

Chapter 1 : Sigmund Freud, "Contributions to the Theory of Sex" | circle, uncoiled

Whereas those sexual inverts whose sexual object does not belong to the normally adapted sex appear to the observer as a collective number of perhaps otherwise normal individuals, the persons who choose for their sexual object the sexually immature (children) are apparently from the first sporadic aberrations.

It is an urge entrusted to us by God to establish the strongest and most intimate bond between a man and a woman in lifelong fidelity and mutual support. The physical and spiritual union in marriage seals and signifies the union of God with his people, and the capacity for procreation perpetuates mankind in the privilege and vocation of bearing his image as a race and adding to the population of his kingdom - the final outcome of his purpose for the loyal dwellers on planet earth. The marriage of male and female is a creation mandate imbued with profound redemptive meaning. In everything God is demonstrating his perfection and supremacy and alongside his kingdom goal at the consummation of time there is divine permission for the rise and rebellion of a rival kingdom, the annihilation of which will prove to a watching creation that our Maker is indeed superior and sovereign over all things in his holiness and righteous ways. Every creature and event enclosed in the span of history will serve to exalt his glory and majesty. The creation mandate sexual energy exercised with responsibility continues in validity for man, even as fallen and astray from God. Instinctually man is a sexually active being, but the initially righteous impulse is now corrupted by deviant desire and it is harnessed by Satan, the archenemy of the Lord, to strengthen and reinforce his striving against his unassailable Superior whom he envies and detests. Sexuality is a key arena of conflict between the kingdoms of Darkness and Light. If the evil one can blur, damage, destroy the image of God displayed in male and female together as a complementary pair he will have delivered, he has reckoned, a decisive blow against the One who exercises authority and mastery over him and whose mark is to be discerned everywhere. Our sexuality, designed to represent and cement love, harmony, collaboration in relationship - features of the great Three-in-One, has now become a war zone of oppression, exploitation, illicit desire, and perversion. Something most beautiful has become something quite bestial and beyond human control. It is an area where human nature is conspicuously unruly. Debased sexuality exhibits the evil purpose of both man and his present wicked overlord - the devil. Within this sphere Satan wreaks his devastating mischief through us and upon us. Sexual activity beyond righteous and moral bounds works incalculable injury and misery. We have opted through revolt against our Maker and Governor to change his tender gift into a terrible weapon, which in a situation of vicious mayhem, torments us all in every facet of life and endeavor. We possess within us a force that shatters restraint if not influenced and curtailed by the Spirit of God. Just as we abuse the powers and energy sources of nature so we cannot contain a God-given power within our own nature. The "life force" is abused. What generation since expulsion from Eden has not manifested its sensuality, seductions, scandals, and sins? No generation is more innocent than any other - but perhaps more discreet and secretive shame in the shadows. Every known culture has left evidence of the overpowering compulsion of our sexuality to break through accepted moral codes, banish them, or beget a new and permissive set of sexual mores, accepted by some in their totality and tolerated ruefully by others who, filled with distaste, find themselves members of a ridiculed minority [the Republic of Rome was reputedly more moral than the Imperial version]. The biblical narratives candidly relate accounts of sexual irregularity, even in the behavior of those regarded as within the band of true saints, although only through restorative grace. Ancient myths likewise portray the indecency of gods and men. Homeric heroes such as Achilles and Ajax groomed youthful male partners as objects of their lustful prey. If anything abounds in human history it is the fact of disordered human desire and predatory passion. Even the royal sponsor of the Authorized version of the Bible gave rise to well-founded rumor. It is not the existence of sexual sin that surprises in our time, but its explicitness in a society that for a century or so had been rather coy in the public mention of it. Any allusion to the topic of sex was conveyed through a whisper and a wink. A somewhat "tabloid" approach and a surreptitious pornographic industry supplied titillation in a back-room manner to secure the avoidance of embarrassment or censure. The permissiveness in a bold way emerged partly - there were many contributory factors - through the promotion of a certain genre of

"adventurous" and elite literature, now deemed classical, that majored in experimental sexual awareness Lawrence, Nabokov, Joyce, Forster, etc. The culture of mid-sixties rock music a radical departure from more innocent 50s origins and drug taking gave popular impetus to the disregard of creaking social norms, their diminution in credibility being due to the loss of power and influence of the religion and morality that had traditionally supported them, and whose foundations had now crumbled and been chipped away by the outright repudiation of revealed Christian truth and the values it had engendered. Nihilism, through skeptical and atheistic philosophy and ideology, allied to liberal theology, was creating a quasi-intellectual context appeal to arrogance for uncertainty and protest against establishment views and virtue. Liberalism so-called was seeping into the popular mind. Institutions and traditions were subject to constant and undermining scrutiny, and an anarchic state of mind was beginning to take a grip. Slowly, subtly, it was dawning upon the Western consciousness that there was scope, in a moral sense and in a moral maze, to do as one pleased. Each one began to do what was right in their own eyes. In this bogus intellectual freedom and spiritual vacuum, the power of sex discovered liberty to range freely in all directions now summed up in the formula LGBTQ - rampant in increasing proportion in our time and succeeding to gain majority support through minds alienated from God and adrift from traditional religious moorings. Plausible and pleading propaganda, distortion of scientific fact causes and consequences of sinful sexual behavior , and exaggerated accusation of discrimination and prejudice have woven their spell. If we all maintained our private sexual relations in absolute privacy, as should be the case, there would be no room for ill-repute or overt and specific criticism. But, just as certainly that there should be no advertising of the "gay condition" there would definitely be for hidden immorality warranted divine disapproval if the obvious laws of God signaled in nature and supernatural revelation were being flouted in personal conduct. We cannot alter the nature of love as God intends it, and the word, "love" itself is being ill-used and tweaked in favor of sinful gratification. The current laxity and permissiveness in sexual immorality is due to ignorance or misrepresentation of the divine mind. We are very far gone from original and obligatory righteousness before him Article 9 Of Original or Birth-sin. A terrible disruption of our flawless human constitution, as at its creation, has tragically occurred. Our highest faculties and physical desires and deeds have been corrupted and are now subject to the suggestions and urges of Satan and the sinful gratification of self that he incites through temptation and his pressure to comply. Sadly, sin appeals to us. The disorder of our nature and the disastrous effects of our habits ensure that our corrupt sexual proclivities will lead to the demolition of our audaciously lawless lives lived in defiance of the norms instituted by God for the safety, wellbeing, enjoyment, and high attainments of happy companionship with him. The goal of fellowship with God is our maturation in the likeness of Christ the exemplar and restorer of true humanity. As Christians, through much stumbling, we press on to maturity in him arriving at perfection only in our full reunion with the Lord in his heaven. Here on earth we witness the brokenness of mankind, our weaknesses and handicaps, our susceptibleness to circumstances and appetites that incline us to wrongdoing and that blight our humanity with gross distortion of character and which mire us in criminal conduct. We are all thus affected and infected and the evidence appears in varying degrees. Our sinfulness is due to the solidarity of our race in defection from God. Our diseases of soul and body emanate from our breach with the Deity. We fail in the pursuit of maturity in righteousness and we refuse growth in the grace of Christ. All basis for proper moral and spiritual development is torn to shreds and we experience the ills of a groaning and agonized creation sagging under the burden of culture and custom alienated from God. Our fundamental break with him is the cause of all our self-wrought suffering and earned desert of his acts of retribution. Our sexual deviancy is wrapped up in this huge comprehensive parcel of human miscreancy and misery with which we are fulfilling our utter undoing. Cultural icons from past and present, and popular celebrities point the way to sexual laxity and aberrance. We cannot be amazed that many will defend and commend their disclosed lifestyles and attendant contempt for the will of God. We tend to make allowances for people that impress us and accordingly we suit our moral preferences to theirs in the satisfaction of some kind of association or identification, real or notional, with them. Daring trends that buck the norms of society and proffer scope for extravagant self-expression, exhibitionism, and the gaining of attention are infectious. Subtle suggestion, persuasion, and beguiling or bullying recruitment can inspire and increase the participation

in abnormal, and unnatural ways. It is easy in many cases of deviancy to detect a background of difficult, disappointing and dysfunctional parental and family relationships, a lack of affirmation, or instances of abuse. The added factor of strident feminism discourages some males from heterosexual relationships - the fear of not managing or displaying masculinity sufficiently well. The eminent British psychiatrist Anthony Storr attributes homosexuality to immaturity and that appears to be a broadly accurate diagnosis that is manifest in a variety of deeply grounded perplexities. Rather he is a child whose development is incomplete - a boy who has not yet matured into a man. A father who is hard, unapproachable, and overbearing may inspire such fear that the developing boy turns away from him. A weak, soft, and ineffective father does not provide a sufficiently forceful personality to evoke masculine qualities in his son. In either case there is a failure of identification, and the son turns away from his father to seek in others those masculine attributes which he needs for his own development" The Integrity of the Personality, Anthony Storr, Penguin Books, , page

Minds evacuated of the knowledge of God can so easily drift in any proposed direction dictated by the evil suggestion of man or the great enemy of souls. The notion of same sex preference may be inserted into the mind at such an early stage by various forms of insinuation and cultivation that it is soon considered to be inborn, inevitable, and incurable. Grace and wholeness cannot be denied to any who fight against their prevalent inclination and desire to abandon it. Sexual purity is an intense struggle. Whether in mind or practice no one has succeeded at entire and perfect chastity, so strong is the natural drive to erotic fulfillment. Abstinence or marital obedience to the proper expression of the sexual self can only be intended and attained through the assistance of God. The gravity and guilt of any sexual offense may be met by the forgiveness of God upon sincere contrition. A merciful disposition towards others cannot condone the fault which is in all of us in some way or other on this count. The recalcitrant offender must be warned and their company avoided until repentance and amendment of life are granted by God. The imminence of judgement is always present and we always are standing on the brink. Its actual occurrence is ultimately certain but we cannot be certain of the moment of its occurrence. With the absence of direct revelation on this matter we can only be speculative as to the nearness of the day of wrath, but also ensure that we are at the ready in Christ. We can discern divine displeasure in general terms in general events, or even sense divine desertion of particular communities as they lapse into moral decline, unsound laws, and social disarray. It is clear that the perils of ungodliness are mounting. And should our convictions run in that direction we must not be disturbed by ridicule or deterred by persecution. We may be living in a time of dreadful divine withdrawal. Roger Salter is an ordained Church of England minister where he had parishes in the dioceses of Bristol and Portsmouth before coming to Birmingham, Alabama to serve as Rector of St. Subscribe Get the latest news and perspectives in the Anglican world.

Chapter 2 : Paraphilia - Wikipedia

Aberration definition is - the fact or an instance of deviating or being aberrant especially from a moral standard or normal state. How to use aberration in a sentence. the fact or an instance of deviating or being aberrant especially from a moral standard or normal state.

Ultimately he rejects physical and psychic hermaphroditism and concludes that inversion must be related in some way to development. Freud cites pedophilia and bestiality as examples of people fulfilling their desires insufficiently because of a lack of available options: For Freud, the causal relation is chance, not pursuit of those professions, and he finds such individuals otherwise mentally normal, in accordance with his ideas about homosexuals as well. The mentally ill are always sexually abnormal, but the mentally well are not always sexually normal. The kiss, too, is then a perversion. Why do mouths appall us in oral sex or toothbrushes, but not in kissing? The anus, likewise, appalls because it excretes though girls feel this for the penis and this act is not more common among inverts. We all pass through this in delayed attainments of the object, but in some, it becomes pathological and replaces the normal sexual aim. Feet and hair are appropriate fetishes in fairy tales because the slipper is yonic and hair is pubic for Freud. Touching and looking both supply anticipation and excitement heightened by the barriers of social convention and clothing. The sexual aim is either active or passive, and is characterized and regulated by shame. Pathologically, activity is sadism masculine and passivity is masochism feminine. The latter is further from the sexual aim and may be conditioned by the experience of the former in combination with castration complex or guilt. Shame and loathing, which the libido must overcome, precede the sexual instinct. Sexuality is at the center of all neuroses for Freud, seemingly as both disease and symptom. The eye from looking and skin from touching can be extrapolated as erogenous zones as well. In perversion, sexuality is like a dammed river – the water finds a way out by other means if normal attainment is impossible. Between the poles of perversion and repression is the normal sexual life. If all stems from sexuality, we must attend to the sexuality of the child. Infantile Sexuality. Children are not asexual until puberty, and we focus too much on heredity over childhood in studying sexuality, Freud explains. Why does our memory lag as our experience and judgment blossom? Like neurotics, we repress childhood, as if it were a trauma. But if it were not for infantile amnesia, hysterical amnesia could not exist. The sexual life of the child, in fact, is usually visible by age 3 or 4. Education and organically determined forces both bring shame and loathing to the initially uninhibited child over time. Thumbsucking, based on breastfeeding, often leads to touching and even orgasm, acting as a gateway to masturbation. The Transformation of Puberty.

Chapter 3 : Aberration | Definition of Aberration by Merriam-Webster

The Sexual Aberrations Freud began his first essay, on "The Sexual Aberrations", by distinguishing between the sexual object and the sexual aim "noting that deviations from the norm could occur with respect to both. [2].

Non-consenting persons Homosexuality and non-heterosexuality[edit] Homosexuality , now widely considered a normal variant of human sexuality, was at one time discussed as a sexual deviation. Originally coded as x63, homosexuality was the top of the classification list Code Martin Kafka writes, "Sexual disorders once considered paraphilias e. The research then concluded that the data seemed to suggest paraphilias and homosexuality as two distinct categories, but regarded the conclusion as "quite tentative" given the current limited understanding of paraphilias. A study analyzing the sexual fantasies of heterosexual men by using the Wilson Sex Fantasy Questionnaire exam, determined that males with a pronounced degree of fetish interest had a greater number of older brothers, a high 2D: Charles Allen Moser, a physician and advocate for sexual minorities, has argued that the diagnoses should be eliminated from diagnostic manuals. An "optional" paraphilia is an alternative route to sexual arousal. In preferred paraphilias, a person prefers the paraphilia to conventional sexual activities, but also engages in conventional sexual activities. The literature includes single-case studies of exceedingly rare and idiosyncratic paraphilias. These include an adolescent male who had a strong fetishistic interest in the exhaust pipes of cars, a young man with a similar interest in a specific type of car, and a man who had a paraphilic interest in sneezing both his own and the sneezing of others. The DSM-I included sexual deviation as a personality disorder of sociopathic subtype. The only diagnostic guidance was that sexual deviation should have been "reserved for deviant sexuality which [was] not symptomatic of more extensive syndromes, such as schizophrenic or obsessional reactions". The specifics of the disorder were to be provided by the clinician as a "supplementary term" to the sexual deviation diagnosis; there were no restrictions in the DSM-I on what this supplementary term could be. No definition or examples were provided for "other sexual deviation", but the general category of sexual deviation was meant to describe the sexual preference of individuals that was "directed primarily toward objects other than people of opposite sex, toward sexual acts not usually associated with coitus , or toward coitus performed under bizarre circumstances, as in necrophilia, pedophilia, sexual sadism, and fetishism. It also provided seven nonexhaustive examples of NOS paraphilias, which besides zoophilia included telephone scatologia , necrophilia, partialism , coprophilia , klismaphilia , and urophilia. DSM-IV-TR names eight specific paraphilic disorders exhibitionism , fetishism , frotteurism , pedophilia , sexual masochism , sexual sadism , voyeurism , and transvestic fetishism , plus a residual category, paraphilia"not otherwise specified. In this conception, having a paraphilia would be a necessary but not a sufficient condition for having a paraphilic disorder. In that version, for example, a man cannot be classified as a transvestite"however much he cross-dresses and however sexually exciting that is to him"unless he is unhappy about this activity or impaired by it. This change in viewpoint would be reflected in the diagnostic criteria sets by the addition of the word "Disorder" to all the paraphilias. But a paraphilic disorder is defined: These are voyeuristic disorder, exhibitionistic disorder, frotteuristic disorder, sexual masochism disorder, sexual sadism disorder, pedophilic disorder, fetishistic disorder, and transvestic disorder. They are proposed to work by reducing sexual arousal, compulsivity , and depressive symptoms. The Last Taboo in an attempt to challenge the gender-biased discourse surrounding sex crimes.

Chapter 4 : 9 Bible verses about Sexual Aberrations

transl. The Sexual Aberrations: Freud defines libido as sexual desire, the sexual object as the person from whom the sexual attraction emanates (a fascinatingly passive orientation), and sexual aim as the aim towards which the instinct strives in order to begin discussing deviations

Chapter 5 : Libidomania - Alle Abarten dieser Welt () - IMDb

DOWNLOAD PDF | THE SEXUAL ABERRATIONS

I wrote you in my letter not to associate with immoral people; It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. You have become arrogant and have not mourned instead, so that the.

Chapter 6 : Three Essays on the Theory of Sexuality - Wikipedia

May you find great value in these Of all the sexual aberrations, perhaps the most peculiar is chastity. by Remy de Gourmont from my large inspirational quotes and sayings database.

Chapter 7 : Cecilia () - IMDb

The aberrations themselves can be covered between perversion and its negative: neurosis. Among the forces restricting the direction taken by the sexual instinct he emphasized are shame, disgust, pity and the structures of morality and authority erected by society.

Chapter 8 : THE AVALANCHE OF SEXUAL ABERRATION | VirtueOnline “ The Voice for Global Orthodox

The second type of sexual aberration involves deviations with regards to the sexual aim and thus includes voyeurism, sadism, masochism, exhibitionism, and so on, in which the aim is some-thing other than heterosexual coitus and/or reproduction.

Chapter 9 : Aberrations Quotes, Quotations & Sayings

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