

THEOLOGY AND FAMILY
IN THE
AFRICAN CONTEXT

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26th

CIWA THEOLOGY WEEK
2015

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Proceedings of the Conference of the Twenty-Six CIWA Theology Week held at the Catholic Institute of West Africa, Port Harcourt, Rivers State, Nigeria from 23rd – 27th March 2015

EDITED

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THE HUMAN FAMILY IN THE CONTEMPORARY WORLD CULTURES: ITS PROBLEMS AND THE WAY FORWARD FOR THE CATHOLIC CHURCH, HER LEADERS AND THE LAY FAITHFUL

Mrs. Chioma Asuzu

Abstract: The human family has been recognised in all cultures, religions and past civilizations as the basic unit of society, of the church or other faith communities and of the world at large. All such cultures have regarded the family as the most fundamental unit, beyond the individual human person, for all the duties of community leadership, including those in the political spheres of life; in terms of individual and community health, protection, and of fostering their growth and development. The most of successful new families (of procreation) start from proper marriages; which themselves are products of healthy courtships between properly nurtured children of previous families of birth, of (healthy; i.e., truly loving) life orientation and socialization – as the primary unit of human socialization; being the primary social support unit of society. However, since the onset of the Modernist Movement of the 19th century, through its transformation of the 1910s, to their maturation through the 1930s and 70s to this third millennium, with the articulation of the first (1933), second (1973) and third (2003) editions of their scriptures as the modern (religious, atheistic, imperialistic, ideological) Secular Humanism, these attributes of the human family have started to be undermined. This paper explores the nature of the human family as well as the marriages

and family upbringing that lead to their success. It is also examines the functions and human ends of these three issues, their dynamics and virtues or charisms. It is also looks at the tenets of the Secular Humanist scriptures in relation with the human family, marriage, human love and societal organization. In that way, the author expects an understanding by all who will have the privilege of reading the article, of the reasons for the problems of these in the modern world. It also brings to the fore an understanding of what we should do as individuals, leaders and church in the proper response to these contemporary problems.

Introduction

The human family is by far the most important unit of our human existence, of its experiences and of everything good in it – outside of the individual human person and of God Himself. This assertion is made from the point of view of the total human experiences, physical and metaphysical – for only a fool can truly say in his heart that there is no God – Ps 14: 1, 53: 1; Rom 1: 19b – 22; Ps 19: 1 - 4. The human family has been variously referred to as the primary unit of society, the cell of the human community life, the individual's primary social support system, the primary unit of human socialization, the society in miniature, and a lot more. Within the Christian circles, the family has also been addressed as the domestic church in all the relevant Catholic Magisterial documents; for example, Vatican II and *Familiaris consortio*. It is therefore easy to understand that as the family goes, so does the rest of society - in the short and long terms as well. Anybody that intends for the society to be well should therefore pay the utmost attention to what happens in the family so as to ensure that it is established properly and functions optimally throughout such a society.

The family begins first by the marriage of a man and woman, who as adults and having fully matured, must leave their original families of birth and orientation to form this new family of procreation at the end of their healthy courtship. In the description of what ideally happens in this instance, the Christian scripture describes it as that for which a man leaves his father and mother and clings to his wife so that they two become as one person of which union man must not put asunder - Matt 19: 5-6; Gen 2: 24. In the social medical world, three events in a person's life are regarded as the normal **vital events** and upon which everything else is based. These vital events consist of our **birth** at its beginning, our **death** at its end, and **marriage** or the **decision permanently not to marry** because of well-considered and deliberate choice (usually for a higher and usually metaphysical reason); and also living out those decisions. In the same vein, divorce is known as a negative vital life event. Its frequency is usually used as one of the indices of inadequate health and social well-being of such a society. It takes only the grace of God for any marriage not to end in divorce. All marriages are prone to divorce no matter how old due to many factors and challenges of marriage.

Of these three normal vital life events, we are personally hardly of any importance nor usually may be able to do much in relation with the first and the last of these vital events. However, as for the middle vital life event, of the decision to marry or never to do so and of living these out, we are virtually solely and exclusively the only ones that matter in the event! We are the ones who first thought or imagined it, we will be the ones to scheme it, carry it out; and in the Christian dispensation also, we will be the only true ministers of the sacrament (i.e., covenant) of it. Thus, marriage and the decision permanently not to marry are not decisions to be made lightly. Earlier in the scriptures, we had been informed that after

God created every material thing that was ever created, out of nothing, He decided to create man in His own very Trinitarian image and likeness; male and female He created them. The scientific study of the nature of these male and female behavioural personalities in which God Himself created us (rightly and properly referred to as our human sexuality) shows that even though the very image and likeness of God is found in both the male and the female human persons, they are not of the same proportions in every detail of all those composite characteristics of which some 100 items may fairly easily be identifiable as explored by the various "pro-life", "Womanity" or "Homo sapient" literature, notably by Marx, Driscoll and Asuzu & Asuzu. So, while the nature of the true God is Trinitarian, that of the generic man (i.e., of humanity) is a duality. Humanity, especially as whole societies, needs this complementarity of the sexes in order to function fully and maximally as such. However, this utmost functionality of the human person in full as God operates in himself perfectly in a Trinitarian unity, is only approachably possible in a marriage in which the man and the woman are united in perfect unity of one person that is not put asunder by anything. It is therefore this nature of genuine marriages, providing the only possibility of the perfection of the human nature in unity, which reflects the human marriage (and family life from it) as the next best place for man to be beside heaven itself where man may encounter God in all His fullness. There is no other place where the perfect unity of the human nature (of soul, spirit, mind, heart and eventually, body also) can be achieved outside of a true marriage and the family life lived according to the laws of God or of humanity, otherwise referred to as the natural law (even for those who would rather not believe in God)! Consecrated celibate community life comes next to such families where unity of heart, mind, spirit and soul of man may be attained to the highest degree possible; but surely never a unity of

bodies. Similarly, the church (or other faith-based but not exclusively of consecrated celibate communities) is only a conglomeration of many such human families. Because it ought to be based on Agape, high levels of unity are possible there but only if such communities are very small indeed. The rest of human communities fall far behind all the above communities in achieving the purpose of unity for the very many reasons that make these harder issues to pursue. This is so because the love of Agape – as the agent of utmost unity - gets less and less as one goes within such other types of communities. This is also the reason that any community based on the inexistence of God and so of Agape will sooner than later show its true chaotic nature.

The Trinitarian nature of God in which man is made

As scripture tells us, God is Love (1 Jn. 4: 8) and He is Trinity (Gen. 1: 1- 4, 26; Jn. 1: 1 – 5; Matt. 28: 19). The Trinitarian love images and likeness of God in which He had created us had since been identified as *Agape*, *Filia/Storge* and *Divine Platony/Philia* as explored by Aristotle and other philosopher and theological authors in history and reviewed in such literatures as by Lewis and Asuzu; but surely not *Eros*. On the contrary, God only gave the gift of *Eros* to the original man and woman at their first creation only after he had finished creating them (Gen. 1: 28) so that by it, they may be healthily attracted to one another (if they lived according to His laws) so as to create healthy and therefore chaste courtships and marriages (guided by *Agape*, a divine *Filia* and divine *Platony* – Gen. 1: 1 - 26). The purposes of these marriages are companionship; procreation, not reproduction and legitimate outlet for release of sexual passion. The family will fill the earth with such offsprings whom they are able to bring up as *Imago Dei* and so able to subdue that earth – Gen. 1: 28! *Eros* or carnal love has nothing to do with the image and likeness of God; who neither

marries nor is given in marriage to anything or anybody nor does He engage in erotic intercourses with anybody or anything whatsoever.

Because of these realities therefore, one of the primary duties of man on this earth should be that of learning to master the Trinitarian loves of *Agape*, *Filia* and divine *Platony* in which he is made as well as *Eros*; so that he can masterfully subject this latter to the perfect control on his *Agape*, divine *Filia* and *Platony*. Only in this way will he become truly and fully himself as well as be truly capable of subduing the earth as intended by God on a lasting basis. This is the meaning of chastity without which there cannot be healthy adult human life, successful and meaningful courtships, marriages and/or faithful family lives of the types that we are talking about. Chastity, properly understood, is the virtue of temporary or permanent deferment of the urge for erotic sexual gratification because of a higher love of God, of one's self and/or the human object of that erotic instinct; usually due to a mature and insightful *Agape* operating in the chaste person, through the sexual transmutation (or sublimation) of that erotic instinct into a veritable service of *Agape*, divine *Filia* and/or divine *Platony*.

The objectives of the four loves

As explored elsewhere as well as easily accessible to common sense, each of the four loves have their ends ingrained in them. Man should learn these so as to live those loves to their maximum. Each love in turn leads to friendships which are peculiar to them. Thus love has been defined as a **commitment** to someone's **good** whose great qualities are the extent to which such commitment is **conscious** as well as **unconditional** – such possible persons being God Himself, one's self, another person or even a whole company or community or persons. Friendship may also be easily seen as the

association for the cultivation of love whose immediate methods are the seeking of mutual understanding and the increasing of the value, worth or esteem of the other in the concerned areas of such love or friendship. Thus, there is no friendship without a preceding love or objective thereof.

The objectives of these loves and friendships are as follows, in their order of superiority:

- **Agape (and its spiritual friendships)** – to understand and pursue the divine plan for self and the loved one and to mutually expand the kingdom of God.
- **Filia (and its filial friendships)** – to protect the immature or otherwise challenged close blood relative from all external exploitations until they are old and capable enough to take care of themselves in relation with such exploitations and so to be adult and capable members of the given community in their own self- and other-protection from exploitations as well as routine services of daily living.
- **Platony (and its psycho-social friendships)** – to understand and help the beloved mutually to acquire all the psycho-social knowledge and skills necessary to enter the world and to conquer/tame and possess it occupationally.
- **Eros (and its erotic friendships)** – to get to understand the beloved as the sexual person that s/he is, to explore the possibility of perfect/complementary human unity with the person at all the non-genital levels of their being and if so, to create the bond of marriage, consummate the unity by finally admitting the genital/bodily union and thereafter to continue to pursue and to celebrate this perfect unity as it is advanced, connoted by the marital embrace as the

celebration of that unity of soul, spirit, mind, heart and body till the earthly demise of either of the spouses.

Obviously, to engage in any of the above loves and their friendships contrary to their objectives or for purposes that are immoral or contrary to the good of the beloved, the family or society at large, would constitute a most serious abuse. Such was the seriousness of the immorality or of sinfulness attributed to fornication or adultery in the past era of the God-believing religions, though with very little psycho-social or meta-physical understanding of its true nature in those regards. It will do harm to the people involved in it individually and corporately; as well as their families and society at large; whether the people doing so care to acknowledge it or not.

The requirements of human marriages in order to produce the perfect unity of it

Obviously, if marriages are to have the chance to produce the perfect unity of the human species as in the Trinitarian unity of God in whose image and likeness man was created, they will need to have the following attributes and requirements:

1. Common core values at all the 4 higher levels of our lives of soul, spirit, mind and heart, including the religious ones as possible – “do not yoke yourselves unevenly!”
2. Indissolubility or permanence of the bond so that one may have the confidence to invest in it for all the functions that it has to perform for all the people in it. This is what economy of marriage is all about. Otherwise, such marriages and family will be starved of the investment and resources needed for it and so will sooner than later simply dry up/starve and die away or liquidate.
3. Monogamy- for there is no third party in the human nature but only a duality; without which there can be no equal and

mutual love – neither for the spouses nor of the offsprings therefrom; and therefore no chance of true and unalloyed justice and equity in its internal dealings.

4. Healthy extendedness on both sides of the families of birth, nurture and orientation of the spouses. This ensures the human, emotional, economic and other resources essential in running such a family as richly as possible.

It will be obvious that anyone desirous of establishing a family according to the revealed laws of God and of the human nature (the natural law) should know these things and so strive to do them properly.

The functions of marriages and the human families from it

The examination of the human family established and lived as best as possible shows us that it is all of the following six “first and best” things that are in keeping with its nature as “the next best place for one to be outside of heaven, in the full presence of God” (Asuzu, 2012):

1. **Our first and best love** – where all the three loves that are of the nature and likeness of God exist and are exercised in their fullest; but of Eros only in the healthy and chaste exercise of it in the sacramental, covenantal, marital embrace of their spousal holy communion (Couple to Couple League, 2003).
2. **Our first and best home** – where we are known the best, sometimes even better than we know our selves, and are always welcome understandingly and covenantally.
3. **Our first, primary and best school** and instrument of socialization – where we learn all the essential knowledge, skills and values for our fullest life in such a society.

4. **Our first and best church** or faith community (the domestic church) – where we learn about God and all the metaphysical realities of life.
5. **Our first and best bank** – where we may store our resources as well as borrow, always without interest; and many times, when we return the loan, we are reminded that it was a covenantal debt or gift owed to us by the very nature of the *Filia* which resides mutually in us. Borrowing from anywhere else, is surely paid back and usually with the due interest as well.
6. **Our first and best court of both justice and equity**, always together – which operates nowhere else like that but always justice separate from equity and with the justice often non-equitous, except in a completely monogamous family life setting.

Obviously everybody who desires to establish and to operate a marriage and family life, as understandably set in nature through healthy and chaste human love and friendships from as earliest in life as possible, through healthy and chaste courtships, marriage and the final family life itself or otherwise, should get to know these and to learn to do them accordingly from as earliest in their lives as possible.

The dynamics of healthy human life; of love, friendship, courtship, marriage and family living

It is obvious and our penny catechism teaches us early in life that man's primary and really only (central) vocation in all his life is to know God, to love and serve him (mostly through our "neighbours") in this life so that when we die, we will qualify to live eternally with him in heaven. This is what question number 2 of our penny catechism teaches us after the first question (of "who

made you?") had educated us that we were created by God in His image and likeness. In other places in the scriptures this is stated as the first and/or only law of the human life in which is subsumed all of the Law and the Prophets (Matt. 22: 36 – 40; Deut. 6: 1 – 9). In time, as we grow up and begin to develop our characters and personalities, we must develop job skills, professions and occupations from which to fund our adult lives independent of our parents as had been the case all along until then. In these situations we will need to secondarily clarify the vocational aspects of such occupations and/or professions to ensure that they do not undermine this first and only law or our basic vocation of life. Finally, when we are completely mature – physically, emotionally, intellectually, morally, spiritually, socially and economically – we must leave our father and mother and the rest of our family of birth for the necessary family of pro-creation. This may be in a family of consecrated celibate apostolic living with nothing to do with *Eros* except to transfer and sublimate it into the Agapic, divine Filial and Platonic loves of God for all; or for the only legitimate actual (chaste) application of it for marriage according to the its divine giving; such that it again does not undermine our first and only law and primary vocation. It is important that all children are brought up as early as possible to understand these primary and higher levels of our vocation in life.

The dynamics of getting to know anybody well on this earth are usually 4 in number. These consist of the 4 activities which we usually only engage in with friends. These 4 activities therefore constitute the dynamics of all human relationships. When we do them, our true personalities invariably come to the fore for all to see, even for those characters that we would rather not want anybody to know! These activities are:

1. Talking together.

2. Eating together.
3. Playing together.
4. Praying together.

It is often said in the Catholic Church that a family that prays together stays together – precisely because of the self-revelation, self-knowledge and mutual growth/edification in love that comes from this. However, people or families that eat together, play together and talk together in any truly significant ways also bond well and so stay together. We should therefore teach children how to do these from the very earliest times in their lives as possible – in relationships based on *Agape*, divine *Filia* and *Platony*, and the **group dates** and interactions, including apostolates or community services, which derive from them.

Young people who have learnt to make such healthy and chaste friendships like these are the usual ones who will know enough about human nature and behaviour as to be able to decide when the time comes what their pro-creative vocation will be – of consecrated celibate life or of chaste marriage (Asuzu, 2007). They are the same who are more likely to be able to enter into fully sound courtships because they know and have enough healthy friends of the opposite sex headed in the same or similar life interests as to actually choose from and not just be overtaken by emotions. They are able to conduct very warm and yet chaste courtships and to live chaste and faithful marriages because they had grown in the necessary *Agape*, divine *Filia* and *Platony* that gives health, control and balance to all such courtships and marriages. Above all, parents must grow in these friendship relationships that constitute the basis of effective parenting for their children so that they will bond with them for their effective nurture (mother's more primary job) and affirmation (father's more primary job). It is important to note that

all the three loves that are of the image and likeness of God admits and is cultivated in group dates such as retreats, picnics, community development group works, lay apostolate activities and symposia. Only *Eros* would not admit to group dates.

Living marriage and family life in the modern world

Anybody reading the above can see the simplicity of chaste friendships, of marriage and the family life as ordered in nature or by God. They will also perceive how difficult it will be for many who have grown up in this modern world without parents and family that brought them up in the above fairly simple and Godly ways of life. But this difficulty has arisen because of so many factors such as industrialisation, urbanisation, poverty, lack of jobs, lack of education, lack of fear of God and to crown it with the culture of secular humanism. Secular Humanists are organized and had successfully indoctrinated the world that the vast majority of people have become for all intents and purposes acculturated therein. Thus even though many of them may claim to still be Christian, their core values and behaviours are Secular Humanist. These people dismiss the existence of God, of human createdness by God, of sin or any objective morality, of chastity and ANY purposes in life other than the material! This culture of materialism, hedonism, sexism, etc, as is to be expected and probably intended by them, has caused the **epidemics** of promiscuity, pornography, sexually transmitted diseases, unstable family life, physical divorce, other (psychologically) broken homes, suicide, abortion, euthanasia, other personal and inter-personal violence, local and international terrorism, as some poorly educated people try to fight the Secular Humanist culture un-educatedly, etc. Yet these same Secular Humanist people, seeing all these results of their world indoctrination, refuse to take responsibility for these as due.

The Secular Humanist scriptures ("the Manifestos") are based on the following key creeds among many others as progressively refined and re-defined, as many concerned people keep pointing out the inadequacies or frank disorders involved in their creeds:

1. God does not exist as their (organic/physical) science is unable to find him.
2. Human life is not created by God or anything/body else; but is a product of "the big bang" and its following evolution from nothing that is still on-going.
3. Human life is entirely material and does not survive death in this world. So anybody believing otherwise will just be short-changing himself as he will fail to strive to succeed and fulfil that life here and now that is the only chance of doing so that he has.
4. The only valid source of knowledge is (organic/physical) science; and anything that cannot be ascertained by it either does not exist or if it does, its usefulness for the attainment of man's happiness in the here and now are at best unfounded speculations.
5. The purpose of the human life is material attainments and possessions and the happiness and fulfilments that derive from those. Anything (& anybody, like past God-believing religions) that obstructs man from such success here and now, must be removed by any "civilized" society.
6. Man must strive to achieve his happiness, fulfilment and salvation by himself working on these things; for no God/gods can do it for you. "Man must save himself!"
7. God believing religions have done much harm to the human society by teaching and archaically holding to such things as all the negatives of all the above. Since man is not capable of living without religion or the articulation of the metaphysical, it is the duty of us modern man to replace all

- past God-believing religions with this atheistic one so that man may be liberated from all such past primitivities.
8. One of man's greatest sources of happiness is the sexual one. Therefore, any things that prevent man from doing so to his heart's greatest satisfaction are to be removed. The prohibition of divorce, contraception, free sexual intercourse to any man's utmost sexual "proclivities" - as generally imposed by past God-believing religions - are to be opposed and entirely removed, preferably by law.
 9. The measure of life worthy of the human person is its material and physical wholeness and productivity. Any human life short of these may be ended as soonest as it can be found out, whether permitted by law or otherwise. Therefore abortion (for any "unwanted" pregnancies) and all other killings of unwholesome or unwanted human life (including euthanasia) are to be allowed - in "affirmation" of the human life!
 10. Human values are autonomous and everybody has to be enabled to determine and live by his own values; not by dogma or any other God-believing religions.
 11. Ethics is neither static nor absolute; but only situational. There are no things that are absolutely right or wrong to do; but only better or worse than another, depending on the circumstances.
 12. God believing religions had bred unnecessary discriminations in the past and in their place we must try to produce a ONE WORLD GOVERNMENT based on Secular Humanism - where everybody thinks alike and shares these Secular Humanist values ONLY!

Quo Vadis?

In the light of all the above challenges against living the simple and so very clearly discernible marriage, vocational celibacy and family life as ordained in nature by God, what should be our answers to these?

Surely, the answers will lie on our returning to the basics – education, education, education; catechesis, catechesis, catechesis; apostolates, apostolates, apostolates! – as Deuteronomy 6: 1 – 9 have said. We must teach these truths to our children so well in the house that before they come out of it to enter the society at large, they already know and live these **Imago Dei** of *Agape*, divine *Filia* and *Platony* as their second nature commensurate with their age at the given time. They must know that they are different and unique in this world, both in their individual selves with unrepeated personalities and vocations as well as in the family. They must know that only 3 things really – the untamed carnal self/flesh, the devil and/or the WORLD ruled by the same devil as the “prince of this world” - can derail them from the happy eternal life that is already here among them in their selves and their good family life. They must avoid these three issues and their contaminations as for a plague!

Having learnt and grown in the primary and vocational Trinitarian loves of *Agape*, divine *Filia* and divine *Platony* and their group (inherently un-compromise-able chaste love) dates, they should learn to answer the further vocational queries of these loves in their professional or job choices as well as in the ones of consecrated celibacy or married life.

As the community of the church or holy people of God, we must begin to create the virtually unlimited apostolates (personal or corporate) that will be needed to respond to all the ruin that Secular

Humanism has brought upon the society and to marriage, the family life, the church and society at large. These will include apostolates or ministries to youths, to people preparing for the married life, the special seminary or novitiate training necessary to produce priests and religious adequately trained to counteract the present Secular Humanist evils, to young couples in the early stages of their marriages, the widows and widowers, as well as all others disadvantaged by this psycho-socially and spiritually dangerous Secular Humanist world as single parents. Obviously, there is an evolving need for apostolates for the single adult people who discern no vocation to consecrated celibate life but who for some reasons are not yet married. The place of the personal prelatures for apostolic life as well as of charismatic covenant communities of such persons, temporarily or permanently, in order to fully respond to this growing phenomenon deserves serious attention in the church.

The church, in our humble opinion, also needs to diversify the nomenclature of the lay ministries in the Church; with titles, privileges and some levels of authority attached to them so as to meet the inner cravings of man for recognition and promotion which has since worsened by the present Secular Humanist world culture. Thus, outside of the purely silent personal development and service apostolates in the church involved in the lay apostolic organizations, the office of **catechist** may be diversified beyond the full catechist one. Even this full-time catechist church service should become properly remunerated than has been the case in the church to date. Combining the job of the full-time catechist with a formal mission school teaching job in the local parish should make for this office to regain its power and prestige as in the early evangelical (colonial) life in Nigeria as well as to have an attractive remuneration for it.

Thus, beside this full-time catechist work, we may have part time catechists for weekly parish marriage seminars, marriage preparations, counselling care and therapy only (e.g., as weekly clinics); for child and/or adolescent catechesis only; for widows and widower assistances only; for natural family planning only (e.g., as weekly clinics); etc. There may also be offices for lay evangelists of various areas of needed evangelization – weekly adult or youth bible study; outstation outreaches, etc.

Theologians should articulate more strategies, methods and apostolates to counter the use of their members in the past to foster the Secular Humanist agenda (Haussler, 1982 & Reilly, 2015), in the Catholic Church as is being revealed now from many parts of the world. Catholic health workers, teachers, social workers, lawyers and politicians should also be encouraged and helped to respond to the maternal invitation of the church in these regards all along as reflected in all the encyclicals of the Popes when dealing with these issues since the time of Pope Leo XIII, especially as in the *Humanae Vitae* of Pope Paul VI.

In conclusion

It can rightly be said that in the face of all the new needs for better community education against the Secular Humanist onslaught and the new era of evangelization occasioned by it, marriage and the family life are some of the most important areas for these educational and evangelistic activities. This was so eloquently identified by the Second Vatican Council and promoted by Blessed Pope Paul VI in his apostolic exhortation *Evangelii Nuntiandi*. Pope Saint John-Paul II took this to a higher level, emphasizing the need for it to be new in style, new in method as well as in zeal or dedication. All of us as Catholics who wish to be fully part of this

suggested new mind of the church should look for the various ways that we can help add their knowledge, skills and services in all these areas of apostolate. Theologians would do well to help the church in clarifying and developing the thinking and mechanisms for promoting these issues.

Above all, we should learn that we cannot do this by any counter imperialistic ways as the Secular Humanists or other fanatical religious groups are doing – by imposing or believing that everybody should or would ever see and value things as we do! NO! It has become a truly free world, even as God had intended it – by giving us the gift of our personal freedoms up to denying that He even exists. He does not instantly punish us for doing that but is willing to give us even more grace and leave us to the cause of the natural law. So indeed must we do as *Imago Dei*. We must respect the right of everybody to be Secular Humanist, other named congregational atheists, Muslim, Hindu, Buddhist, Christian of their various persuasions, etc; but only that these are listed as such religions that they are and their people owning up to them are allowed to live their personal lives the way that they have articulated these to be; but without interfering with other people's lives, freedoms and liberties.

Only in this way can we claim to be a truly civilized generation. Thus, Secular Humanists should be allowed to practice whatever they believe to be their right, including bestiality and homosexuality – as long as this is in the privacy of their homes – and without any right to adopt other people's children to bring them up as such. The right of other people to hold that atheism, homosexuality and bestiality are biologically, naturally, morally psycho-socially and spiritually reprehensible to them, even though there is God-given right for anyone not to think or hold same, must

also be respected in any modern society. After all, the Jehovah witness faithfuls had long held that it is sinful and so unacceptable to them that anybody should be transfused with another person's blood; and sensible society had respected them in that personal right. Sensible society had neither tried to force them against their will nor felt insulted or discriminated against by them – simply because they too have the right to what they believe to be good to them and are happy doing so. Secular Humanism must be persuaded that if they are sure of themselves, they cannot properly feel discriminated against because some other persons believe otherwise than they do in the area of religion which is a personal thing.

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