Dariusz Adamczyk

Uniwersytet Komisji Edukacji Narodowej w Krakowie
ORCID: 0000-0002-3083-559X
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Sexual contacts: Disintegrating Influence on Personality of a Person with Disabilities. Ethical – Moral Assessment: Responsible Support

Sexuality is the key factor of the human nature of every human being including a human person with disabilities. It should not be omitted or ignored. Sexuality constitutes the gift that every person receives. The gift is both a challenge and a task. Every human person is called to fulfil this gift and task throughout the whole life[1].

A human person created to the image and likeness of God (*Gen*. 1:26––27) experiences their human nature as a sexual being, a man or a woman[2]. This basic truth results in every human person being called to love. Thus a personal love should become the basis for perceiving human sexuality and all issues related to it. The integral concept of a human person does not allow for viewing love as sexual impulse or emotional feeling and experience solely. Human love is a deeply personal experience. It engages the mind and free will. Human love realizes itself in a spiritual sphere. It also concerns people with mental deficiencies as they also have a human spiritual sphere[3]. Intellectual defi-

1 S. Rosik, *Wzniosłość moralna czystości seksualnej*, [w:]: *Człowiek. Miłość. Rodzina. „Humanae vitae" po 30 latach*, red. J. Nagórny, K. Jeżyna, Lublin 1999, s. 195–221; A. Bartoszek, *Seksualność osób niepełnosprawnych. Studium teologiczno-moralne*, Katowice 2009, s. 366; J. Augustyn, *Wychowanie seksualne w rodzinie i w szkole*, Kraków 2015, s. 33–35.

2 E.G. Skóra, *Seksualność człowieka jako mężczyzny i kobiety na tle Starego Testamentu*, „Fides et Ratio" 2014, 4, 20, s. 6–23.

3 U. Dudziak, *Znaczenie seksualności*, http://www.radiomaryja.pl/bez-kategorii/znaczenie-seksualnosci/ (dostęp: 29.08.2018).

ciencies diminish moral responsibility of a particular person for their actions, including those of sexual nature. Such deficiencies, however, do not relieve a person of the task to manage their freedom within the scope their possibilities allow it[4].

Modern world ideas of experiencing one's own sexuality often result from utilitarian, hedonistic or consumptive approach towards human sexuality. It sometimes occurs that they are against an authentic good of a human person. Some sexual behaviours lead to disintegration of personality. They impede or even disallow a personal exchange of the gift of the body in the spirit of reciprocal love[5].

Proper ethical-moral assessment of sexual activity appears essential so that a person with disabilities could form a proper attitude towards sexual activities in their life and so that the persons surrounding them could support their personal development. Such assessment should be based on anthropological foundations within the perspective of an integral vision of a human person[6]. Thus it is requisite to refer to the Absolute so as to provide supporting or assisting activities which would be fully humanitarian[7].

To understand the issue, it is worth discussing on sexual contacts which exert a disintegrating impact on personality of persons with disabilities. The analysis will include sexual contacts between heterosexual persons, homosexual behaviour, and the issue of sexual assistance to persons with disabilities which is connected with prostitution. The ethical-moral assessment of such contacts will be provided together with the educational perspective of responsible support for persons with disabilities in this regard.

Extramarital sexual intercourse

Integral understanding of human sexuality means that a sexual intercourse constitutes the sign of a complete devotion of a person in love realised in marriage. Extramarital sexual contacts are a serious moral disorder. They are defined as fornication. "*Fornication* is carnal union between an unmarried man and an unmarried woman. It is gravely contrary to the dignity of persons and of human sexuality which is natural-

4 A.F. Dziuba, *Z antropologii stworzenia i płciowości człowieka*, [w:] *Człowiek. Miłość. Rodzina. „Humanae vitae" po 30 latach*, red. J. Nagórny, K. Jeżyna, Lublin 1999, s. 247–271; A. Bartoszek, *Seksualność osób niepełnosprawnych*..., s. 366–367.

5 A. Bartoszek, *Seksualność osób niepełnosprawnych*..., s. 167.

6 Tamże, s. 169.

7 J. Piegsa, *Człowiek – istota moralna. Teologia moralna fundamentalna*, Opole 2002, s. 164; J. Augustyn, *Inicjacja seksualna*..., Kraków – Ząbki 1995, s. 21–23.

ly ordered to the good of spouses and the generation and education of children. Moreover, it is a grave scandal when there is corruption of the young"[8].

Extramarital sexual intercourse reflects internal perplexity of a person. Since this act performed within the corporeal sphere seems to suggest a complete devotion of a person. However, there is a lack of such devotion within the spiritual sphere as there is no marital consent, which is the celebrated decision of the role[9].

God opposes extramarital sexual intercourse in the sixth commandment (*Ex*. 20:14; *Deut*. 5:18). This restriction is repeated by Jesus Christ during his conversation with a rich youth (*Matt*. 19:18) and during His sermon on the Mount (*Matt*. 5:27–32). This restriction contained in Jesus' preaching also includes the restriction on the wish of carnal connection with someone who is not one's spouse. "You have heard that it was said, 'You shall not commit adultery. 'But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart" (*Matt*. 5,27j.). From the moral point of view, even the adultery "in one's heart" is an offence[10].

Sexual contacts also include caresses defined as petting. It is the kind of sexual contacts when persons involved stimulate sexually one another, as often as not, to attaining the full sexual fulfilment. Petting preserves sexual egoism and domination of carnal sphere in one's psychic. Such sexual contacts are limited to feelings and sensations. However, they are not an integral experience concentrated on the whole person as such. Such behaviour often preserves the practice of self-abuse. Petting should be differentiated form the forms of caresses. The difference is that tenderness expresses felt love in its nature not carnality[11].

The practice of chastity seems obligatory for every human person. It is the result of the appropriate understanding of love. It also concerns persons with disabilities. The opinion that they are not bound with ethical-moral standards would prove discriminatory for them. A sexual act performed within marriage expresses, acknowledges and strengthens the unity of spouses. It is a sexual activity open to procreation in its

8 *Catechism of the Catholic Church 1994*, 2353.

9 A. Bartoszek, *Seksualność osób niepełnosprawnych…*, s. 184.

10 A. Marcol, *Etyka życia seksualnego*, Opole 1998, s. 100; D. Adamczyk, *Starotestamentalne cytaty w Ewangelii według świętego Mateusza i ich zastosowanie w aktualnych polskich podręcznikach do katechizacji. Studium biblijno-katechetyczne*, Kielce 2006, s. 100.

11 W. Półtawska, *Przygotowanie do małżeństwa*, [w:] *Miłość, małżeństwo, rodzina*, red. F. Adamski, Kraków 1978, s. 21–72; M. Królczyk, *Problem kryzysu czystości seksualnej i sposoby jej przezwyciężania*, Kraków 2008, s. 211–212.

nature. Extramarital sexual contacts result in perplexity as they separate sexual activity from marriage. Thus it is also separated from procreation function. Extramarital sexual contacts are not usually open to procreation[12] (Congregation for the Doctrine of the Faith 1995a, 7). It is especially visible in case of persons with mental deficiency[13].

Sexual assistance – prostitution

A crucial moral problem in terms of sexual activities exerting a disintegrating impact on personality of a person with disabilities is the practice of taking advantage of paid sexual services by such persons[14]. The issue of prostitution is strictly connected with suggestion for sexual assistance to persons with disabilities. It is put into the context of modern moral confusion. It is the effect of reductionist anthropological concepts and the attitude towards the phenomenon of human sexuality resulting from them. Sexual assistance refers to deformed vision of love which considers human sexuality to be limited to carnal-impulse dimension or carnal-emotional one. Sexual activity within such vision of love becomes separated from full personal love which can be realized between a man and a woman within marriage solely. Every extramarital sexual activity is a deep moral disorder. Since it is in opposition to integral vision of personal love[15].

Sexual assistance is explained with humanistic reasons by its supporters. However, willingness to support a person with disabilities cannot justify morally base means, which prostitution is, to be applied. Being inconsistent with the approach of chastity, sexual assistance may provide temporary satisfaction, however, it ultimately results in deep personal disintegration. What may seem the means for social integra-

12 Paweł VI, Encyklika *Humanae vitae*, Rzym 1968, s. 11–12; Congregation for the Doctrine of the Faith 1995a, 7; K.W. Meissner, *Funkcje płciowości*, „Katecheta" 1999, 3, s. 20–26.

13 Z. Izdebski, *Postawy Polaków wobec seksualności osób niepełnosprawnych ruchowo i intelektualnie*, [w:] Seksualność osób *z niepełnosprawnością intelektualną – uwalnianie od schematów i uprzedzeń*, red. J. Głodkowska, A. Giryński, Warszawa 2005, s. 42–43; A. Firkowska-Mankiewicz, *Problemy seksualności osób z niepełnosprawnością intelektualną przebywających w instytucjach opiekuńczych – z doświadczeń francuskich*, [w:] *Życie emocjonalne i rodzinne osób z niepełnosprawnością intelektualną w aspekcie seksualności*, red. A. Firkowska-Mankiewicz, Warszawa 2003, s. 47.

14 C.A. Diserens, F. Vatré, *Accompagnement érotique et handicaps. Au désir des cors, réponses sensuelles avec Coeur,* Lyon 2006, s. 79–80.

15 A. Bartoszek, *Seksualność osób niepełnosprawny*ch..., s. 190–192.

tion of a person with disabilities, it culminates in an ultimate loss of internal harmony experienced by such person[16].

Sexual assistance to persons with disabilities constitutes a disguised form of prostitution. The use of semantic definitions or of the euphemistic "sexual assistance" changes nothing. All these and other language manipulations only constitute the element of ethical relativism and of moral permissiveness[17].

It is worth noting that prostitution, even in the form of sexual assistance, violates the dignity of a person who participates in it becoming the subject of satisfaction of sexual pleasures, what is more, it also violates the dignity of a person who pays for such services. "Prostitution does injury to the dignity of the person who engages in it, reducing the person to an instrument of sexual pleasure. the one who pays sins gravely against himself: he violates the chastity to which his Baptism pledged him and defiles his body, the temple of the Holy Spirit"[18].

St. Paul writes: "The body, however, is not for immorality, but for the Lord, and the Lord is for the body; God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Shall I then take Christ's members and make them the members of a prostitute? Of course not! (Or) do you not know that anyone who joins himself to a prostitute becomes one body with her? For "the two", it says, "will become one flesh". But whoever is joined to the Lord becomes one spirit with him. Avoid immorality. Every other sin a person commits is outside the body, but the immoral person sins against his own body. Do you not know that your body is a temple of the holy Spirit within you, whom you have from God, and that you are not your own? For you have been purchased at a price" (1 *Cor*. 6:15–20).

It needs to be observed that prostitution is pathology on a social level. Such practice is associated with immense stigmatization. "Prostitution is a social scourge. It usually involves women, but also men, children, and adolescents. (The latter two cases involve the added sin of scandal). While it is always gravely sinful to engage in prostitution, the imputability of the offense can be attenuated by destitution, blackmail, or social

16 A. Marcol, Etyka życia seksualnego..., s. 202.

17 A. Bartoszek, *Towarzyszenie osobom niepełnosprawnym w odpowiedzialnym przeżywaniu seksualności*, [w:] *Miłość, płciowość, płodność: aktualne problemy etyki seksualnej*, red. P. Morciniec, Opole 2007, s. 95j.

18 *Katechizm Kościoła Katolickiego*, Poznań 1994, 2355.

pressure"[19]. However, the belief that such behaviour has become acceptable appears to be common[20].

Those who assist a person with disabilities in taking advantage of such kind of sexual contacts also participate in the sin of prostitution. Assistance in such practice is of hideous nature. When a person with disabilities being under someone's charge requests enabling them the contact with a prostitute, person being in charge has the right and the moral obligation to refuse and oppose such request. Since there should be no cooperation in wrongdoing. Nonetheless, it is worth justifying the refusal and the opposition by means of indicating elusive benefits potentially arising from both prostitution and sexual assistance[21].

Homosexual contacts

Another phenomenon belonging to sexual activities disintegrating personalities of persons with disabilities is homosexual behaviour. "Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained"[22].

The truth of two sexes being complementary results from the integral anthropological vision. It enables a complete union of corporeity, psychic and spirit of two persons in marriage. Homosexual behaviour may not be included in such perspective. Homosexual orientation itself is deeply disordered. However, realising this orientation by means of homosexual activity is morally wrong[23].

The concept of human sexuality should be founded on integral anthropological vision. In accordance with a thorough perception of a human person, a sexual act becomes morally acceptable only within marriage

19 Tamże.

20 M. Jędrzejko, *Między seksualnością a prostytucją*, [w:] *Prostytucja jako problem społeczny, moralny i zdrowotny*, red. M. Jędrzejko, Pułtusk – Warszawa 2006, s. 14.

21 A. Bartoszek, *Seksualność osób niepełnosprawnych. Studium teologiczno-moralne*, Katowice 2009, s. 197–199.

22 *Katechizm Kościoła Katolickiego*, Poznań 1994, 2357; J. Augustyn, *Inicjacja seksualna. Przewodnik w rozpoznawaniu i kształtowaniu własnej seksualności*, Kraków – Ząbki 1995, s. 209–211; A. i M. Niemyscy, *Trudności sfery seksualnej człowieka*, [w:] M. i W. Grabowscy, *Zanim wybierzesz... Przygotowanie do życia w rodzinie – podstawy wychowania seksualnego*, Warszawa 1998, s. 153.

23 J. Augustyn, *Inicjacja seksualna...*, s. 203–205; A. i M. Niemyscy, *Trudności sfery seksualnej...*, s. 152; A. Bartoszek, *Seksualność osób niepełnosprawnych...*, s. 200.

since it is the sign and the place itself of professing the love between the spouses. Furthermore, every sexual act becomes open in its nature to conception of a new human being. Such moral norm is based on the fact of two persons of different sexes being complementary. It enables building genuine love of two persons in carnal, psychic and spiritual dimensions. The crucial element of such integral love constitutes fertility and natural openness to it, which is possible only in the marital relationship of two persons[24]. The truth on mutual completion of two persons of opposite sex and on the notion of fertility resulting from it has been confirmed by God's revelation in *Gen.* 1:27-28: "God created man in his image; in the divine image he created him; male and female he created them. God blessed them, saying: "Be fertile and multiply [...]"[25].

Thus the truth on human sexuality is fundamental to provide ethical-moral assessment of homosexuality. However, it seems essential to draw attention to differentiating between homosexual proneness and activity when conducting such assessment. Homosexual disposition includes sexual desire directed at persons of the same sex. They are often of psychic background resulting from social conditions. It needs to be indicated that such disposition is only a tendency or orientation and remain in the sphere of desire and imagination lacking, however, sexual activity. Whereas homosexual activity includes particular acts of sexual nature between the persons of the same sex. Homosexual activity may result from homosexual disposition, however, they may be conditioned by social environment or sexual needs. It may occur while alcohol intoxication or as a result of isolation form persons of the opposite sex in various kinds of detention facilities[26].

According to *Catechism of the Catholic Church*: "The number of men and women who have deep-seated homosexual tendencies is not neg-

24 K. Ostrowska, *Sens ludzkiej seksualności*, [w:] *Przygotowanie do życia w małżeństwie i rodzinie. Wychowanie seksualne*, red. E. Materski i in., Sandomierz 1997, s. 43–48.

25 Jan Paweł II, *Mężczyzną i niewiastą stworzył ich*, Watykan 1986; D. Adamczyk, *Biblijno-teologiczna perspektywa seksualności człowieka*, „Communio" 2027, 2(158), s. 13–28.

26 J. Augustyn, *Homoseksualizm a miłość*, Kraków 1997, s. 28–29; J. Prusak, *Homoseksualizm z perspektywy Kościoła katolickiego*, [w:] *Męska rozmowa. Chrześcijanie a homoseksualizm*, red. K. Jabłońska, C. Gawryś, Warszawa 2003, s. 25.

On differentiating between homosexual acts and disposition, see: Kongregacja Nauki Wiary, Deklaracja o niektórych zagadnieniach etyki seksualnej *Persona humana* (29.12.1975), [w:] *W trosce o pełnię wiary. Dokumenty Kongregacji Nauki Wiary 1966–1994*, przeł. Z. Zimowski, J. Królikowski, Biblos, Tarnów 1995, s. 8; Kongregacja ds. Wychowania Katolickiego, *Wytyczne wychowawcze w odniesieniu do ludzkiej miłości. Zasadnicze cechy wychowania seksualnego* (1.11.1983), [w:] *Posoborowe dokumenty Kościoła katolickiego o małżeństwie i rodzinie*, t. 1, red.

ligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfil God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition"[27].

The Holy Bible includes unequivocal moral assessment of homosexual acts. The provision of Moses Law says:" You shall not lie with a male as with a woman; such a thing is an abomination (*Lev.* 18:22) and continues: "If a man lies with a male as with a woman, both of them shall be put to death for their abominable deed; they have forfeited their lives" (20:13).

St. Paul also includes homosexuality into the list of wrongdoings: "Do you not know that the unjust will not inherit the kingdom of God? Do not be deceived; neither fornicators nor idolaters nor adulterers nor boy prostitutes nor practicing homosexuals nor thieves nor the greedy nor drunkards nor slanderers nor robbers will inherit the kingdom of God" (1 *Cor.* 6:9j.; cf. *Gen.* 1:26–28; 1 *Tim.* 1:10).

Thus the Holy Bible contains a decidedly negative assessment of homosexual acts[28]. Preaching of the Church refers to the biblical tradition.

K. Lubowiecki, Wydawnictwo „M", Kraków 1999, s. 101; Kongregacja Nauki Wiary, *List do Biskupów Kościoła katolickiego o duszpasterstwie osób homoseksualnych* (1.10.1986), [w:] *W trosce o pełnię wiary. Dokumenty Kongregacji Nauki Wiary 1966–1994*, przeł. Z. Zimowski, J. Królikowski, Biblos, Tarnów 1995; Kongregacja Nauki Wiary, *Uwagi dotyczące odpowiedzi na propozycje ustaw o niedyskryminacji osób homoseksualnych Omosessualità* (24.07.1992), [w:] *W trosce o pełnię wiary*. Dokumenty Kongregacji Nauki Wiary 1966–1994, przeł. i opr. Z. Zimowski, J. Królikowski, Biblos, Tarnów 1995; Papieska Rada ds. Rodziny, Ludzka płciowość: prawda i znaczenie (8.12.1995), https://docplayer.pl/7177322-Papieska-rada-ds-rodziny--ludzka-plciowosc-prawda-i-znaczenie-wskazania-dla-wychowania-w-rodzinie--instytut-studiow-nad-rodzina-lomianki-1996.html (dostęp: 29.08.2018). s. 104; Kongregacja Nauki Wiary, Uwagi dotyczące projektów legalizacji związków między osobami homoseksualnymi (3.06.2003), http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20030731_homosexual-unions_pl.html (dostęp: 29.08.2018); Kongregacja ds. Wychowania Katolickiego, Instrukcja dotycząca kryteriów rozeznawania powołania w stosunku do osób z tendencjami homoseksualnymi w kontekście przyjmowania ich do seminariów i dopuszczania do święceń (4.11.2005), https://opoka.org.pl/biblioteka/W/WR/kongregacje/kedukacji/instrukcja-seminaria_04112005.html (dostęp: 29.08.2018).

27 *Katechizm Kościoła Katolickiego*, Poznań 1994, 2358.

28 P. Landwójtowicz, *Duszpasterska troska Kościoła katolickiego o osoby homoseksualne*, [w:] *Miłość, płciowość, płodność: ktualne problemy etyki seksualnej*, red. P. Morciniec, Opole 2007, s. 102–104; M. Machinek, *Małżeństwo – inaczej? Tło i skutki społeczne prawnej legalizacji związków homoseksualnych*, „Collectanea Theologica" 2003, 3, s. 107.

"Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that "homosexual acts are intrinsically disordered." They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved[29].

Thus it should be stated that any homosexual activity constitutes the activity internally deeply disordered . however, the sole homosexual disposition, as disordered as it may be[30], is frequently independent of the will of a given person. In such cases, a person does not take moral responsibility for appearance of such disposition[31].

A person with homosexual disposition, regardless of the source of such disposition, is called to live in chastity. "Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection"[32] (cf. Congregation for the Doctrine and the Faith 1995b).

The moral assessment of homosexuality should constitute the starting point to form a suitable assistance of spiritual-psychic nature to a person experiencing such disposition including a person with disabilities. It is essential to support the person in remaining in chastity. In some cases, such assistance will aim at therapy for persons with homosexual disposition so as to reconstruct their sexuality towards heterosexual disposition[33]. Religious faith serves the key role in relieving of

29 *Katechizm Kościoła Katolickiego*, Poznań 1994, 2357; J. Augustyn, *Inicjacja seksualna*..., Kraków – Ząbki 1995, s. 211–212; P. Landwójtowicz, *Duszpasterska troska*..., s. 104–105.

30 On objective disorder of homosexual disposition, see: Kongregacja Nauki Wiary, *Uwagi dotyczące odpowiedzi na propozycje ustaw o niedyskryminacji osób homoseksualnych. Omosessualità* (24.07.1992), s. 10.

31 J. Augustyn, *Inicjacja seksualna*..., Kraków – Ząbki 1995, s. 2011–2012; A. i M. Niemyscy, *Trudności sfery seksualnej*..., s. 152–153; J. Prusak, *Homoseksualizm z perspektywy Kościoła katolickiego*..., s. 25; A. Bartoszek, *Seksualność osób niepełnosprawnych*..., s. 205–206.

32 *Katechizm Kościoła Katolickiego*, Poznań 1994, 2359; cf. Congregation for the Doctrine and the Faith; J. Augustyn, *Inicjacja seksualna*..., Kraków – Ząbki 1995, s. 212–214.

33 More on such therapy, see: K. Kowalski, *Courage*, [w:] *Wyzwolenie w Chrystusie jako zasada działań pastoralnych wobec osób o orientacji homoseksualnej*, red. I. Chłopkowska, Krościenko 2000, s. 78–85; R. Cohen, *Wyjść na prostą*, Kraków 2005; G.J.M. van der Aardweg, *Walka o normalność. Przewodnik do (auto)terapii*

sexual impulse felt towards persons of the same sex as well as of other sexual addictions[34].

The society has the right to be acquainted with the proper moral assessment of homosexual behaviour. It is crucial so that the phenomenon of homosexuality would not endanger social morality, moral confusion would not enter human consciousness, and young people would not be exposed to wrong concept of sexuality and marriage[35] (Congregation for the Doctrine and the Faith 2018, 5).

Educational perspective of responsible assistance

A person with disabilities is a sexual being. They are called, like every other person, to live in an integrally understood love. The means to fulfil such love is the practice of chastity. This value is the effect of the nature of a human person and of their personal structure. The practice of chastity constitutes a safe means for experiencing one's sexuality for every human person. A person with disabilities should likely follow this practice, however, they need assistance of persons surrounding them. The closest persons in the family, the school staff as well as the employees of specialized institutions should motivate persons with disabilities to follow it. Since chastity contributes to a deep personal experience of love. It enables a person a constant process of integration of one's sexuality. The endeavour to integrate oneself and one's sexuality should be of permanent character due to disposition of a person to evil and egoism, which hinder mature love[36].

Given the perspective of forming clear interpersonal relationships, it needs to be constantly reminded that sexual activity does not seem only the source of pleasure yet, most of all, it is the space for responsible interpersonal relationships which, in turn, requires emotional and spiritual maturity. Thus the first emotional relationships should not be overestimated. Since they can be of temporary character or an ordinary

homoseksualizmu, Warszawa 2007; Papieska Rada ds. Rodziny, Ludzka płciowość: prawda i znaczenie, s. 104.

34 P. Kieniewicz, *Homoseksualizm*, [w:] *Płciowość ludzka w kontekście miłości. Przesłanie moralne Kościoła*, red. J. Nagórny, M. Pokrywka, Lublin 2005, s. 216–216; P. Landwójtowicz, *Duszpasterska troska Kościoła katolickiego*..., s. 101–115.

35 Congregation for the Doctrine and the Faith 2018, 5; A. Bartoszek, *Seksualność osób niepełnosprawnych*..., s. 2012–213.

36 A. Bartoszek, *Seksualność osób niepełnosprawnych*..., s. 166–167.

mistake. Thus sexual contacts entered into before marriage always occur in the state of some immaturity[37].

Sexual education should aim at mastering skills to take multiple responsibilities for another persons and for the formed family. Such attitude will become the confirmation of the ability to create the community of love within marriage, which will be approved by sexual intercourse. Nonetheless, modern sexualisation of the society supports neither persons with disabilities nor without in mature experience of one's sexuality. Premarital chastity constitutes responsible preparation for accepting either entering into marriage or remaining unmarried as the life path. Experiencing love within friendship, tenderness and affection without entering into sexual activity strengthens the subjectivity of a person through maintaining internal order in terms of sexuality. Premarital chastity does not contribute to any form of incompleteness of a person[38].

The experience of love assumes improvement of the value of chastity in oneself, which forms a person and enables them to practise responsible love. A young person especially needs sexual education while following the way of chastity so as to responsibly develop the sphere of sexuality. This issue concerns both persons with and without disabilities. The parents should especially undertake such responsibility. They, in turn, have the right to expect assistance from specialists, doctors, psychologists, tutors, religious teachers or the clergy. Apart from such assistance, the parents of children with disabilities should be supported by employees of institutions caring for disabled[39].

Preventive measure programmes aiming at preventing against the effects of sexual behaviour in the form of becoming infected with diseases by means of sexual intercourse or teenage pregnancy fail to bring desirable effects as they are based on the so called sexual freedom and they are frequently limited to promoting contraceptives. However, it is worth indicating the programmes and actins supporting making decisions on sexual restraint until entering into marriage. Since life in chastity seems the best prevention against HIV infection as well as other diseases caught by means of sexual intercourse, and against the unplanned teenage pregnancy. These kinds of programmes should be advocated for

37 M. Pokrywka, *Stosunki przedmałżeńskie – dar czy przywłaszczenie?*, [w:] *Płciowość ludzka w kontekście miłości. Przesłanie moralne Kościoła*, red. J. Nagórny, M. Pokrywka, Lublin 2005, s. 178; J. Troska, *Moralność życia płciowego, małżeńskiego i rodzinnego*, Poznań 1998, s. 25; M. Królczyk, *Problem kryzysu czystości seksualnej*..., s. 153.

38 A. Bartoszek, *Seksualność osób niepełnosprawnych*..., s. 188.

39 Tamże, s. 367.

and the financial means should be spent on them. Since they serve authentic, integral development of person. It is also the investment in the health of the society[40].

The whole process of sexual education and of assistance to young people is fundamentally based on emphasising spiritual and moral values of human sexuality. It is the means for shaping human freedom, which is not acting arbitrarily or wilfully yet, rather it is the reality based on truth. The complete coherence of all pedagogical endeavours would be an ideal strategy[41].

In accordance with the Church doctrine, a person may experience one's own sexuality in two ways: either in marriage or in remaining unmarried. Remaining unmarried includes sexual restraint. Persons with disabilities cannot be an exception in this case. The same alternative is available for them. Thus the aim at educational assistance to persons with disabilities should be preparing them for responsible life in marriage and family or for positive experience of remaining unmarried[42].

It is essential that both persons with disabilities themselves and persons assisting them involved in pedagogical activities were aware of integral concept of marriage. They should know that marriage constitutes the irretrievable bond of a man and woman open to give birth to and raise the offspring. Christian perspective perceives it as the community of persons of natural and supernatural dimension. Human capabilities and talents are vital in this aspect yet supernatural dimension when God's grace blesses human love is also essential. Such deep vision of marriage should be available to every person with disabilities[43].

Being open to God's grace allows for overcoming all problems of marriage and family life including those resulting from disability. However, responsible reflection of one's own situation and capability to enter into marriage seems of crucial significance. Persons who, for various reasons, do not enter into marriage are not deemed to continue in the state of existential failure. Since the core feature of human nature is neither entering into marriage nor sexual activity itself[44].

The condition of remaining unmarried does not mean any form of life or social deficiency. Nevertheless the condition of remaining unmarried may result in experiencing life nonfulfillment and suffering connected with such emotion. Such situation requires that a person with disabil-

40 M. Królczyk, *Problem kryzysu czystości seksualnej*..., s. 159–160.
41 A. Bartoszek, tamże.
42 A. Bartoszek, *Towarzyszenie osobom niepełnosprawnym*..., s. 97–98.
43 Tamże, s. 369.
44 Tamże, s. 369–370.

ities be surrounded with the community of persons in which they will be able to experience love and tenderness. It also concerns the wholly capable persons who remain unmarried[45]. The discovery of the idea of remaining unmarried in its theological dimension may prove supportive to persons remaining in such condition regardless of the reasons to find the joy and the meaning of life.

Conclusions

Extramarital sexual contacts including homosexual behaviour and any sexual abuse may not be in accordance with the complete vision of human sexuality and with love in marriage understood integrally. Such actions constitute moral offence and they violate the human dignity of persons both with or without disabilities. Moral responsibility for the discussed behaviour depends on the level of consciousness of a given person. The type and the degree of mental deficiency also constitute highly significant factors. The crucial role is placed on the need of a sensible assistance to persons with disabilities and to all young persons. Such assistance should support the formation of integral sexuality. It should support those who need it to overcome behaviour disintegrating their sexuality and to strengthen the notion of chastity which results from personal nature of human person[46].

Chastity constitutes the positive means for experiencing one's sexuality while such attitude results in mature love. Constant integration of one's personality in the corporeal, psychic and spiritual spheres occurs through such actions. That is how, with the assistance of mind and will, continuous management of impulse-corporeal sphere happens. The chastity method opposes the activities which result in moral disorder and disintegrate human personality[47].

In accordance with a deepened anthropological concept, the nature of human sexuality is not based only on positive experience of corporeal-emotional character. Sexuality sphere is meant for strengthening marital love and for passing on life. However, the activities including extramarital sexual intercourse, homosexual activity, masturbation, sexual abuse of another person or sexual abuse of children fail to strengthen love. They constitute the actions opposing the deepest

45 Tamże, s. 98.

46 A. Bartoszek, *Seksualność osób niepełnosprawnych…*, s. 233; W. Półtawska, *Czystość jako zadanie wychowawcze*, „Studia nad Rodziną" 19971, 1, s. 113–122; J. Augustyn, *Wychowanie seksualne w rodzinie i w szkole*, Kraków 2015, s. 81–94.

47 A. Bartoszek, *Seksualność osób niepełnosprawnych…*, s. 368.

nature of human person and they become a serious moral disorder. Their supporters omit spiritual, that is the most personal, dimension of human love[48].

All forms of sexual abuse of persons with or without disabilities oppose personal dignity and integrity of a human person[49]. Such attitude results in a decisive disapproval of the so called sexual assistance to persons with disabilities. Such opposition does not refer to the fact of disability however, to the fact of extramarital sexual relationship of those persons.

The same moral obligation concerns all persons. Sexual ethics norms are the effects of truth on personal dignity of every human person including a person with disabilities. All ethical restrictions concerning sexual nature defend dignity of a human person, irretrievability of marriage and the holiness of life since conception. Such system of ethical norms protects persons with disabilities against discrimination.

Affirmation of human nature includes affirmation of human sexuality. Since every human person is a sexual being. Moral norms of sexual ethics do not negate the truth of human sexuality. Those norms benefit a person and protect human sexuality. Their ultimate aim is to serve the deepest good of human person and of the society[50].

Love understood personalistically constitutes the base of particular moral norms. Its subject are both persons with disabilities and the persons surrounding them. Only a deep understanding of love shows sexual activity to be confirming and strengthening the community of two

48 Tamże.

49 Z. Lew-Starowicz, *Przemoc seksualna*, Warszawa 1992; D. Mejnartowicz, *O tym się nie mówi. Problem wykorzystywania seksualnego osób z upośledzeniem umysłowym*, „Bardziej Kochani" 1999, 3, s. 10–13; A. Widera-Wysoczańska, *Proces zdrowienia osób, które doznały urazu w dzieciństwie*, [w:] *Postępy psychoterapii. Wybrane zagadnienia teoretyczne*, red. L. Gapik, Poznań 1999, s. 102–112; G. Fluderska, M. Sajkowska, *Problem krzywdzenia dzieci. Postawy i doświadczenia dorosłych Polaków. Raport z badań, Fundacja Dzieci Niczyje*, Warszawa 2001; A. Staręga, *Niepełnosprawni a przemoc seksualna*, „Niebieska Linia" 2003, 4, s. 6–17; M. Zielona-Jenek, *Wykorzystanie seksualne – trauma nadużycia czy trauma ujawnienia?*, [w:] *Ukryte piętno. Zagrożenia rozwoju w okresie dzieciństwa*, red. A. Brzezińska, S. Jabłoński, M. Marchow, Poznań 2003, s. 223–243; J. Wyżyńska, *Jak chronić dzieci przed molestowaniem seksualnym – poradnik nie tylko dla rodziców*, Poznań 2007; A. Lechowska, *Przemoc seksualna wobec dzieci z niepełnosprawnością intelektualną*, „Dziecko Krzywdzone" 2008, 1, s. 120–127; M. Karwacka, *Przemoc seksualna wobec osób z niepełnosprawnością intelektualną*, „Interdyscyplinarne Konteksty Pedagogiki Specjalnej" 2013, 2, s. 57–74.

50 A. Bartoszek, *Seksualność osób niepełnosprawnych*..., s. 373.

persons open to new life. Restraining from extramarital sexual activity protects love against its violation and distraction. Supernatural aspect is also vital here. Openness to God's grace empowers a person to fulfil ethical-moral principles[51].

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51 Tamże, s. 374.

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Kontakty seksualne wpływające na osobowość niepełnosprawnych. Ocena etyczno-moralna – ku odpowiedzialnemu wsparciu

Streszczenie

Artykuł dotyczy kontaktów seksualnych, które wpływają dezintegrująco na osobowość osób niepełnosprawnych, w perspektywie etyczno-moralnej. Ukazane są: zjawisko pozamałżeńskich kontaktów seksualnych między osobami różnych płci, zachowania homoseksualne, a także zagadnienie towarzyszenia erotycznego dla osób niepełnosprawnych, co ściśle wiąże się z prostytucją. Zaprezentowano także kierunek działalności wychowawczej wobec osób niepełnosprawnych, w kontekście odpowiedzialnego wsparcia dla tych osób, celem pomocy w budowaniu integralnej wizji ich własnej seksualności.

Słowa kluczowe: pozamałżeńskie kontakty seksualne, zachowania homoseksualne, towarzyszenie erotyczne, prostytucja, wychowanie seksualne

Dariusz Adamczyk – dr hab. Professor Uczelni Uniwersytetu Komisji Edukacji Narodowej w Krakowie

Sexual contacts: Disintegrating Influence on Personality of a Person with Disabilities. Ethical – Moral Assessment: Responsible Support

Abstract

The article deals with sexual contacts, which have a disintegrating effect on the personality of people with disabilities, from an ethical and moral perspective. The phenomenon of extramarital sexual contacts between persons of different sexes, homosexual behavior, as well as the issue of erotic companionship for people with disabilities, which is closely related to prostitution, is shown. Also presented is the direction of educational activities towards people with disa-

bilities, in the context of responsible support for these people, with the aim of helping them build an integral vision of their own sexuality

Keywords: Extramarital sexual relations, homosexual behavior, erotic companionship, prostitution, sex education

Dariusz Adamczyk – Ph.D. Professor at the University of the Commission of National Education in Krakow