

English Synopsis of the original Italian Edition

Giorgio Nadali

SEXUALITY, RELIGIONS AND CULTS

Love and Sex in World Cults

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PRESENTATION (excerpt)

Prof. TULLIO TENTORI Director of Cultural Anthropology Series

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(Pages 9-12)

Human societies face, to work and reproduce themselves, each ones according to their cultural characteristic and organizational needs, different problems concerning the gratification of sexual needs, based on ideologies, values, institutions, behaviours mostly concurrent to: - control the conflictuality in and between genders, - granting a group's biological continuity other than cultural and social. This doesn't happens without frustrations and forcings. Anthropological sciences, from their very beginning, took an interest in the analysis of different ways of satisfaction of sexual needs in the forms,, uses, customs, concepts, rationalizations, sublimations elaborated and followed in different societies...

(...)

Back Cover jacket:

The conceptions and the behaviours concerning the sexuality are strictly connected to multiple factors of social production in every human group and religion, in the historical forms that assumes in groups, orientates their interpretations and valuation. Laymen and believers cannot today dissociate and isolate the knowledge of sexual ethics from the referring historical contexts, especially in an era like ours of fast and wide cultural mutations, in a world in which both migratory phenomena in an extension never happened until now and a communication that has reached the real time speed, put in direct or indirect contact, peoples and therefore different cultures.

Responding to this need Giorgio Nadali, well known religious sciences scholar, expounds here in a comparative style, concepts, and rules in the field of sexuality of monotheistic revealed religions (Hebraism, Christianity, and Islam), those of polytheistic (religions), in Hinduism, Buddhism, Shintoism, Confucianism, in tribal religions and those of cults responding to new individual and collective cultural needs.

I don't linger over the worth, above all of synthesis and expositive clearness of the essay that the public itself can easily appraise: merits that makes of it a book destined to stir up a wide debate about the relation between religion and morals with a concrete reference to the the diversities of the human condition.

Tullio Tentori

Giorgio Nadali has a Bachelor Degree in Religious Sciences (ISSRM). Lives and works in the Archdiocese of Milan, for which is lay Professor of Catholic Religion.

Other publications: "Strano, ma Sacro. Eiclopedia delle Curiosità Religiose. Volume 1" ("Strange, but Sacred. Encylopedia of Religious Curiosities. Volume 1", Milano, Lampi di Stampa, 2003

INTRODUCTION (Giorgio Nadali)

(Pages 13-18)

(integral translation)

Sexuality, Religion. Two jarring terms! Matter and Spirit... An antithesis?

Sexuality and religious faith are a part of humanity's greatest interests. Apparently opposite, the former material, spiritual the latter, analyzing them more carefully we find them united by a deep link. Affectivity, religiousness and sexuality are intersecting in the individual. To tell the truth just a few religious traditions look suspiciously at sexuality. The vision of sex like synonym of evil rather belongs to the greek philosophical school of Stoà and Gnosis. Paganism, exactly, but in contrast with the other schools. The classic Buddhism looks to every desire, sexual included, as a source for pain and rebirths. Yet its Tantric branch affirms the opposite.

The faith orientates and elevates the sexuality toward its humanity. The sexuality is the sphere in which the faith finds its action field in a state of life, in celibacy or marriage.

No, sexuality is not just sex. This is the part that identifies the individual as a man or a woman, that allows the person to communicate love, but even selfishness, if he or she doesn't respect its nature. Finally, it allows him or her to propagate the gift of life. It is identity, union, procreation. The sexuality is sex's soul., its outer part. This has also to be reflected on a sane spirituality.

Sexuality says even more. It constantly accompany us and is an integrant part of our affectivity; it's the complex of emotions, of feelings, of sensations and of choices. We can with no doubt single out a male sexuality and a female one, complementary one to the other, in every life aspects and with no doubt also in the very important one of religious faith.

"The sexuality is fundamental component of personality, one of its ways of being, to reveal itself, to communicate with the others, to feel, to express and to live human love... The sexuality characterizes the man and the woman not just on a phisical basis, but also on the psicological and sppiritual ones, marking every their expression" (Congregation for Catholic Education, Educational guidances on human love. Outlines of sexual education, 4, 1983).

"The sexuality applies an influence on every aspect of human being, in the unity of his body and of his soul. It concerns especially the affectivity, the ability to love and procreate, and in a wider manner, the aptitude to interlace relationship of communion with others". (Catholic Church Catechism, 1992, n. 2332)

These two dimensions, sexuality and religiousness, tipically human, have substantially the exclusive right on what mostly involves and tranports the human being in its earthly path. Only the human being is religious and lives consciously its sexuality.

"The relation between sex and spirit, body and mind, sensual appetites and trascendental aspirations is a theme of fundamental importance: its solution in different cultures reflects the molteplicity of ways in which the human beings strived to give a meaning to their existence" (Clifford Bishop, Sex and spirit, London, Macmillan Reference Books, 1996).

An animal is not religious, doesn't have a sexuality. It unconsciously has just a sex. Just for this it can't rejoyce in it! To give a meaning to what he lives is essential for the human being.

The ethics is addressing to whom can freely take a decision to orientate his acting. Moral rules are a compass for the behaviour of free beings, concerning matters that may affect the inviduals and society. These rules have the difficult duty to lead us toward the truth of our acting so that it can be not just free, but also good. To find the truth means give it a significate. "A life with no meaning is not worth to be lived!" Socrates was right. "Know yourself". Differently from animals we have to learn some rules of behaviour that are not already written in our istinct.

The cultures are born, where we find a tissue of thoughts and actions shared by a society. Every human culture receive an important contribution by a specific religion. Christianity for the Occidental culture. Buddhism, Confucianism, Taoism for the Chinese culture. Hinduism, for Hindu culture. Are just a few examples.

Are you esclusivist? Then you think that your religion is the only one that deserves consideration, while the others are false.

Are you iclusivist? The religious faith is preminent above the others, that have a gleam of truth. It's the Catholic position.

Are you pluralist? For you all the religions are equivalent.

Cerertainly, being part of a culture, religions affect also the ethical sexual vision, in its manifold aspects. Family, procreation, man-woman relationships, marriage, are typical aspects of one society and vary a lot in different part of the world.

What have in common our Occidental Christian culture and Eastern culture? For different reasons they have lost the exclusivity of ethical reference. In our culture slowly managed one's way a micidial cocktail of utilitarism, pragmatism, relativism, rationalism, individualism, secolarism, neo-hedonism, nichilism, historicism. Therefore some think that doesn't exists anymore a truth but a lot of opinion-truths, all equally valid, above all in the sexual ethics area.

A field where many don't accept anymore to confrontate with a moral rule imposed from above. Faith with no belonging and with no incisivity in everyday choices: the religious crisis of post-modernity.

In China Buddhism, Taoism, and Confucianism have lost their ethical influence due to a strong government antireligious campaign, since 1949. The sexual ethics of these religions was overwhelmed by a humanist and pragmatist vision. This is the reason why these religions show a wide neutral ethical range about the topics we are going to analyze.

Without a trascendental reference these cultures made them ill of individualism and permissivism.

And yet Freud, although being an atheist, considered even a perversion sex not aimed to procreation. Why?

The sexual morals is therefore a quite controversial branch of religious ethics. That is particualry evident in our Country, in the Catholic area.

From the latest Catholic University of Milan religious sociology essay, "La religiosità in Italia" (Religiousness in Italy) (1995), as a result of surveys conducted on on a very large sample of people, comes out a marked distance the Magisterial teachings of Catholic Church and the opinions of the single believers.

These teachings are among the the most precise and definite in the field of world religions, but a relativist concept is finding more and more its way and mistakes sex and sexuality, an arbitrary act and freedom, opinion and truth, and last, love and desire. In good you always find truth. Not always you find good in freedom. That is for every man, always what leads him to his nature of being, created by Love, to love.

"Man cannot live without love. His remains for himself an incoinceivable being, his life with no meaning, if he doesn't experiments and doesn't make it his, if he doesn't fully partecipates in it". (John Paul II, Redemptor Hominis, 10)

Because the affirmation of one's own life, happyness, growth, freedom - as Erich Fromm remarks - is determinated by one's ability to love.

The sexuality sustains this ability to love and allows it to be expressed.

On the other hand Jung noticed that his patiens turned to him because they were all lacking of what religions gave to their believers. These patiens did not get better as long as they were adquiring a religious attitude toward life, in the sense of respect toward a reality greater than them: there is no serenity without transcendency.

Man is by his nature a religious being. He is so with his personality and sexuality.

So far nobody have ever ventured in an organic comparative study of world religions contemporary ethics to delineate a comparison about hot topics like abortion, contraception, assisted parenthood, divorce, homosexuality. Intruiging like the visions of marriage, procreation, sex as a mature love espression. Odd, like faith expression by sexual rituals.

Here was born the need of a comparison among the religious traditions and with the wide lay world, about such an intriguing topic for everyone's life.

Since my essay "Il contributo dell'esperienza religiosa cristiana all'integrazione dell'affettività matura" (The contribution of Christian religious experience to mature affectivity integration") I felt the need to probe such a fascinating topic, but also a ticklish one. I have noticed a great interest, not only at school.

My wish is that this research may attracts the reader to a comparison without prejudices, starting from the need to love and being loved that each one of us, believer or not, feels in his or her heart.

Starting from the persuasion that "Christ is everything in everyone" (Col 3:11), I am sure that a comparison with the others always make us rich.

Setting out in this research means to waive every apologetical, polemical, moralistic tone. It means look with liking or respect to visions close or far from ours. The reader won't find any blame toward uses and customs far from one's faith or philosophy of life. One religion should not be criticized: should be lived or not lived. Believing in it is not enough.

Sometimes the reader will find a respectful comparison among some similar ethics, under certain aspects.

Since the nature of this research, the reader may find some parts that may appear awkward, but the loyalty toward the research about rituals and cultures far from ours imposes not to censor or leave out the complete description, to better understand the particular ethical vision of one certain religious experience.

Each reference may be verified by a diligent and thorough study of religions ethics and history.

This book is not addressed in particular to religions or sexuality scholars. Is not addressed to whom considers the latter always good or always evil. Is thought for who likes the human being, has questions and feels to be citizen of a world greater than his or her. Not casually this book has found a home in an anthropology series. (anthropos = humanbeing; andròs, man + gynaikòs, woman).

What do great religions think about hot and current topics like abortion, premarital sex, assisted parenthood, masturbation, homosexuality, divorce? How their view originated?

What is the meaning to look at sexuality in a religious key?

What do the new cults have to say us?

How marriage and procreation are seen by these religions? Why? Is a comparison possible?

How wedding rituals are officiated in different religious traditions?

Which are the strictest and the most liberal sexual ethics?

Is it quite true that that sex and religions don't like each other? We live in an eroticized society.

Is really what man needs?

What some religions and cults want to express with their sexual rituals?

What led, in history, a certain sexual ethics to the present views?

What is reason why some religions condemn some sexual behaviours?

Why one religion calls sin the same behaviour that another one acquits? Is there anything about all of them agree?

Why some religions, like Hinduism, adopts a clearly sexual symbology, and other, like the mormon faith, look suspiciously at sex?

One certain sexual ethics can produces psychological other than spiritual benefits?..

God of love or gods of love?

Rise your hand if you asked yourself at least one of these questions... Well, let's travel around the world and let's try to have our questions answered by theologians, imams, khatibs, rabbis, gurus, bishops, brahmins, monks, shamans... about their way to think about sexuality... who will be more convincing? Are we ready for some surprises? No, is not a match, but an important comparison, because you can ignore both religion and sexuality, but hardly you can avoid them.

In this work are being presented the contemporary sexual ethics of main world religions and cults; the peculiar about marriage and procreation; a synthesis of their view on sexual ethics topics from abortion to homosexuality; the presentation of different peoples divinities linked to love and sex; the reciprocal contribution of psychology and Christian faith to a mature sexuality and affectivity.

Religious faith enlivens almost the whole mankind. Sexuality concerns every human being without exceptions. Let's try to understand what have to say one to another these two poles of attraction of human soul.

“SEXUALITY, RELIGIONS AND CULTS” MAIN FEATURES

- Love and sexual ethics for all religions and cults
- This book examines the contemporary and historical point of view of these **13 aspects** for each and every religion and cult: (No other publication covers the contemporary (and historical) sexual and love ethics of all religions and main cults)
 - Abortion
 - Adultery
 - Contraception
 - Divorce
 - Assisted parenthood
 - Masturbation
 - Wedding
 - Premarital sex
 - Marital sexual intercourse
 - Extra marital sexual intercourse
 - Homosexuality (orientation)
 - Homosexuality (sexual acts)
 - Woman as cult minister
- **Sexual rituals** in Judaism, Islam, Buddhism, Hinduism, Tribal religions, Satanism
- The eleventh chapter (“**God and gods of love**”) presents **95 gods** (present or past) involved with love and sex.
- **Each chapter is illustrated.** (Black and white)
- **Bible quotes** include transliterated **original Hebrew and Greek words**
- Hardly known historical facts and original texts

- All chapters all written in a **fully understandable language**. **Historical and present visions are fully explained**. It merges **the exactness of an academical research** with a **pleasant style, frank and direct**, with some **intriguing oddities and many interesting facts**. Respect is always maintained toward different cultures and beliefs. Indeed, a comparison and dialogical ground is always searched. **A convenient synthesis of the ethical vision about the following topics is provided for each religion and cult, at the end of the relative chapter:** Abortion, Adultery, Contraception, Divorce, Assisted parenthood, Masturbation, Wedding, Premarital sex, Marital sexual intercourse, Extra marital sexual intercourse, Homosexuality (orientation), Homosexuality (sexual acts), Woman as cult minister.
- **The marriage rite of all religions...**
- **Addressed to a wide public:**
- **Specialists** (andrologists, psychologists, sexuologists, theologians, teachers, scholars) that need to understand the varied sexual and love ethics in an multicultural and multiethnic society. For example, it's impossible to fully understand most patients' problems if their ethical background is not known. Or to compare different religions, cultures, societies and history, without the ethical implications. **Ideal for** sexuality courses, compared religions studies, ethical researches, religious formation, moral and juridical aspects of sexuology and psychology, marriage preparation, interfaith marriage aspects, ecumenical and interreligious dialogue, religious aspects of affectivity, etc.
- **Non- specialists**. To better understand one's belief compared with others'. To better understand one's and others' ethical background. To reflect about one of the most involving topic in human life. To educate children and youth about love and sex in a respectful comparative perspective. A fascinating, interesting and even amusing journey into human love and sexuality in every culture.

- **“Sexuality, Religions and Cults”** shows in the last (thirteenth) chapter the **contribution of Christian faith experience to a mature affectivity and sexuality**. The Christian one because is the most believed in the Occident. **It moves between existential psychology and theology** showing the healthy psychological benefits of Christian (nondenominational) ethics.
- **Wide bibliography about sexuality and religion. 19 pages** of bibliography divided in general studies, organizations, academic texts, special studies: homosexuality, general ethics, (Islam, Buddhism, etc.), theory of ethics, morality without religion, affectivity-religiousness-sexuality texts.
- Edited from the original Word97 document: **114,223 words** – 573 pages – 740,320 characters (spaces included) – 16,453 lines. 14 months of research and writing.
- **Synthetic yet insightful and strict**, in a pleasant journalistic style.
- **Each statement fully explained (both original words and translation) and proved with original religious texts quotes.**
- **Reviewed in many Italian newspapers and magazines.** Examples: "Il Giorno" n° 51 - 03-02-00; "La Repubblica" n° 31 - 02-06-00; "Jesus" n° 2 - february 2000; "Carnet" (Special "What sex do you believe?") n° 3 - march 2000; "Libertà" n° 52 - 03-03-00; "La Prealpina" n° 41 - 02-18-00

FOREWORD TO THE PROMOTIONAL OFF-PRINT WEBSITE EDITION (Giorgio Nadali)

This book can surely be interesting for the specialist: the andrologist, the gynaecologist, the sexologist, the psychologist. They know only too well that it's impossible to separate the affective dimension, moral and religious, from the life of their patients. Human sexuality is a nature's force that we hold inside ourselves. Could religions not be interested in it? What we are is what we believe. But this book was born for a broader public. We live in a multiethnic, multiracial society and it's not wise to close ourselves in the shell of our inner world, more and more surrounded by an outer world in which we resist the ideological barriers, but paradoxically less and less the communication ones, today at real time speed. Who reads these words may have already perceived by intuition that the others concern his or her personal life, or they can conditionate, anyway. You want to understand if what you believe or not is a way that others have already got along successfully. On this path we all are carried by an unstoppable need to love and to be loved. In this book we talk about the nine tenths of the Earth inhabitants (so much are the believers) on the way they have found a satisfying path for living their sexuality and affectivity. Yes, you can ignore them, but listening to just one opinion without confronting with others may reveal a wrong choice. The other has always something to tell me that may be helpful to me. Therefore there is no need that I start being interested in Islamic sexuality just because I've found that my daughter dates a Muslim and maybe she'll even marry him. Or about Buddhist sexuality because my colleague returned from the Far East with a Tantric text that works miracles with his wife. And there's no need to study every religious ethics to find that problem of mine shared by others, but brilliantly solved. And to discover maybe with wonder that the most widespread religion here in the Occident is not at all the most close about the sexual matter, with all its consequences on social and cultural life of the place where we live. Just think about the news from the bioethics world that fill newspapers. The bottom line is that like for sexuality, willing or not, you always find close to you the religious and moral dimensions. Better be prepared.

FIRST CHAPTER

JUDAISM (Pages 23-47)

The Jewish ethics considers the sexuality ("minut") as sacred ("kadosh"). The celibacy doesn't exist. The procreation and marriage are a sacred duty. The sexuality should be "kosher" that is following the rules of Jewish law. A lot of rules are contained in the chapters 18-20 of the Leviticus biblical book. Full references are shown for both Old Testament and Talmud quotes.

"Sexuality, religions and cults" examines and explains both historical and contemporary Jewish sexual ethics. It also explains the only Jewish sexual ritual performed today for every orthodox male Jew at eight days of age: circumcision ("Brith Milah"). This ritual is fully explained in the book.

Celibacy is not allowed to the orthodox Jew. Marriage and procreation are two religious duties. The Talmud says that the man who doesn't marry is like the one that spreads blood.

In "Talmud and Sexuality" the book investigates a... conspiracy against the Jew sexual ethics. It examines and disassembles the thesis of "The secret Jewish rabbinical teachings concerning Christians" (1939) about absurd and false Jew sexual teachings. It also examines the Jewish wedding ritual... In this rite the "chatan" (bridegroom) breaks a small glass under his left foot. This also has a sexual meaning. Together with the strength in life difficulties it also means the breaking of his bride's hymen.

Also, many past and present odd facts are shown. Just a sample? Well, an orthodox Jew community always builds a "kosher mikvah" first. A purifying pool used for the menstrual "niddah" period, even before a synagogue. Now used for conversion rites. The "niddah" period lasts 12 days and it is forbidden to sleep together or marriage during this period. Other religions consider impure the "niddah" period... The "Shabbath" (holy Saturday) starts and has to be sanctified with the "iaHasèi min" the sexual intercourse between husband and wife. The marriage is "kiddushin", sanctification. The Talmud says that a man not married is "one without sacrifice". This is surprisingly said also in Hinduism!..

In Judaism sex is a female, not a male, right. Like in Catholicism, Orthodoxy, Islam, Hinduism, Buddhism, Mormons, Jehovah Witness, Hare Krishna, the premarital sex is strictly forbidden. The different reasons are fully explained... And much much more.

SECOND CHAPTER

CHRISTIANITY (Pages 49-86)

The Christian ethics emphasizes the fact that the human body is a temple for the Holy Ghost (1 Cor 6:19)

"The sexuality is fundamental component of personality, one of its ways of being, to reveal itself, to communicate with the others, to feel, to express and to live human love... The sexuality characterizes the man and the woman not just on a physical basis, but also on the psychological and spiritual ones, marking every their expression" (Congregation for Catholic Education, Educational guidances on human love. Outlines of sexual education, 4, 1983).

In the past centuries the sexuality has met the hostility of many theologians, from St. Augustine (far before any schism) to St. Thomas Aquinas, but still in recent times. Today in Catholicism is

no longer that way. Marriage is a visible sign of Christ's love for his Church. The two ways of consecrated celibacy and of marriage have the same dignity and value. Sexual activity has a meaning just inside the marriage bond as a sign of the spouses' everlasting reciprocal belonging and is not always destined to procreation.

The Reformation Churches are sometimes far from this ethics, while the Orthodox Churches agree. The book examines most of shocking historical ethical mistakes (far from the Gospel) and also the Christ's celibacy debate. It examines the Catholic sexual ethics, the one of Baptists, Lutheran, Episcopal, Quakers, Methodists, Presbyterians, Adventists, Anglicans, (about abortion, Contraception, divorce, homosexuality) and the Orthodox Church's sexual ethics. Other topics are the bars for marriage, a school survey about sexuality (27 questions), comparative table of Reformation Churches sexual ethics, Jesus celibacy debate, Catholic marriage rite, etc.

Many past and present odd facts are shown. Just a sample? Well, Pope Gregorius I (604) was convinced that pleasure can never be without guilt. For St. Albert Magnus (1280) woman was a bad made man. Impotent man cannot nowadays marry with the Catholic rite. Only Catholics, Anglicans and Orthodox condemn abortion among the Christian Churches. 69% of Catholics do not follow the Magisterial ethics. (A survey is shown in relevant aspects on page 61).

THIRD CHAPTER

SEX AND THE BIBLE (Pages 87-117)

This chapter analyzes these **25 topics on a biblical basis** (both Old and New Testaments if covered)

- Abortion
- Adultery
- Bestiality
- Chastity
- Castration
- Celibacy
- Circumcision
- Fornication
- Impudicity
- Incest
- Levirate
- Lust
- Masturbation
- Menstruation
- Nakedness
- Homosexuality
- Pedophilia
- Poligamy
- Prostitution
- Sex and afterlife

- Sodomy
- Sterility
- Rape
- Travestitism
- Verginity

FOURTH CHAPTER

ISLAM (Pages 119-137)

The Islamic ethics substantially agrees with the Jewish one. Celibacy is not allowed. Sexual activity is permitted only in marriage. Many rules are included in the Koran. Others come from the "hadits" (Prophet Muhammed's sayings).

"Sexuality, Religions and Cults" thoroughly analyzes this ethics, both historical and contemporary, as usual. Many original Arabic words are used and explained. It also explains the "Al-Zawaj", the marriage (both the "da'im" – permanent, and the "munqati'", the temporary) , and the particular ethical situation for women. Among interfaith marriages in the Occident, most are today between one Christian and one Muslim... Other topics cover the "marriage sexual purity rules", the "coitus ritual" and the "Khitan", circumcision. The female one (infibulation) mutilates 130 millions of women, 6,000 every day, worldwide. For Islam too a convenient synthetic scheme of contemporary sexual ethics rules for all topics is provided at the end of this chapter. Every statement (some astonishing) is proved by Islamic text quotes. No ironic tone is used. In this chapter many curiosities are also provided. Just a sample? The Islamic believers,

according to a Muhammed "hadith", have to regularly shave their pubic hair. This increases the sexual desire... (Wasa'il, vol. 14, p. 178)

FIFTH CHAPTER

HINDUISM (Pages 141-160)

The Hindu ethics has a sacred symbolic view of sex. "Linga" and "Yoni", the male and female genitals, are honoured and in some rituals (explained) even worshipped. Sex is allowed just to married people as a mature love expression. This book examines the historical and contemporary love and sexuality Hindu ethics. Also, the "Kumari Puja" and "Yoni Puja" (Bhagayagya) rituals. The Marriage rite. Many curiosities are also provided.

SIXTH CHAPTER

BUDDHISM (Pages 161-170)

The Buddhist ethics (classic one) looks suspiciously toward sex. It causes desire, therefore reincarnations. Every sexual expression outside marriage is against the rule that ask not to abuse of one's senses. This book examines the historical and contemporary love and sexuality Buddhist ethics. Also, the marriage rite and the "Pancha Makara" tantric ritual. For Buddhism

too a convenient synthetic scheme of contemporary sexual ethics rules for all topics is provided at the end of this chapter.

SEVENTH CHAPTER

SHINTOISM (Pages 171-177)

Sexual ethics. Marriage rite. The "Tachikawa sex school. Curiosities. Ethics table.

EIGHT CHAPTER

CONFUCIANISM (Pages 179-184)

Sexual ethics. Marriage rite. Curiosities. Ethics table.

NINTH CHAPTER

TAOISM (Pages 185-189)

Sexual ethics. Marriage rite. Curiosities. Ethics table.

TENTH CHAPTER

TRIBAL RELIGIONS (Pages 193-200)

Africa, Oceania, Americas, Native Americans, sexual rituals, marriage rite. Curiosities.

ELEVENTH CHAPTER

GOD AND GODS OF LOVE (Pages 201-215)

93 gods (past and present) that are involved in many cultures and religions, with love and sex. Of course, the One in three Persons (God Trinity) is included.

TWELFTH CHAPTER

CULTS (Pages 219-241)

Sexual ethics and lots of curiosities (oddities) from Mormons, Jeovah Witness, Oneida, Shakers, Hare Krishna, Children of God - The Family ("the most sexual cult"), Moonists, Scientology, The Way International, Raelians, and more...

Also, Satanic cults and sex.

No ironic tone is used, but surprises are granted.

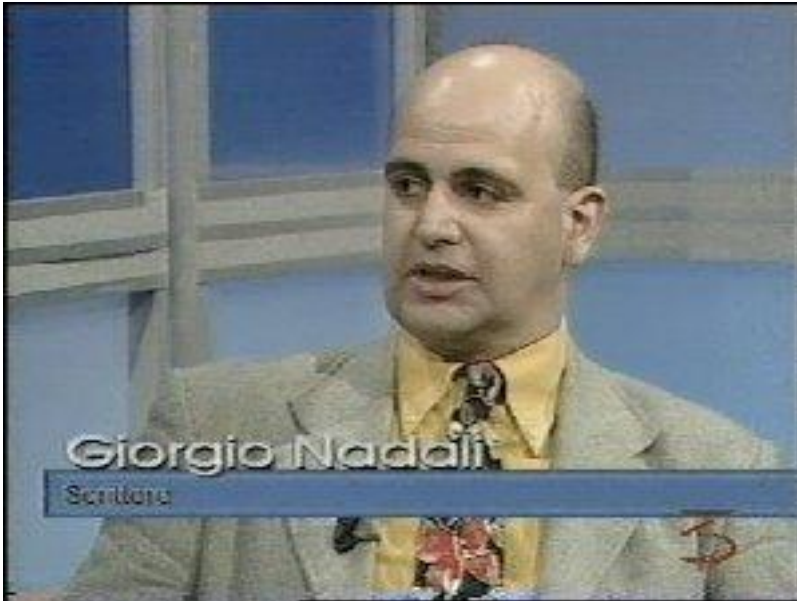
THIRTEENTH CHAPTER

CHRISTIAN RELIGIOUS EXPERIENCE, AFFECTIVITY AND SEXUALITY (Pages 243-327)

Much longer and complex, yet an intriguing chapter. Analyzes, between existential psychology (Maslow, Rollo May, Adler, etc.) and Christian theology (ecumenical), the positive psychological (beside the spiritual ones) effects of the Christian (actively practised) faith. Answers the questions: "Being Christian is good for love and sexuality?" "Does Christian ethics improves our affectivity and sexuality?"

BIBLIOGRAPHY (Pages 333-351)

(Nearly) everything published concerning the relationship between religion, ethics and sexuality divided in convenient sections.



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