

Coptic Orthodox Patriarchate
Bishopric of Youth



Youth and Pure Living



Introduction

- 1- Sexuality is the holy of holies of the human body and that is why we must approach this topic with great reverence and complete dignity. It is preferable not to deal with it lightly in meetings in such a manner as to arouse laughter or thoughtless comments. The discussion should be holy and respectful, and the terms used chaste. A wrong presentation will deprive us of God's presence in whose sight heaven it self is not pure and who attributes foolishness to angels.
- 2- Sexuality is sharing in creation and through it we participate with God in perpetuating the human race. The marvelous potential God has granted us is a holy means of continuing God's creation of other entities that will fill the earth and will enjoy eternity in heaven.
- 3- Christian marriage is spiritual union so that the individual becomes one of a pair and the two are one in the Holy Spirit. It is a sacrificial and generous love, not a human material contract. The individual who wants to enter such a union must possess certain qualities and must follow certain principles in his choice of a partner.
- 4- Very young people, in the secondary stage, should be given scientific and spiritual information on this topic so they are safeguarded from the various deviant trends such as unwholesome friendships and tawdry magazines and books "**Prevention is certainly better than a cure**". Young people need to grasp the concept of sexuality in conjunction with the exercising of self-control, sublimating the instincts, being aware of the other concerns in life, and dealing with others and with oneself in a holy fashion. When they are convinced of all this and when they acquire real spiritual experience and enter into fellowship with Christ, they will be protected from dangerous trends.
- 5- It is imperative that we open our hearts to young men and women so that all can speak openly to their spiritual fathers during confession and to their leaders of all the matters that puzzle and bewilder them. The leaders' role is to lead souls to Christ, or to the father confessor, not to listen to the detailed confessions of the young people, for this would eventually have an undesirable and unwholesome result spiritually and church-wise. Their role is to light the young people's path so that they can discriminate between the lean and the fat, between sincere advice and sinful enticements, between Christian and spurious affection, between pure marital emotions and emotions that have been brought down to the level of the purely physical. All this will guide our young people's footsteps along the right path by the grace of Christ. Individual ministry and regular confession solve many of the problems before they are aggravated, and might even prevent them from occurring.
- 6- The guide should not make the young people's path difficult or have them concentrate on one type of sin to the exclusion of others. There is no doubt that the streams of grace engulf all and the work of the Spirit of God sanctifies the whole being. Too much talk about these matters might give the impression that they are "**difficult problems to solve**", although they are easy to solve in Christ. Motivation to lead a Christian life from day to day is better than morbid concentration on negative issues.
- 7- The Lord doubtless takes His children's circumstances into account. The age of marriage is constantly increasing and living conditions are becoming ever more difficult. Old traditions such as the "**engagement ring**" and the "**furniture**" all need to be radically altered. Add to

this the difficulty of leading a chaste life especially if we bear in mind the role of the mass media, travel abroad, and persistent temptations. The leaders should prevent young people from despairing but must fill their hearts with the spirit of hope from the Lord's treasure. "***For God has not given us a spirit of fear, but of power and of love and of a sound mind***" (2 Tim. 1:7).

May His grace be with us all.

H. G.

Bishop Moussa
Bishop of Youth

1- Why Sex? When is it Deviant?

There are outcries nowadays and people asking, “**why did God create this instinct in us that is giving us so much trouble?**” Ever since man was first created, this instinct has caused problems and wars such as the sins of Sodom and Gomorrah, the injury done to Joseph by Potiphar’s wife, the many deviant behaviors listed in the book of Leviticus, Samson’s fall, the tribe of Benjamin, David, etc.

In this age, we see permissiveness engulfing the world, either in relationships or in the media. In our country, we perceive the problem emerging from its dark cavern to walk the streets shamelessly.

Did God create sexuality to give us a hard time?

Many young people who fear God and aspire to the kingdom, who are concerned about their salvation, have a difficult time with this issue. They imagine that their salvation is difficult, maybe even impossible, although St. Paul says, “*for now our salvation is nearer than when we first believed*” (Rom. 13:11).

Why did God create sexuality?

If God wanted to perpetuate the human race, He could have created us differently in such a way as to preserve the race without having to resort to this union of the two sexes. We know from science of self-pollination. Or God could have created man with an instinct that only became active at a certain time for the purpose of procreation but which would remain dormant the rest of the year. But God’s purpose in creating sexuality was more than just the preservation of the species, for it is unique to man and different from the instinct in other creatures. God’s purpose was to create love, sharing, and union between man and God and between one individual and another.

This is realized in a very special way in the holy sacrament of marriage when a believer gives himself to another without reservation and the two become one in the Holy Spirit, each becoming one of a couple.

That is why any deviation from this normal and holy sexuality is evidence of a deviation from the “**flow of life**”.

Why does sexuality become deviant?

Sexual sins do not originate the flesh and its various senses as much as they do from profound factors that work within man and that direct his behavior, desires, and instincts. The flesh is only the outer visible means of expressing the inner forces that make a person sexually deviant.

Some of these forces are:

1- Egocentrism :

There is no doubt that God created man to live in fellowship with Him. The delight of both parties resides in this fellowship; “**my delight is in the sons of Adam**” But man’s problems begin when he becomes introverted and does not give either God or the other. This self-

sufficiency is egotism, and isolation is the main force that causes sexuality to become deviant and harmful.

Man starts to derive pleasure from himself; he loves himself, worships it and is proud. He destroys others in order to exalt himself. This selfish introversion is the prime motive in carnal desires; whether they involve the self (**youthful habits**) or others (**sexual perversions**), self is the main motive. The individual loves himself and wants to please it at the expense of others.

Knowing Christ and being near Him, being open to the work of grace and heaven, rectifies this trend of life. This is essential for the preservation of the race within its right framework and in order to get rid of these deviations. Christ brings the soul out of its isolation so that it unites with all humanity. *“Open for me, my sister, my love, my dove, my perfect one” (Song 5:2).*

The Lord is calling to you, my young friend. Will you open your heart to Him? Will you have a real conversation with Him? Will you give Him your life so He saves it from all hateful selfishness and so you can live in love and for love?

Faith in the person of Christ and quiet conversation with Him through the Bible, prayer, or mass is healing for these evil desires. **“As we raise the offering on Your altar, sin diminishes in our members by Your grace” (Divine Liturgy).**

Thus the first question young people should consider is:

Do you really know Christ? Are you having a conversation with Him? Do I love Him for His sweet characteristics and His work of redemption for me? If you have not yet entered into this fellowship, sit quietly and imagine the Lord of glory before you and start talking to Him. And if the conversation begins, it will not end.

2- Materialism :

Man experiences a special delight in sex that quickly changes into emptiness and boredom because he practices sex that is devoid of pure Biblical love within the sacrament of marriage. This sensual pleasure which lures young people into sin needs to be superseded by quiet spiritual pleasure that raises man from the level of the flesh to the level of the spirit.

The problem with young people is that they do not want to live an abundant and pure life as it was intended to be. If they just tried this life, they would ascertain that it is better, deeper, and more lasting than the pleasure of sin that removes the depth and meaning of life.

This descent to the level of the senses and of matter is attributed to (**or actually derives from**) man's subjugation to matter in general and to his inability to perceive the invisible through the visible. They are deluded into thinking that matter can give life and happiness. This delusion resulted from Adam's fall but the Son of God, the Word, who created everything good has rectified this concept with his incarnation for He put on matter,, touched it, and ate it. Thus, matter was sanctified, or rather, God's grace was manifest through it. He granted us new insight which is the gift of faith: that we see and ask in faith the glory of the Word transcending flesh and matter. We experience and practice this faith through the sacraments of the church, and through them this insight is renewed and strengthened. We are thus able to experience the new creation through spiritual life, that is through the Spirit of God who fills us. We will not be limited by our senses and emotions to the level of matter and we will not think that our happiness and satisfaction reside in the visible, but rather in the son of God, the Word, who grants life and is the purpose of life.

Dear young friend, have you tried the purity of this spiritual life? Do you hear the hymns of Jerusalem which St. Anthony, St. Paula, and St. Augustine heard before us? Try quietly and with the insight of the faith within you to see God in all creation and in every human and the world will become cleansed and pure in your sight.

3- Idleness :

Man cannot live in idleness. This does not mean just having leisure time, but it means life is empty. When there is no mission in life, there is a descent into aimlessness and absurdity which characterized French literature for a considerable period and which subsequently spread to many countries. When you read Samuel Beckett or Ionesco, you realize the bitterness they suffered at what they saw as the meaningless of life and existence. When man loses his mission in life, life becomes a tragedy and others a hell because they hinder the ambitions of the self.

The Lord opens up wonderful horizons; **“love each other as I have loved you”**. Man was born to serve and to unite in love with all humanity. When man feels that he is **“a messenger of love”** to humanity, he forgets self and remembers his brother without selfishness; love for all flows out of an extremely pure heart.

Do not sit and mourn about some of your sexual problems, but go out to the pathways to look for the lost and weary sheep and invite them to the love feast in the house of the Lord, to the fellowship of the presence of God. Do you feel that you are a **“messenger of love?”** Do you serve every one who is destitute or who is far and offer love to all who are deprived or in trouble? Do you serve the Lord faithfully out of a generous heart? Or do you lead a materialistic life, filling yourself with the things of this age and leaving your brethren who are either spiritually or materially poor to starve?

You must have a mission and a service. Leave your home and make love and peace flourish throughout the earth.

4- Anxiety :

Young people are often anxious and worried because of the future or because they suffer from family, social, or financial problems. They thus resort to sin in order to derive some pleasure to make up for the bitterness they are experiencing.

That is why young people who aspire to purity must not give way to anxiety for any reason or because of any problem. They must quietly place it in God’s hands, confident that they are the loving Father’s children, that He will see to their needs and provide their food at the right time, and that He does everything good in its proper time.

The quiet times you spend discussing your family, material, career, and educational problems with God will calm you and give you inner peace. Thus, you will not be emotionally starved and will not be driven by anxiety to sin, especially by having evil thoughts or harmful habits, such as youthful habits, smoking, and others.



My dear friend,

You need to love Christ more and to aspire to heaven, to have love for others, and inner peace. Thus, you will achieve purity and sanctity without which no one can see the Lord.

“What have I in heaven but You? And there is none on earth that I desire besides You” (Ps. 73:25).

2- Guarantees of the life of Purity

Some young people believe that a life of chastity is impossible nowadays due to an immense force that drives a person: instinct with its insistent and incessant call and society with its dangerous and persistent occasions for sin. Satan, an evil force, also works in this world against God and against holiness in order to try as hard as he can to spoil God's plan for man and His blessed purpose in saving him.

The current refrain these days is that of "**the spirit of the age**". Our present society is trying to keep pace with modern advances in science and thought. Church society is trying to grasp these changes and the various trends that affect this generation such as intellectual pride, anxiety, permissiveness, liberation, openness to ideas, etc.

However, the devil is trying to delude our young people these days by implying that this age is radically different from previous eras so that holiness is a mirage that we need not pursue.

† **The first truth** : There is absolutely no doubt that society in every era was at that time a contemporary society; for example the first century was modern compared to the century before the birth of Christ.

† **The second truth** : The changes that societies experience do not affect the essence of morality. They are ideological, scientific, political, and social changes. It is impossible for any society to differ from a previous or succeeding society in matters of sin and holiness. This is an entirely spiritual issue and the Spirit is eternal and not subject to time or change but is outside both.

† **The third truth** : No change can affect the essential being of man for his instincts are the same from the beginning and his fallen nature is the same one he inherited from Adam. His eternal aspirations and his divine conscience do not change from one generation to another. What changes is the degree of faithfulness with which he responds to or ignores them.

† **The fourth truth** : If, for the sake of argument, we concede that it is nowadays easy to sin and that salvation is difficult, we must not forget that "where sin abounded, grace abounded much more". (Rom. 5:20) Man's salvation does not depend on him alone but is in the hands of God, which are stretched forth to help the individual who sincerely struggles to seek the truth with all his heart.

If we asked our contemporary youth to live in Sodom and Gomorrah, they would find them no different from modern societies although forty centuries have elapsed.

We should also recall how sanctity flourished in the Apostolic age although magic was rampant at the time and the pagans had impure and shameful religious practices.

Therefore, there is nothing new under the sun so let young people live for Christ and let us consider the extenuating circumstances of those who sin.

Sure Guarantees :

We need to grasp the sure guarantees that sustain young people in their holy fight, since they have determined to struggle against sin even unto death.

1- The work of grace :

There is no doubt that our human efforts, no matter how great, cannot raise us even one foot above our stature. This is evident from our daily lives and there is no doubt that the forces of evil are too strong for our feeble human abilities to confront.

The providence of grace solves this problem and closes the astounding discrepancy between a Holy God and sinful humans. Grace has a divine and inner work that makes man share in the divine nature. It is an infinite power within man that curbs his instincts, calms his soul, enlightens his thoughts, and makes him reverential. Grace is a divine physician who heals the soul of its sins and ills.

That is why young people who submit to the work of grace experience a real change in themselves, their instincts, thoughts, feelings, and desires. This is a miracle that we must undergo in order to understand.

Grace is an awesome energy that lifts the soul above the harassment of the flesh, the temptations of the world and the insinuations of the enemy. Very simply, it is God living in man.

Grace can be obtained through obedience, sincere acceptance of the Lord Jesus as Lord of life, and through constant fellowship with Him. This choice is expressed through prayer, being nourished by the Bible, and continually uniting with His holy body and blood.

If we truly intend to live according to Christ, let us put this into action through living fellowship and actual obedience to the Lord's instructions. Then comes the role of the struggle through which we obtain the grace necessary to our salvation.

Dear young friend, come close to the Lord, bow at His feet and give Him your poor dead life. Emerge from your prayer chamber every time with new hyssop to wash your sins away and with new ammunition to fight with in the evil day.

2- The Spirit of Hope :

Beware of giving in to the enemy's deception: "**It is useless!**" Let your answer always be: there is no use in me but every use in the Lord "**who redeems my soul from death and my life from the pit**".

Fortify yourself with the amazing love that Christ has in His heart for you. Be confident in the infinite tenderness that overflows from Him to you who are weak and enslaved. "**Trust, rise for He calls you**". Do not delay or yield to your past, your weakness, or to the deception of the enemy. The Lord always waits for you and rejoices at the return of a repentant sinner regardless of his past.

3- A Full Life :

One of the greatest threats to a pure life is an "**empty life**". I do not mean having leisure time, but rather a trivial life without a mission, responsibilities, or aspirations. Receive your mission from the Lord's hand; as a servant of Christ you must respond to His eternal love and search for His lost children. Your responsibility as a student is to witness to the Lord by your faithfulness and holy ambitions so that your life is full of blessed objectives and pure hopes whose aim is to serve the Lord and His children.

Set yourself holy objectives such as constant prayer, Bible study, studying the spirit of the church through its fathers, its history, its doctrines, and its prayers. Try to study the spirit of the age with its thought and culture so that you use all these in the service of Christ and in searching for lost souls and attracting them to the fold.

Pay attention to your studies and career; study with love and eagerness and not merely for the examination. Aim to grow in love for your work so that you do it effectively and happily.

When your heart is taken with pure aims, you are filled with purity, but a superficial life and an empty heart are worthless!

4- A Calm Spirit :

As you might have noticed, people only resort to alcohol, drugs, or smoking out of anxiety in a misguided search for the happiness they lack. The same is true of chastity; unhappiness resulting from academic or social failure or financial problems sometimes drive the individual to sensuality as means of compensation. That is why young people must, with the grace of Christ, have the serenity that makes us deal constructively with the conflicts and problems of daily life. We must learn lessons for the future from them, and overcome them in order to transform failure into success and financial problems into the means of experiencing the faithful providence of Christ in His children's lives. The loss of one's parents or siblings becomes an open window to heaven through which we get to know God and eternity and realize the transience of this age.

When our spirits are quiet in God's hands, we do not need to resort to harmful pleasures.

5- A Life of Faithfulness :

You must be faithful in all aspects of your life: the academic, social, spiritual etc. Your motives in following Christ must be pure; you must want Him and not His gifts. You must examine your feelings and emotions carefully, refusing to enter into a relationship that might only have the appearance of holiness. You must expect to live a life of chastity so watch your feelings, thoughts and tendencies so that they do not offer an occasion for the enemy to steal into your heart.

Be certain that the Lord who sees your struggles from heaven will never forsake you but will sustain you with His surpassing strength. Be preoccupied with Him in the first place and the bonds of sin will be loosed from your body. Our struggle is not to overcome sin as much as it is to possess Christ, and when we do, we possess everything.

“Tell me, O you whom I love, where you feed your flock, where you make it rest at noon”
(Song 1:7).

3- Choosing a Life Partner

Doubtless the choice of a life partner has the greatest impact on the lives of those whom the Lord calls to holy matrimony, and they are the majority of the believers. The different aspects of this issue need, therefore, to be scrutinized carefully. The young person should, at an early age, realize the dimensions of this matter so that he or she can rectify the misconceptions she or he might have and which are not in either party's interests.

Timing of the choice:

Young people of both sexes must understand that there is a right time to think of marriage **for the following reasons:**

- 1- At the beginning, young people go through a developmental stage that psychologists call **general altro- sexuality** in which they are aware of the other sex and perceive a special trait in one person or another. They like one person for a reason then move to feelings for another person for a different reason. Emotions and the senses are often involved in this fickle type of attraction. That is why young people are mistaken when they think that this attraction means they are ready to choose their life partner. They must wait a while until they are in the stage called **degeneralized altro-sexuality** which usually coincides with the age at which they start on their careers and when they bear the responsibilities of life.
- 2- This rapid change in attraction often causes many emotional and psychological conflicts that have emotional repercussions for both parties. One party feels he or she has been unfair while the other feels he or she has been mistreated.
- 3- It is also damaging to both parties, for memories are long, especially in the case of the girl when there has been an attachment without official sanctions.
- 4- To my knowledge, we cannot deny that emotions are part of the flesh and a component of human personality. Although it may start as a chaste relationship, it may quickly reveal instinctual traits that are not without their dangers.
- 5- When the young man sees that there is a response on the part of the young women to whom he is attracted, he quickly has doubts and abandons her, even if they have almost taken official steps. This is because the most depraved youth often choose the most chaste girls when they are considering marriage.

That is why both young men and women have to persevere in the life of sanctity and must not yield to the intimations of their emotions, senses, or instincts. They must have a holy Christian relationship. **What are the characteristics of a wholesome relationship?**

The Characteristics of a Wholesome relationship:

Young people are accustomed to mixing together in homes, schools, universities, and work places. The danger is in deviating from the right kind of mixing either in the direction of permissiveness as in Western societies, or in inhibition and the strict segregation of the sexes as we sometimes see in Eastern societies.

Christian social relationship has its limitations and characteristics and they are:

1- It takes place **in the presence of Christ**; both parties cling to the Lord, are filled with His grace, and sanctified by His Spirit. They mix because of the nature of life and work in a holy and fraternal spirit. If we read Phillipians 4 or Romans 16, we will see a Christian model of Christian relationships; the servants of both sexes worked together to honor the Lord in purity, chastity, and reserve and all had their names written in the book of life.

That is why the Christian young person does not leave his house without making sure he is in the Lord's hands and that Christ dwells in his heart. He goes into the world with this peace, and in all situations he feels that Christ is his light (**showing him the fat from the lean**), his strength (**giving him help in times of need**), and thus **"our victory is great in Him who loves us"**.

2- The relationships are within the scope of work; there are no unnecessary conversations on aimless, useless, or immoral topics but are centered around work and occur in the work place and not outside it. The young people are colleagues at work, and if the young person feels that the friendship will take a different course, he quickly puts it on the right track with the help of the faithful Lord who is with him at all times.

3- They are group friendships; for all cooperate in chastity and innocence. It is a church or a group that is one in spirit, working for the glory of Christ and the happiness of all. That is why focusing on one individual is unacceptable for it is a departure from the right path and from the group that is united in Christ within the framework of sanctity. Choosing a partner should be done in a holy and official manner under the guidance of the spiritual father and in the light.

We must now ask; **"What is the right way of choosing a life-partner?"**.

How to Choose :

The individual takes decisions as a result of three forces within him:

- 1- **The Spirit** : which is God's voice inside the human soul.
- 2- **Thought** : which is quiet logic and an examination of the issues.
- 3- **Emotions** : or the feelings that fill a person about a certain matter.

A great mistake is made when the above order, which is the right one, is reversed. God controls the mind, and the mind controls the emotions. If this is reversed and the emotions hold sway over the human being, the mind has to become silent, and God has to approve of what the individual wants!

It is obvious that the emotions should not lead man for they are generally unstable. They are part of the fallible human spirit. They are part of the flesh, the current of pain that is at work in man's instincts. That is why yielding to the emotions is extremely dangerous. Reason may not approve of this choice, and God Himself might not approve of it and He knows better what is good for us and what our future will be.

That is why the right way of making a choice must start with God. Constant crying out to Him to reveal the way without insisting on one's own view or feelings or on one particular person. The choice should be made in sincere submission devoid of self-will.

After obtaining God's guidance, a person should think calmly whether this is appropriate. He must think alone with his spiritual father and consult with his family and loved ones. Doubtless

thinking out aloud leads to right decisions if these are accompanied by submission to God and by asking for His counsel and providence.

As for the emotions, a little goes a far way. They should be wise and calm rather than passionate and flawed, masking the voice of reason and even the voice of God.

Christian love is divine love that starts quietly and grows. It is characterized by love and generous sacrifice that gives up all that annoys the other. Thus the two meet in Christ and become a couple through the work of the Holy Spirit in the holy sacrament of marriage.

The Purpose of Christian Marriage:

Marriage is essential for most people. Why?

There are three main aims in Christian marriage:

- 1- **Holy union** : *“It is not good that man should be alone; I will make him a helper comparable to him” (Gen. 2:18)* It is a holy union of love in Christ similar to the union of the church with Christ.
- 2- **Sharing with God in creation** : The couple share with God in creation and this is a great honor for man. Marriage is not merely sensual but involves the preservation of the human race.

God implanted in us the instincts of motherhood and fatherhood for the perpetuation of the human race and in order for the children of God who enjoy His love to proliferate.

- 3- **The way of salvation** : *“to marry is better than to burn” (1Cor. 7:9)* This means that for most humans, marriage is the way to salvation for in it the instincts are put to holy use within the framework of purity, chastity, and Christian self-control. But only to those to *“whom it was given” (Mt. 19:11)*, they feel their salvation resides in celibacy so that they belong to God with all their being. They are called to this; there is no one better than the other because there is no salvation without Christ. Although celibacy provides a greater opportunity for the release of the soul and for ministry, it is a special vocation that an individual does not feign or hanker after, but rather receives as a gift from God. *“For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that” (1Cor. 7:7)*. All he has to do is struggle to preserve it.

General Principles in Choosing :

A young Christian must abide by important general principles when choosing a mate, such as:

- 1- **The spiritual aspect** : Is the other person close to Christ and walking along His path? Is he spiritual or worldly at heart?
- 2- **The material aspect** : It is better if the two partners are almost the same financially because of difference in life-style, in housing, clothing, and so on necessitate certain expenditures.
- 3- **The cultural and social aspect** : It is also better if both are almost the same socially and educationally. A rural environment is different from that of an urban one. Mentalities differ and it is advisable that the social and cultural outlook be similar.

- 4- **The physical aspect** : Concern for physical beauty should not assume undue importance for it is temporary and withers like a flower. Physical beauty can often be the source of trouble and jealousy, and it sometimes causes intellectual, cultural, and spiritual backwardness because the individual is too taken up with himself.

Continuity of Christian Marriage:

This depends on many factors, the most important of which is :

- 1- **The family altar** : Gathering daily to read the Bible and pray together and having Holy Communion together are basic means of strengthening the family's Christian life. The children also drink it as easily and naturally as they drink milk.
- 2- **The spirit of giving** : Unless each partner abandons his selfishness, the house cannot be built. Each must give love to the other generously. There is no doubt that when each partner is close to the Lord, this unites him spontaneously to the other. If a person is egocentric, however, he is no longer inside the circle and the result is separation and division.
- 3- **The spirit of understanding** : Unless each partner feel that he or she can sometimes be wrong, and unless both can engage in discussion with the other in a sincere attempt to attain what is better, they will each insist on their own opinions even if these are erroneous and the family is then torn apart. Calm discussion, being guided by the mind of Christ, and taking the counsel of the fathers preserve the family.
- 4- **Non interference of both families except constructively** : Problems are often aggravated because of the morbid sympathy of one's family. The intervention of the two families must be restricted and constructive and family loyalties should not play a role. If the Christian family observes the one motto we have which is: "**Christ is the Lord of this house,**" the family will weather all storms.

Finally, We must urge Christian youth to lead a life of holiness and chastity, for a pure life is the best preservation on the way and throughout their spiritual lives. When a young person deviates, he or she does so in the sight of God and people and often pays for it in bitterness and loss. In addition, Christ rejects the various forms of deviant behavior for they defile the temple of God whom we are.

† *"Shall I take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?" (1Cor. 6:15,19).*

† *"Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are" (1Cor. 3:16,17).*

He who believes that permissiveness is liberty or peace is unfortunate, for they are indeed slavery to the flesh and to Satan. There is no happiness in them, but rather sinful pleasure that increases an individual's thirst and hunger and fills his life with misery and bitterness. They are like those who "**have dug broken cisterns that hold not water**". "*Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life*" (Jn. 4:13,14).

"Whoever drinks of the water that I shall give him will never thirst" (Jn. 4:14).