



# IVE THIRD ORDER HONG KONG NEWSLETTER

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## A simple gift can make children's life happy

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**The IVE Members of the Third Order Hong Kong would like to thank Fr. Emilio Rossi missionary of the Institute of the Incarnate Word in Papua New Guinea, for his wonderful and so meaningful letter which inspires us to continue in our mission in defending the life of the unborn children.**

**Letter from Fr. Emilio Rossi to the IVE Members of Third Order Hong Kong:**

**My dear people of the Third Order in Hong Kong:**

**Warm greetings from Papua New Guinea!**

First of all I would like to tell you how grateful I feel with you all, because by means of your generosity good deals of girls enjoy a small but really meaningful present.

It had been great for you to be here when they got their dolls and see their faces, I tell you, was a moment of glory for them.

I realized what a great gift it is to help others with simple things, sometimes a small and apparently insignificant present becomes the fittest thing we

can do.

I handed over the dolls you gave me in Hong Kong to the girls that the sisters take care of in a home for girls, which name is no more nor less than "Our Lady of Lujan". To do it I waited for the feast of saint Joseph. On behalf of those girls and the Fathers of the Institute of the Incarnate Word in Papua New Guinea (PNG), I express my deepest thanks to you all, I know it is not easy to manifest to the full the impression it caused in them, but let me tell you: It was great!!!!

I do think it is the first time in their life they received such a gift.

Charity does not need big showings. It is more than enough a tiny gift given wholeheartedly.

I hope you are doing very well over there, keep on doing!!!!!!

I Know you are always in our prayers. We anxiously wait for the bulletin of the Third Order.

Thanks a lot, and may the Lord bless you abundantly.

Fr. Emilio Rossi

**If small toys can make the life of a children so happy, how much happier can you make them if you protect their life in the womb of their mothers.**



## PRO-LIFE TOPIC

## THE ROAD TO MARRIAGE: COURTSHIP



*We want to thank to our beloved former and holy Pope John Paul II, for his help and example, in his 5th death's anniversary. April 2nd, 2010.*

“The entire life of Venerable John Paul II took place in the sign of this charity, of the capacity to give himself generously, without reservation, without measure, without calculation ... What moved him was love for Christ, to whom he had consecrated his life, an overabundant and unconditional love.”

*Pope Benedict XVI : catholic news agency*

*(Courtship, part III)*

## MORAL JUDGMENT

Premarital sex is wrong in and of itself.

While we cannot deny that the couple loves one another, one can say that the sexual relationship is not an authentic expression of love at that stage in their lives. Why?

This fundamentally is because the sexual relationship is the complete and exclusive manifestation of conjugality.

“Conjugality” is the physical, psychological, spiritual union between two people of the opposite sex in an indissoluble marriage.

Those courting fall short of this conjugality even though they may be ordered to and preparing for marriage.

The sexual relationship is the complete manifestation of conjugal love because in it husbands and wives achieve the ultimate physical union, and through it, they nurture the ultimate emotional and spiritual union. It is then that they are “**one body**,” and through this act, they are also “**one spirit**.” But, it is also the exclusive manifestation of conjugality because only in marriage is it licit to express sexuality. Why only in marriage? This is so because of the language of the body.

The sexual act is part of human language. It has a unique meaning, unrepeatable and undeniable, and what that act “says” is true only when there is a definite marital commitment.

What does the act say? It

says total giving.

Giving is total when it:

- includes all that one has
- is exclusive
- is in the most perfect state
- is for life

Therefore, the total giving between husband and wife is complete when it includes: all that one has (body, soul, affectivity, the present, the future); in an exclusive manner (to one person only with the exclusion of every-one else); in a perfect state (not diminished or deteriorated, as when the capacity has been nullified by contraceptives or sterilization) for life (which is guaranteed only through a public commitment made in matrimonial consent). These elements can only be experienced in a validly celebrated marriage.

*On the other hand, in premarital relations:*

-Not all that is possessed is given because one who has not pronounced the “matrimonial yes” publicly before society cannot give everything. That person has not given his future, his name, or his commitment. In fact, true love is an “oblation,” a complete gift of one to the other. Conversely, in premarital sexual relations, as in extramarital ones, the psychological goal is not oblation but the selfish search for pleasure: the “other” is not the one to whom one is given to, but the one who is taken for oneself.

-Sex is not exclusive, or at least it is not necessarily exclusive, given that the absence of a marital commitment often leads to the courtship’s rupture.

This occurs even in the most

serious of relationships and may lead to establishment of new courtships.

Thus, premarital relations involve different men and women.

-Sex is generally not given in the most perfect state: “most often, in fact, premarital relations exclude the possibility of children.”

-It is not for life because it is not grounded by the only act that makes it irrevocable, which is the valid celebration of marriage. Based on this, the following moral rules can be established to regulate the behavior of couples:

-It is licit to express affection in ways accepted by custom and tradition: being courteous, displaying urbanity, and good manners.

-On the other hand, to express public affection (hugs, kisses, looks, thoughts, desires) with the deliberate intention of sexual or venereal pleasure is illicit and immoral, even when the complete sexual act is not willed.

-With more reason, unchaste expressions and complete sexual relations are illicit and immoral. In summary, couples “should reserve for marriage the expressions of affection that belong to conjugal love.”

CONSEQUENCES  
PREMARITAL SEX

The previous argument is central and definitive.

However, the analysis of the most common consequences of premarital sex reinforces the negative judgment cast upon them.

Among these, one can point to the following:

## A) IN THE BIOLOGICAL ORDER

### We can outline as biological consequences:

-Frigidity: sexual activity of girls between the ages of 15 and 18 can lead to frigidity in the future. In some studies, 45% of the women interviewed referred to the incapacity to respond sexually as a feared result of premarital sexual relations. It has been proven that many women are frigid, not due to their constitution, but as a result of inadequate sexual experiences before marriage. In some cases, this leads to the phenomena of pseudo-lesbians and of bisexual women.

These are women who seek sexual encounters with other women because they have been disappointed by men. They will alternate indiscriminately between the intimate company of men and women.

-Venereal diseases: Carnot says that among the millions of cases of venereal disease, he never found a single one whose direct or indirect origin was not a sexual relation.

The most prevalent among these are syphilis, gonorrhea, and currently, AIDS.

-Pregnancies: although most couples use contraceptives, these—as is known—do not prevent incidental pregnancies.

## B) IN THE PSYCHOLOGICAL ORDER

Premarital sexual relations create fear. Since these relations are generally clandestine, they create an atmosphere of fear: fear of being discovered, fear of future betrayal, fear of becoming pregnant, fear of social disgrace.

Additionally, it creates another passionate alteration which is the temperament of jealousy.

The lack of a legal union always creates a fear of being abandoned or of the other becoming disenchanted in the boyfriend or girlfriend, and searching for satisfaction in another person.

In fact, there is no commitment that could prevent this.

Consequently, premarital sex creates an atmosphere of systematic suspicion of infidelity in the couple.

-It gives excessive importance to sex, to the sexual instinct, to sexual pleasure.

This produces a detriment among the other dimensions of love: the affective and the spiritual.

Normally, this damages courtship itself and, later, marriage. Likewise, this singular focus of love in sex hinders the process of emotional and intellectual maturity.

Tumiluz states that a precocious sexual relationship regularly carried out also inhibits the intellectual development and the consecutive evolution of the mind.

-It introduces inequality between men and women.

No one can deny that women suffer the worst conditions in the practice of premarital relations.

In fact, she “loses her virginity, she feels enslaved to the boyfriend who wants to have sex more and more frequently.

She cannot say no because she is afraid that he will leave her, claiming she does not love him anymore. She lives with the great fear that her parents will find out about her relations; she participates in the marital burdens outside the security and peace of marriage.”

She lives in fear of getting pregnant, if she gets pregnant she is pressured to have an abortion—pressured by the very boyfriend who leaves her alone to face the problems of pregnancy, pressured by relatives and friends and even pressured by international institutions, foundations, and associations that seek to spread the practice of abortion throughout the world.

*“Sometimes the woman is subjected to such strong pressure that she feels psychologically forced to have an abortion”*

(JOHN PAUL II, *Evangelium Vitae*, 59) 10 Cf. JOHN PAUL II, *Evangelium Vitae*, 13.

## C) SOCIAL CONSEQUENCES

-Precipitated weddings: experience proves it to no end.

Many times unplanned pregnancies, considered a social disgrace, lead to precipitous weddings when the necessary maturity to face the situation is lacking.

This wedding, in turn, ends in an irreversible failure.

-Abortion: experience also shows a growing number of abortions and, above all, the relationship between the abortive and the contraceptive mentality.

No one can deny that contraception is most commonly used in premarital sex. Consequently, abortion will also be one of its worst consequences.

-Illegitimate Maternity: when an abortion is not carried out or a precipitous wedding is opted against, illegitimate maternity results. Single, adolescent mothers are also one of the most pressing concerns of our times.

This is precisely one of the arguments cited in support of sex education laws reduced to free instruction and the handing out of contraceptives.

According to some statistics, generally the greatest percentage of illegitimate children not severed by abortion are born to teenage girls between the ages of 15 and 19, followed by those between 20 and 24 years old. The lowest rate is for those under the age of 15.

“Little things are indeed little, but to be faithful in little things is a great thing.” Mother Teresa

## CHASTITY BEFORE MARRIAGE

Perfect chastity before marriage is essential for love: "Those who are **engaged to marry** are called to live chastity in continence. :

They should see in this time of testing a discovery of mutual respect, an apprenticeship in fidelity, and the hope of receiving one another from God. They should reserve for marriage the expressions of affection that belong to conjugal love. They will help each other grow in chastity."

**Among other reasons, one can point out the following:**

### 1) CHASTITY IS THE COUPLE'S TOOL TO KNOW WHETHER ONE IS TRULY LOVED BY THE OTHER

*The reasons vary:*

-If they truly love each other, one will not lead the other to sin knowing that the other will be degraded before God, lose their state of grace, and be exposed to eternal condemnation.

-It is the only way a young man or woman can truly demonstrate that they want to reserve themselves exclusively for the one that is to become their spouse. In fact, when one refuses to have premarital sex with a boyfriend/girlfriend, with whom they are most open to temptation, it is less likely that they will engage in premarital sex with others.

However, if they are sexually active before marriage, knowing that it could lead to a hasty wedding or to a certain social disgrace, what guarantees that he or she will not do the same with someone else with whom they have no commitment? Refusing to consent to premarital relations is a sign of fidelity; the opposite can be a sign of infidelity.

-Finally, to demand respect for their own chastity is the tool to know whether one is truly loved. In fact, if the girlfriend, solicited by her boyfriend (or vice versa), denies engaging in these relations for reasons of virtue, one of two things can happen.

Firstly, the boyfriend will respect her decision and share in her desire for chastity, which would be the best guarantee of his respect towards her freedom and, therefore, the assurance that he will continue respecting it during marriage.

Secondly, the boyfriend will threaten to leave her (and will most likely do so),

which solves beforehand a future failed marriage! If the boyfriend threatens his girlfriend (or vice versa) because she decides to be virtuous, it means the courtship was based on pleasure and not upon virtue. This is the very foundation upon which all failed marriages are built.

### 2) CHASTITY IS ESSENTIAL FOR THE EDIFICATION OF CHARACTER

The young man or woman in a courtship aimed towards marriage cannot escape the obligation of helping their future spouse build their character.

Psychological maturity is a life-long process. It consists of forging a will capable of grasping what is good in spite of tremendous difficulties.

Just as parents are concerned about helping their children to achieve this maturity, so must couples help each other, before and during marriage.

For this, chastity is essential because it is one of the main areas of temptation for men, and thus, one of the principal areas to practice self-control.

He who fails to work on this is not only impure, but can also come to be a depersonalized man or woman—without character. And, just as there is no self-control in terms of chastity, there will also be no self-control in other areas of human psychology. He who is in the habit of responding to temptations against purity by committing impure acts will respond to temptations against patience by striking his or her spouse and children he will respond to the difficulty of life by becoming depressed. He will respond to the temptation of greed by stealing and breaking the law. Lastly, he will respond to the temptation of hopelessness by committing suicide.

### 3) CHASTITY IS ESSENTIAL BECAUSE GENUINE HAPPINESS IS BASED ON VIRTUE

Virtues are interconnected. If the couple does not abide by chastity, one cannot expect they will live out the other virtues proper to courtship and marriage.

If chastity is not lived, why must they uphold the virtues of fidelity, abnegation, sacrifice, companionship, hope, trust and support? Chastity is not the most difficult of the virtues.

At least, it is not more difficult than humility or patience when marital intimacy begins to show the defects of the spouse unseen earlier in the idyllic period of courtship. Thus, guarding purity is a guarantee that there is a willingness to acquire the other virtues.

*In conclusion....*

**Love that does not know how to wait is not love.**

**Love that does not sacrifice itself is not love. Love that is not virtue is not love.**



God has created each one of us, every human being, for greater things-- to love and to be loved. But why did God make some of us men and others women? Because a woman's love is one image of the love of God, and a man's love is another image of God's love. Both are created to love, but each in a different way. Woman and man complete each other, and together show forth God's love more fully than either can do it alone. That special power of loving that belongs to a woman is seen most clearly when she becomes a mother. Motherhood is the gift of God to women.

How grateful we must be to God for this wonderful gift that brings such joy to the whole world...

[The message is being sent by **Mother Teresa** of Calcutta to the UN Women's Conference in Beijing:]