not take pain killers during child birth unless her life or the life of her infant is in danger.
12. The natural law ordains that mothers must breast feed their infants. If that is not possible or convenient, then a wet nurse must breast feed the infant. And if that is not possible, then the infant may be bottle fed.

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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Mary's Little Remnant

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