



# THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

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**MAIN EXAMINATION**

**SEPTEMBER –DECEMBER 2021**

**FACULTY OF THEOLOGY**

**DEPARTMENT OF MORAL THEOLOGY**

**REGULAR PROGRAMME**

**B-MT 207: SEXUAL ETHICS**

**Date: DECEMBER 2021**

**Duration: 3 Hours**

**INSTRUCTIONS: Answer any THREE Questions**

Q1. Define sexual ethics; why do you think that studying it is so crucial today than before; and after that discuss the central dimensions of human sexuality and critically evaluate the historical-cultural influences on sexuality.

Q2. Discuss the two contexts in which the early Christian and patristic moral thought on sexuality emerged and developed and afterward present a general account of the development of the Catholic moral theological thought on sexual morality according to the early Christian writers and the Fathers of the Church.

Q3. In his book, *De bono coniugali*, St. Augustine of Hippo developed and defended three specific blessings or purposes of marriage which have not only become classic source for the Christian discussion of marriage and chastity, but also have become a powerful analytical device for understanding both human significance and salvific importance of marriage and human sexuality. Comment on this statement.

Q4. St. Bonaventure argued: In matrimony there is indeed a singular kind of love (*amor singularis*) which is not possible to be shared with others; naturally, therefore,

a husband is jealous of his wife with respect to this; that she love no one else and that she love him in this act, and similarly the wife is naturally jealous of her husband in this respect (cf. Bonaventure, In *IV Sententiarum*, d. 33, a. 3). Assess the realism or practicality of this sexual teaching in the context of sexual and marital equality in your respective culture.

Q5. In his 1930 Encyclical *Casti connubii*, Pope Pius XI upended the traditional teaching that procreation is the primary end of marriage. Yet, he reiterated the three goods of marriage specified by Augustine and Thomas Aquinas. In article 24 of *Casti connubii*, Pius XI wrote: *This mutual molding of spouses, this determined effort to perfect each other, can in a very real sense, as the Roman Catechism teaches, be said to be the chief reason and purpose of matrimony, provided matrimony be looked at not in the restricted sense as instituted for the proper conception and education of the child, but more widely as the blending of life as a whole and the mutual interchange and sharing thereof.* This personalist statement on the ends of marriage represents a giant step forward in Catholic sexual moral tradition. Give three factors for these sudden changes and show how this personalist viewpoint is being applied and developed in Vatican Council II's *Gaudium et spes*, particularly in articles 48-50, and in the 1983 Code of Canon Law, no. 1055.

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