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STUDENT'S SHADY LOVES: SMOKING, ALCOHOLISM, DRUG ABUSE (Part 1 - Smoking, Alcoholism)

**Maria Imelda Pastrana Nabor,
Ph.D¹.**

¹Assistant Professor 4,
Dept. of Culture, Humanities,
Language and Information Technology,
Aklan State University,
Banga, Aklan, Philippines

ABSTRACT

This research study was conducted through personal one on one conversation and immersion. There are 50 respondents. Of the 50 respondents only 7 admitted they smoked, tried alcohol and drugs. This study aims to analyze the experiences of the students shady loves that impels them to little by little behooove into a state of moral degeneration and their climactic awareness on transformation from carnals to spiritual. Some students honestly expressed their experience of so many confusing problems that led them to smoke, take alcohol and even drugs to free themselves from severe anxieties even just for a short moment of time. Other students struggled to the so-called inclination toward evil.

Human beings are evil by nature. Evil is grounded in humanity. It is a matter of freedom. The paradox is we do evil. Evil is the meaning of evil because it is the work of freedom. Freedom has the meaning of freedom because it is capable of evil. There is no evil being, there is only the evil done by me. The predisposition to good coexist the propensity to evil. There is the transition from the innocence of the creature to guilt. Guilt leads to the accusation without accuser, a tribunal without a judge, a verdict without author. Guilt has then become the irreversible misfortune, a condemnation has become damnation. Virtues are the fruit and seed of a morally good acts, ordering our passions and guide our conduct according to reason and faith disposing all the powers of the human being for communion with divine love. Virtues alludes to whatever is true, just, pure, lovely and gracious. It reinvigorizes us to say no to whatever enslaves us such as the vice of indulgence, vainglory, impatience, passivity, imprudence, injustice, softness, stubbornness, etc. An ethical vision of evil is a vision in which freedom is revealed in its depths as power to act and power to be, the freedom that evil presupposes is a freedom capable of digression, deviation, subversion, and wandering. St. Thomas does not see evil as illusory but as negative not as cruel but as something other than a being, entity, essence, form or nature. It is an abuse more exactly a privation or deprivation of good. Augustine's post conversion focuses on the reinforcing of his will. It is undergoing spiritual revolution. It exceeds all that his imagination and understanding could compass. The presence of such exceeding majesty fills him yearning soul seeking his love, protection and healing.

KEYWORDS: *smoking, alcoholism, drug abuse, exodus, psychotherapy.*

INTRODUCTION

Shady loves is a terminology I borrowed from the experience of Augustine. Augustine employs expressive metaphors from the bible to describe his need of conversion. He says: "I dared to return to woods by my various and shady loves." These aqueous analogies he always accentuates present the consequence of his incapacity to resist the very powerful passions within himself. He talks about luxurious vegetation. He compares it to a barren land. The different types of soils represent the various ways of man's replies to God's invitation. This could also mean losing wealth and man's productive homeland for it will be covered with thorns. In the Synoptic [Mk 4:3-9; Lk 8:5-8] we can read the resistant reply that depicts unyielding opposition to Jesus teaching. The soil along the path is hard wherein the seed cannot penetrate the surface.

Dispelling the myth that alcoholism is the bad habit of a morally weak and over-indulgent person, research studies have proven alcoholism has its roots in genetic susceptibility, social circumstance and personal behavior causing inescapable cravings and compulsive use due to biochemical and structural changes in the brain of a person genetically predisposed to addiction.

I am borrowing the datas from my other research work entitled 'Student's Shady Loves and their Climactic Awareness of Transformation from Carnal to Spiritual', Of the 50 respondents, 32 experienced quite a normal student life experience. They're dedicated to their studies and have parents actively monitoring their situation. Their only problem is monetary as they really wanted to finish their studies and grateful that they were accepted here at Aklan State University. Of the 18 remaining students only 7 admitted having tried smoking, drink liquors and even tried drugs. This study aims to analyze the experiences of the students shady loves that impels them to little by little behoove into a state of moral degeneration and their climactic awareness on transformation from carnals to spiritual. The study aimed to depict the diverging student's shady loves specifically on smoking, alcoholism and drug abuse. Some students honestly expressed their experience of so many confusing problems that led them to smoke, take alcohol and even drugs to free themselves from severe anxieties even just for a short moment of time. Other students struggled to the so-called inclination toward evil.

As stated above, the respondents are college students studying here at Aklan State University. I never distribute questionnaires and survey forms. It was a heart to heart encounter with the student. It is my responsibility not to divulge their identity to keep them from social moral strain. The research method

used is analytical. Books, articles, and other textual sources written a number of authors and also by Augustine as well as by his commentators and critics shed light on the discussion. The author proposes an interpretation in the order of probability, not of certitude. Always tentative, the interpretation destabilizes conventional platitudes without offering a clear substitute endowed with absolute certainty or safe demonstrability. It remains an interpretation whose real impact is to be realized at the level of appropriation and practical immersion, at the level of our own doing and enduring in interaction with each other in the exercise of trust, solidarity, resistance, and community.

What made me so interested with this study is this: Year 1995 to Year 1996, someone rented the basement of my sister in Toronto. One day, while I was studying, every five minutes, the whole day, I heard lustful sounds coming from the basement. I talked to my sister and she was very mad saying: 'that's what you got in studying in the seminary: 'hallucination'. After a few days, a drug addict knocked on our door so petrified that her partner could have been overdosed of drugs. My sister called 911 and it was found out that the basement became drug session place of a number of drug addicts in Toronto. The house was televised in Ontario. It was all over the news. A day after, a lot of students were there at home trying to investigate what happened. What did they found out? The place became garbage place. A lot of black garbage bags were found, ammunitions, injections and other drug stuff proliferated everywhere. That means that when I heard those lustful sounds, it was a warning signal that a lot of teenagers were raped in that place due to drugs. They left something for me to recognize them: a picture in a picture frame. I saw a lot of them at the subway when I come home from the seminary. Some of them went to my work place but they never hurt me. A few years ago, first semester of 2013, many times while going home from ASU, a group of ASU students still wearing their uniform greeted me and showed me what they were having (a drinking spree: drinking liquor near at the back of an elementary school, there's a bench at the corner of Santan street but they're not one of the respondents of this study.

THE PROBLEM

The problem put forth in this study are as follows: What are shady loves? What are the reasons why adolescents are addicted to nicotine, drugs and alcohol? What makes free beings such as the students perversely turn to their shady loves or to the private conception of evil? What are the family background of the students? What are their problems? What specifically confuses the students? It seems that shady loves are apparent goods but are

actually evil actions, what makes the students so attached as if addicted that they would rather ignore the consequences of their actions? What is the reason why rational creatures such as the students with wills can do evil actions in special ways? Why describe evil at all? Does God intend evil in his creation? If not, why God allows evil to happen to good/innocent people such as the students? Are the shady loves of the students essential to maintain the vitality of their lives as students? What are the effects of smoking, alcoholism and drug abuse? What are the parental characteristics that could help prevent or heal the abuse? What are the keys to preventing alcoholism and drug abuse? When does drug abuse become traumatic? What are the possible treatment issues? What are the relevance of virtues in the lives of the students?

SMOKING AND ALCOHOLISM

Nicotine is the most addictive substance. Some characteristics are compulsive use, drug-seeking behavior, and physical dependence. The hypothalamo-pituitary stimulation of nicotine is the beneficial mechanism which make people smoke (Bailey, 1996). About one third of people who smoke become addicted. Drug addiction, drug craving and relapse into drug use are not signs of psychological or moral weakness but rather the outcome of a powerful chain of molecular events that eventually compels an addict to get another fix, hit or drink. The brain's pleasure pathway, known as the mesolimbic reward system, evolved to help us survive as a species. It makes us feel good when we eat, socialize or procreate. The sensation is caused by the release of dopamine, a chemical messenger that links pleasure-regulating structures in the brain to the higher areas behind the forehead that control conscious thought. Dopamine is involved in all kinds of rewarded behavior.

Lauren Colby argued, in contrast, that nicotine is a chemical, $C_{10}H_{14}N_2$ found in the tobacco plant and indicates that the real active ingredient in tobacco smoke may be a monoamine oxidase inhibitor (MAO). MAO inhibitors are anti-depressants, they relax and calm. A naturally occurring MAO inhibitor in tobacco smoke may be the real reason why people smoke, not nicotine.

Alcoholism is a primary, chronic disease with genetic psychosocial and environmental factors influencing its development and manifestations. The indicators of alcoholism are unceasing or periodic impaired restraint over drinking preoccupation with alcohol, and drinking alcohol despite adverse outcome and mental distortions, most notably negation.

The younger a child starts drinking, the greater the risk of becoming dependent on alcohol.

Since a child's nervous system is not yet fully developed, the effects of alcohol even a small amount are more intense. Alcohol is absorbed faster into young people's bloodstreams; they will become drunk on less alcohol than on adult and will stay drunk longer.

Drug abuse by teenagers tend to follow a pattern, beer and wine are usually the first drugs that teens experiment with, followed by tobacco and hard liquor. Next, marijuana may be tried, often fused with alcohol. Other illegal drugs such as LSF and heroin may be used after or along with marijuana.

Alcohol, tobacco (which contains the addictive substance nicotine), and marijuana are all gateway drugs. It engenders the abuse of more dangerous substances. This does not mean that all teens follow the same pattern. Drinking beer or smoking marijuana does not always generate abuses to more serious substances.

For Clarke, tobacco kills more people than any other drug. Smoking (63.7%), Alcohol (15.4%), Heroin (0.4%), Crack/Cocaine (0.5%), Heart disease (36%), Cancer (22%), Strokes (7%), Chronic Obstructive Pulmonary Disease (4%), Accidents (4%). Tobacco is the most addicting of all drugs. Tobacco (100%), Cocaine/Crack (97%), Valium (85%), Alcohol (82%), Heroin (82%), Caffeine (72%), Marijuana (32%) [(Clarke, 1983)].

Clarke exemplified as to why teens smoke: first, It's such a clean, refined habit, teens love to cough and spit. Second, It makes teens breath so pleasing to everyone. Kissing is like licking an ashtray. Third, It sets such a good example for children and friends to follow. Fourth, It makes teens teeth and fingers so pretty and yellow. It makes their clothes, car, and house smell so clean and fresh. Fifth, It proves teens have self-control and not a slave to anything. Sixth, teens want to see how much poison their body can take in before they die. Seventh, It's fun to throw cigarettes out the window and start forest fires and kill animals. Eight, It means teens are tough and rugged, and able to ride a horse in a cow Pasteur at sunset. Ninth, It tells everyone teens are wild and ready for a good time. They like to abuse their body, so why don't you do it too? Tenth, It's teens way of showing people how secure they feel, that they're not nervous, that they like themselves, that they like to take care of themselves because others are counting on them.

Alcohol and Tobacco – because they are relatively cheap and easy to get, alcohol and cigarettes are typically the first drugs abused by young people. 34% 4th graders have experimented with alcohol, and 40% feel pressured to smoke cigarettes, according to the American Council for Drug Education. But drinking alcohol is illegal for young people under 21 and using tobacco is illegal

under the age of 18. These drugs have dangerous health and social consequences and can lead to the abuse of even more serious and unsafe substances.

Alcohol – alcoholism is a disease. Long term results of heavy alcohol use constitutes loss of appetite, vitamin deficiencies, stomach ailments, skin problems, sexual impotence, liver damage, heart and central nervous system damage and memory loss, warns the Federal Center for Substance Abuse Prevention. In addition to health concerns, drinking can lead to a variety of other problems. Nearly ½ of all deaths among those 15 to 19 years old involve traffic accidents in which alcohol was a factor, according to American Academy of Pediatrics. Alcohol can also damage engagement with family, friends and impair school and job performance. It has been linked with acquaintance rape and unplanned pregnancy. A person who is arrested for driving while intoxicated can have his or her license taken away and repeat offences can lead to jail time.

- a. Binge drinking – having 5 or more drinks in a row is a potentially fatal practice among teens. People who drink like this are poisoning their bodies with alcohol. Yet almost half of the 9M Americans under 21 who drunk alcohol in 1996 were binge drinkers. In addition 15.6% of 8th graders engaged in popular binge drinking in 1996, up from 12.9% in 1991.

The truth about tobacco – smoking is accountable for some 450,000 deaths every year, and as many as 1 in 5 teenagers is a regular smoker, according to the Federal Center for Substance Abuse Prevention. Risks associated with smoking include emphysema, heart disease, stroke and cancer. The no. of young male who use smokeless tobacco is also on the rise. Yet it is wrong to think that smokeless tobacco and snuff (purely ground tobacco) are harmless. Like cigarettes, smokeless tobacco is addictive. It can result to cancer, cardiovascular difficulties, and other serious health problems. Cigarettes and other forms of tobacco including cigars, chew, snuff, and dip – all contain nicotine. There is no evidence that addiction to nicotine leads to other forms of addiction. Experts at the Center for Substance Abuse prevention believe that teen smokers are ‘100 times more likely to smoke marijuana and one more likely to use other illicit drugs such as cocaine and heroin in the future. More teens today are combining tobacco and drugs. Some smoke cigarettes after marijuana to enhance the high. Others hollow out cigars and replace the tobacco with marijuana. Often times, abusing legal drugs is not enough. Some teens more on to illegal drugs, which are often more dangerous.

Teen Alcoholics (Stewart, 2000)

The younger a child starts drinking, the greater the risk of becoming dependent on alcohol.

Since a child’s nervous system is not yet fully developed, the effects of alcohol even a small amount are more intense. Alcohol is absorbed faster into young people’s bloodstreams; they will become drunk on less alcohol than on adult and will stay drunk longer.

Teens who abuse alcohol may suffer serious physical effects, however, the emotive and social consequences can be just as devastating. For instance, adolescents who drink heavily are more likely to have difficulty in school, both academically and socially. Good students stop doing homework assignments and studying for tests – or they stop attending school on a regular basis.

Teen alcoholics make more irresponsible choices than their sober counterparts. They are more likely to drink and drive. Alcohol selected accidents are the number one cause of death for young people between the ages of 15 and 24. Teens who drink alcohol are more likely to engage in unprotected sex. Alcohol addiction is also dangerous because it frequently leads to other drug use. For this reason, it is called a ‘gateway drug’. Many alcoholics use marijuana to use the unpleasant effects of a hangover. It is more and more common to find teens who are addicted to both drugs and alcohol.

Adolescents use alcohol for a number of reasons (Stewart, 2000. 14ff): first, drinking is considered a form of rebellion against parents and teachers (to shock parents, to tell them, I wasn’t a kid anymore). Second, teens enjoy being drunk. It offers instant gratification and if a teen is bored, drinking is considered an interesting diversion (adults enjoy the common desire of drinking with others on the taste of alcohol. Teens who abuse alcohol do it solely to get drunk). Third, being drunk provides an escape. Many teens find their lives as stressful or difficult. They may feel pressure from parents, teachers, coaches or even from themselves – to succeed. They may be shy or feel awkward around their peers and realize that getting a buzz provides a means of loosening up. Lastly, one teen embarrassed because she was overweight. As a consequence, she evaded social circumstances wherein she might feel uncomfortable. She begin drinking heavily and discover some solace then. The bottle was my friend. It was the only one I had.

As with adult alcoholics, a teen alcoholic almost never seeks assistance right away when drinking becomes a problem. Common among many alcoholics is the negation that they even have a problem. It takes a crisis, often called ‘bottoming out’ by counselors, to make the alcoholic realize that he or she must look for assistance (Stewart, 2000).

Some teens discover assistance in treatment facilities or clinics. These places offer counseling in a restrained circumstance and allow teens to sort out

the reasons why they begin using alcohol. This treatment often includes attendance of alcoholics. When the teen is ready to resume normal life, it is indispensable to decide that aspects of his or her life must undergo transformation and what can remain the same. To just send a young alcoholic back to the same neighborhood, the same family, the same friends, without some sort of plan, that's a recipe for failure. Often it is the peer group that provides assistance to teen start his drinking life in the first place. Sure, you can't change where the young person lives, or who his family is but it is valuable for him to be aware of the sorts of behaviors he must evade the next time.

A fusion of family counseling and consistent attendance at AA meetings could be valuable. Life is not perfect. Everyday is a challenge, but here are some parts of my life I can work on things, I can try to control. For me to stay sober, those things are a must.

Consequences of adolescent alcohol use

[National Institute on Alcohol Abuse and Alcoholism: Alcohol Art July 1997]: first, Drinking and Driving – of the nearly 8,000 drivers ages 15-20 involved in fatal crashes in 1995, 20 percent had blood alcohol concentration above zero. Second, Sexual behavior – surveys of adolescents suggest that alcohol use is associated with risky sexual behavior and increased vulnerability to coercive sexual activity. Third, Risky behavior and victimization – survey outcome from a nationally representative sample of 8th and 10th graders indicated that alcohol use was relevantly linked with both risky behavior and victimization and that this engagement was strongest among the 8th grade males, compared with other students. Fourth, Puberty and bone development – high doses of alcohol have been discovered to delay puberty in female and male rats, and large quantities of alcohol consumed by young rats can slow bone development generating weaker bones

Problems drinkers can learn moderation (Shute and Tanglely, 1997): Medical and alcohol treatment communities in the United States have applied to all drinkers the advice appropriate for the most severely afflicted abstinence. Many problem drinkers instead of giving up alcohol entirely can modify their drinking habits. Majority of people who drink heavily don't become alcoholics. Other drinkers may meet the clinical criteria for alcohol dependence but can sustain controlled drinking for months, even years before getting into trouble.

The costs of problem drinking (Shute and Tanglely, 1997): Alcoholism cannot be blamed for the majority of the social ills anchored to drinking. In U.S. alone, misuse of alcohol costs the nation dearly

100billion dollars a year in quantifiable costs, in addition to untold emotive pain. Yet the bulk of these costs are incurred not by alcoholics but by problem drinkers, who are four times more numerous than alcoholics, are more active in society, and usually reject abstinence as a solution. Alcohol figures in 41% of traffic crash fatalities and is a factor in 50 % of homicide, 30% of suicides, and 30% of accidental deaths. It also increases the risk of cancer, heart disease and stroke, long before people have to worry about cirrhosis of the liver, brain damage, or other skid-row ailments. The harmful effect of alcohol could not be reduced significantly unless more options were provided to people with only mild to moderate alcohol problems.

Drawing a line between alcoholism and problem drinking (Shute and Tanglely, 1997):

An amplification of the problem is that it's hard to draw line between alcohol dependency and problem drinking. Problem drinkers are people who have had problems because of drinking. But they don't usually don't drink steadily and don't go through withdrawal when they quit. By contrast, someone who is alcohol dependent exhibits at least three of the following symptoms: tolerate; withdrawal; an inability to cut down; sacrificing work, family or social events to drink; devoting a lot of time to discover and consuming alcohol; or persistence in drinking despite related health problems.

Moderate drinking proponents concede that some alcoholics will seize upon restrained drinking as an excuse to evade abstinence. Restrained drinking can reduce injury by reducing alcohol consumption and can propel people who fail at moderation into abstinence.

Moderate Drinking (Shute and Tanglely, 1997): The moderate drinking limit is a blood alcohol level of 0.55%. For most people, moderated drinking guidelines recommend a daily limit of 3 drinks for women and 4 drinks for men. ***The origins of temperance:*** Sermons on intemperance, which held that alcohol was a poison and that abstinence was the only answer. This is the way to death. Ever since the nature of alcohol abuse has been debated, the arguments often mixing the medical and the moral. It is a bad habit, a master of will, or a disease?

The disease concept of alcoholism (Shute and Tanglely, 1997): The medical model that has dominated alcohol treatment for more than a half century holds that alcohol dependence is an ailment with biological and genetic roots. Research suggests there is a genetic predisposition toward alcoholism; identical twins, for instance, are more apt to share a drinking problem than fraternal twins, and adopted children whose birth parents were alcoholic are four times likelier than children adopted from

nonalcoholic homes to become alcohol dependent. This disease approach is challenged by behaviorists, the primary advocates of controlled drinking, who say alcohol abuse is a behavior influenced by psychological, cultural, and environmental forces, not just physiology.

Because alcohol treatment is so unscientific, some of the most basic and effective standards of care are ignored. Instead of adhering to the stepped-care protocol employed in other areas of medicine – where the least invasive treatment is used first – alcohol treatment starts with its most drastic remedy: life abstinence, meetings, and until recently, a 28 day residential stay in a substance abuse clinic. As an outcome, many people who are in necessity of assistance don't seek it. Others try Alcoholic Anonymous but feel it doesn't meet their needs.

New options for problem drinkers: court order for drunk driving, moderation management as a legal alternative to Alcoholic Anonymous

Why alcoholics cannot drink in moderation? (Royce, 1995): Conditioning is limited in its competence to generate behavioral transformations. To attempt to condition alcoholics to drink socially is asking of behavior modification more than it can do. Some have thought one value of restrained drinking experiments could be that the patient learns for himself what he has not been able to accept from others, that he cannot drink in moderation. Providing all that extra scientific assistance might destroy the rationalizations of the alcoholic who still thinks he can drink socially. If I really tried. Actually, most uses of conditioning in the field have been to create an aversion withstanding drinking, to condition alcoholics to live comfortably in a drinking society and to learn how to resist pressure to drink: In that we have been reasonably successful, since this is in accord with the physiology and psychology of addiction.

Twelve Steps for Alcoholics (Clark, 1983): first, we admitted we were powerless over nicotine – that we are not able to control our tobacco use. Second, came to believe that a Power greater than ourselves could restore us to freedom. Third, made a decision to turn our wills and our lives over to the care of God as we understood Him. Fourth, made a searching and fearless moral inventory of ourselves. Fifth, admitted to God, to ourselves, and to another human being the exact nature of our wrongs. Sixth, were entirely ready to have God remove all these defects of character. Seventh, humbly asked him to remove our shortcomings. Eight, made a list of all persons we had harmed and became willing to make amends to them all. Ninth, made direct amends to such people wherever possible, except when to do so would injure them or others. Tenth, continued to take

personal inventory and when we were wrong promptly admitted it. Eleventh, sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out. Finally, having had a spiritual awakening as the result of these steps, we tried to carry this message to others, and to practice these principles in all our affairs.

THE TEACHINGS OF ST. PAUL, AUGUSTINE AND THOMAS AQUINAS

The life experience of Augustine, precisely, is a clear depiction of the concrete circumstances of students who are hooked to smoking, drinking, and drug abuse. Augustine posits a “moral contradiction” within the human soul, not an encounter of opposing substances. In Rm 7:22-23 and in Galatians 5:17 (Cf. *Confessiones* viii, v, 12), Augustine talks about free will. “For the flesh has desires against the Spirit, and the Spirit against the flesh, they are opposed to each other. By willing the soul has fallen into this habit. Thus, in short, first, the will is efficacious in shaping habits “at will.” Second, this elevates to the contradiction of the will: language as the flesh at war contrary to the Spirit. Third, Augustine transposes the Pauline entire detachment with in the will. Fourth, the contradiction of the will with itself emerges because the will does not will completely or totally, thereby allowing “space” for the emergence of the counter-will (the will by its own power, subverts its power, that is, the impotence of the will arises from the incomplete exercise of the will). Fifth, the resolution of this paradox comes about through love. Love is considered by Augustine to be the binding power of the will (Confession xiii, ix, 10). At a crucial point of suspension, Augustine argues on his “old shady loves” still holding him back, while he is being beckoned by the vision of continence, his new love. Here, Augustine realizes that he's in a purgative state. The power of the will can be practice fully and completely when Augustine wills “to put on the Lord Jesus Christ, making no provision for the flesh and its desires.” With this act of the will, Augustine loves his “new love” more fully and completely than his “old shady loves” whose voices he still hears

St. Paul depicted the compulsion of Christian life as Christians lives a life of dual polarity. Paul suggest the experience of revitalization by the Spirit of God so that they will no longer be bounded by merely natural, earthly horizon for he is no longer material but spiritual. For a material and carnal person negates anything springing from the Spirit. The spiritual person values the promptings of the Spirit and holds on to what is good (cf. Rom 8:14, 1 Cor 2:11, 1 Thess 5:19-22). Paul exemplified this

Christian freedom to Galatians: freedom from the law, freedom from sin and death, freedom from the self. For Christ has set us free from freedom as theft to freedom as gift; from falsehood to freedom in true life; from bondage under the law to the law of the Spirit; from sin solidarity to saving solidarity; from the bondage of enmity to the reign of love; from anguish, free for trust; from sloth, free for responsibility; from the powers, free for service of salvation; from the bondage of death, free for true life (cf. Rom 6:7-11, 14; 7:24-8:2) Paul reiterates the Decalogue synthesizing it as "you must love your neighbor as you do yourself, hence, love fully satisfies the law (cf. Rom 8:2).

The threshold of Pauline ethics is the argument that human beings were called to a status of righteousness before God, to an obedience to God's will, which is considered as an absolute and unconditioned norm of morality. The fulcrum of his discussion is the freedom of the Christian in ethical conduct as a gift of the Spirit. Pauline ethics constitute an interim, temporary character and are based in his mysticism such as the sharing of Christians in the dying and rising of Christ. Being in Christ is synonymous to being in possession of the Spirit. Pauline ethics could also be linked to his doctrine of justification and differentiated Pauline indicative (you are a justified Christian) and the Pauline imperative (then live like a Christian). Christian is liberated from sin through justification, he ought to wage war in contradictory to sin. Righteousness of the Christian is an eschatological phenomenon. It is beyond the idea of human accomplishment. In Paul, grace becomes the fundamental concept for expressing the meaning of the event of salvation freely and gratuitously bestowed by God in Christ. It overcomes sin. It is the power for life that opposes sin, the power that leads to death, including bad habits such as smoking, drinking liquor and drug abuse Righteousness is not an ethical quality for it leads no transformation in the moral character of a human being. Faith is obedience and human ethical acts do not engender righteousness. They're rather the articulations of the radical obedience to which humans are called. Paul is the promulgator of its new law, a Christian paradigm for conduct to which a Christian is obliged to concur on the law of Christ (cf. Gal 6:2).

Paul fused catalogues of virtues and vices that should or should not characterize Christian life (Gal 5:19-23 'Now the works of the flesh are obvious: *immorality, impurity, licentiousness, idolatry, sorcery, hatreds, rivalry, jealousy, outbursts of fury, acts of selfishness, dissensions, factions, occasions of envy, drinking bouts, orgies and the like*'; 1 Cor 5:10-11; 6:9-10 'Do you know that

the unjust will not inherit the kingdom of God? Do not be deceived, neither *fornicators*, nor adulteress, nor boy prostitutes nor *sodomites nor thieves* nor the greedy *nor drunkards*, nor slanderers nor robbers will inherit the kingdom of God. That is what some of you used to be; but now you have had yourselves washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God'; 2 Cor 6:6-7; 12:20; Rom 1:29-31 'They are filled with every form of wickedness, evil, greed and malice, full of envy, murder, rivalry, treachery and spite. They are gossips and scandalmongers and they hate God. They are insolent, haughty, boastful, ingenious in their wickedness and rebellious toward their parents. They are senseless, faithless, heartless, ruthless'; 13:13 'let us conduct ourselves properly as in the day, not in orgies and drunkenness, not in promiscuity and licentiousness, not in rivalry and jealousy' [Col 3:5-8-14 'Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire. And the greed that is idolatry. Because of these the wrath of God is coming upon the disobedient. By these you too once conducted yourselves, when you lived in that way. But now you must put them all away: anger, fury, malice, slander, and obscene language out of your mouths. Stop lying to one another, since you have taken off the old self with its practices and have put on the new self, which is being renewed, for knowledge in the image of its creator. Here there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free; but Christ is all and in all. *Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness and patience bearing with one another and forgiving one another, as the Lord has forgiven you, so must you also do. And over all these put on love, that is the bond of perfection**, Eph 5:3-5)] [see also *Appendix 4* – passion and virtues]. Another catalogue is illustrated in the Deutero-Paulines [Col 3:18-4 'Children, obey your parents in everything, for this is pleasing to the Lord. Fathers do not provoked your children, so that they may not become discouraged':1; Eph 5:21-6:9] and in the Pastoral letters [1 Tm 2:8-15; Titus 2:1-10]. It exemplified the Christian obligations or duties of the household such as the *familia* of the Greco-Roman world: husbands and wives, parents and children, and masters and slaves.

Paul alluded to prayer as the explicit recollection of the Christian that one lives in the presence of God and has the duty of communing with him in adoration, praise, thanksgiving, and supplication.

Morally evil is a good deficient some other good; the over indulgent man is not interested of being unreasonable but at sensuous pleasure immoderately and absurdly. Irrationally, passionate people are not strong people, as they may appear to be. For Thomas, all sin is evil, but not all evil is sin. For some evil is in beings deficient in reason and will. All uprightness is good, but not all good is upright. Evil is simply the opposite of any good. St. Thomas does not concur that evil is a being but that it is in beings. He does not believe that multiplicity and finitude are evil in themselves but that finitude and multiplicity make evil possible. Thus, fruit trees are not evil for not being God, but a tree, unlike God, can be deceased, and decrease is evil for a tree. Mere absence of good is not evil; the non existence of anything would be evil and whatever was without some good quality; man, for example, would be evil because he is not as rapid as a horse or as strong as an elephant. It is the deprivation of good, which is evil. Blindness for example is deficient of sight. Deprivation happens only in subjects capable of having an absent form and all such a capability are good to which the evil is in contrast.

Rational creatures with wills can be evil in special ways: in them the deficiency of form or wholeness can be typified as inflicted (which means uninclinedly undergone), whilst inclinedly not performing as one should can be typified as fault. Where will is concerned when evil may be differentiated as either inflicted or a fault. Faults are greater evils than inflicted evils even than inflicted loss of grace and eternal life. First, it is not affliction but fault is capable of enticing people to be evil. A good man merely employs his gifts well, all of which he does by his will. Fault is an unguided act of will, whereas affliction simply deprives us of things our will can make use of; thus, faults are greater evils than afflictions; secondly, God causes afflictions but not faults. For afflictions deprive us of creaturely goods, whereas faults directly withstand the uncreated goodness, conflicting with the fulfillment of God's own will and that love which love his goodness in itself and not merely similitude in creatures. Faults are greater evil than afflictions. From this perspective, Thomas argues that he is not discussing here that it is wise or good to commit a lesser fault or to avert a greater one i.e., others' faults, not ours. But it is wise to inflict sometimes the lesser kind of evil, pain to avert the greater fault. Punishment must be painful in some way but can be morally good if it is both observed and is aimed at deterring the one punished from future faults.

Our disposition is deficient by nature. Cause must be responsible and must exist and as such be good. Evil is caused by good. And indeed evil can only exist in a good subject (its material cause). Evil

has no formal cause since it is not from but deficient and no ends or final cause since it is deficient of due order to an end. But it has not inherently but incidentally, an agent cause. Evil actions, for example, are consequences from defective competence of the agent or its tool. Physical defect was worsen than bent tibia. Evil consequences, however, can result either from imperfections of the agent or its material, or sometimes – when the consequence is generalized to the agent from the very capability of the agent. For when the form an agent strives and involve to an essential loss of another form (or evaporation of water due to heat; fire consumes air), then the very intensity of the fire causes the bad loss of air. Incidentally, the intended consequence is the production of fire to which the loss is incidental. Imperfections in the particular consequences of agents fall short to heat lessen to imperfect agent capability or defective material, and such lack are incidental to the active goodness of the agent. What is evil is always caused, incidentally by good. The cause of moral evil is deficient in a different way from the cause of natural evil. A natural cause reproduces itself in its result unless hindered by some external factor and this vulnerability to external factors is itself an imperfection. Evil consequences can only emerge from some defects already present in the agent or the material. But a morally imperfect action emerges from a will defective in that act because not in that act subjecting itself to its own consideration of the rule. This defect is not itself a fault, but fault as an outcome from acting while in this imperfect state.

Defectiveness in the agent will always produce defective actions and since God is perfect, bad actions cannot be located back to God as a cause. Defective form in things can be located back to God, in both the natural and the moral world. Any agent which produces a form from which privation and corruption ensues causes that dissolution. God in creating directs at the good order of the universe, and that consist of things that can be disintegrated and sometimes will; so God as a consequence of causing the world order incidentally causes corruption. The course of justice is also part of this world order and demands punishment of sinners. God is the author of inflicted evils, but not, for the argumentations given above, of faults.

Nothing can be essentially or completely evil. If all good were obviated in something there would be no subject that can be considered to be evil. Nor can there be inherent sources of evil. Those who concur in two sources of things, one good and one evil think there must be specified opposing consequences and forget there must be a universal cause of everything. Fire burning the destitute's house, they call fire evil by nature, forgetting that it

cannot be inferred in relation to one specific occurrence but only in its place in the whole ordered scheme of things. It is debatable that evil must have an inherent cause; for it was only caused incidentally it would occur infrequently. But evil is infrequent. Things that are fragmented would occur infrequently, and, eventually cease to exist, are subject to natural evils. It could be considered as a very small particle of the universe. And in each species imperfections are the exception. Only among men does it appear that most are bad for ensuing their senses rather than being rational, albeit what is good for man is what reason infers as good, not what his bodily senses prefer.

Ricoeur argued that Human beings are evil “by nature.” Evil is grounded in humanity. It is said to be innate and present in man at birth. Birth need not be the cause of it. It is a matter of freedom. The paradox is we do evil. It is something already there. It is this unfathomable anteriority of evil that Kant having no other temporal dimensions after the “transcendental aesthetics” than a consecutive time. For the enigma of this foundation is that reflection discovers that freedom has already chosen in an evil way. This evil is already there. It is in this sense that it is radical i.e., anterior, as non-temporal aspect of every evil interaction, of every evil action. To affirm freedom is to take upon oneself the origin of evil. Evil is the meaning of evil because it is the work of freedom. Freedom has the meaning of freedom because it is capable of evil.

An ethical vision of evil is a vision in which freedom is revealed in its depths as power to act and power to be; the freedom that evil presupposes is a freedom capable of digression, deviation, subversion and wandering.

Conclusion

Morality does not depend solely on good intentions. It must be determined by objective standards [cf. Vatican 11, GES 51]. For example, stealing, the unjustifiable taking of another person’s goods, is morally wrong. Even if the conscience of the thief tells him that stealing is good (his subjective moral standard), stealing in itself is wrong (the objective moral standard). [OCCB, GFLE, 37]. The objective moral standard is given to us to foster the welfare and happiness of individuals and society. We should note that the expectations of Jesus, as contained in the Sermon on the Mount (Mt 5-7), present us with the objective call of God to Christian living [Ibid., n. 38].

When the church speaks of smoking, alcoholism and drug abuse as something gravely wrong, she is only proclaiming the word of God. It is God, the author of life, who warns us that the practice is against family life, harms persons, and offends God. So it is evil in itself and not just because the

church says so. This is the objective moral standard. It is the standard of good and evil, right and wrong as put into the very nature of things by God’s creation and reaffirmed by Jesus [Ibid., n, 39]. However, it may happen that people are not fully and clearly aware of God’s will in a particular matter. Their judgment about the goodness or the badness of an act is made according to their conscience at a given moment. This judgment of conscience may or may not conform to the objective moral standard of God’s law taught by the Church, but it will be always the response of the individual conditioned by all the influences which have come to bear on one’s moral formation. This is the subjective moral standard [Ibid., n. 40].

A person stands to suffer from the effects of violating an objective standard even though, subjectively, he or she may not be fully culpable. Someone who manufacture and supply illegal drugs, whatever the degree of culpability, will go addicted to drugs. In this context, Catholic family life education must teach two extremely important things: [Ibid., n. 42]

Human understanding of God’s will is often imperfect, so it can occur that someone who acts in opposition to the teaching of God and the Church, even in serious matters, may not be committing sin. One may not have “sufficient knowledge” and one’s sense of values may not be sufficiently developed to be fully responsible for one’s actions. Moreover, immaturity, psychological imbalance and habit can also diminish freedom and hence the deliberate character of an act so that it is not always a serious fault.

But the measure of correct moral conscience is outside of and superior to the human person, it is the will of God. So it is the duty of the Christian community and of each individual person to strive for a deeper understanding of the divine will so that the voice of the moral conscience (subjective moral standard) reflects more and more perfectly the judgment of divine will as taught by the Catholic church (objective moral standard). “In the formation of their consciences the Christian faithful ought carefully to attend to the sacred and certain doctrine of the Church” [Vatican 11, Religious Freedom 14]. The morally good is whatever leads to that ultimate fulfillment – union with God.

RECOMMENDATIONS

The human person is physical, intellectual, emotional, social, moral, and spiritual. The sum total of all of these constitutes the personality of the person, created in the image of God. The person was endowed with freedom. It is within the family, the school of love, the school of richest humanity, and the school of social living and of social virtues, that a

child will develop physically, intellectually, emotionally, morally, and spiritually.

1. The necessity for a progressive formation of consciences. We must humbly acknowledge that our construal of the law of God in this concern is constantly in need of growth and purification.
2. Rolheiser's spirituality of sexuality - One of the fundamental tasks of spirituality, is to help us to understand and channel our sexuality correctly. Desire intrigues us, stirs the soul. Spirituality is, ultimately, about what we do with that desire. Spirituality is not about choosing certain spiritual activities like going to church, praying or meditating, reading spiritual books, or setting off in some explicit spiritual quest. It is far more basic than that. What shapes our actions is our spirituality. And what shapes our actions is basically what shapes our desire. Desire makes us act and when we act what we do will either lead to a greater integration or disintegration within our personalities, minds and bodies – and to the strengthening or deterioration of our relationship to God, others, and the cosmic world.
3. **Universalizing – Sacrificial Faith:** stage five's commitment to inclusive community remains paradoxical. To affirm others means to deny oneself. Defensiveness and egocentrism make the affirmation of others' truth difficult and threatening. One's own interests and investments in tribe, class, religion, nation, region, etc. still constitute biasing and distorting loyalties, which have to be struggled with and overcome continually. Universalizing faith is rare. At this stage the Christians and Jews call the kingdom of God a live, felt reality for the person of faith. Here one dwells in the world as a transforming presence, but is not of the world. The sense of the oneness of all persons is not a glib ideological belief but has become a permeative basis for decision and action. The paradox has gone out of being-for-others; at stage six, one is being most truly oneself. Stage six's participation in the Ultimate is direct and immediate. Their community is universal in inclusiveness. Such persons are ready for fellowship with persons at any of the other stages and from any other faith tradition. They seem instinctively to know how to relate to us affirmingly, never condescendingly, yet with pricks to our pretense and with genuine bread of life. Sacrificial faith depicts a radical and

consistent commitment to the doing of God's will that is uncompromised by concern for personal status or security. The willingness to sacrifice has led to some cases martyrdom. For others it leads to constant dedication of self to the growth of other persons and the improvement of society as a whole.

4. **Practical Liturgical Praxis** – this terminology I composed based on my experience and I first used it in my dissertation In such a disoriented existence is a life in search of a story, in need of reception, in need of justice and in need of healing. In telling the story of the suffering God, we find it possible if not imperative to tell our own stories of pain and reconciliation. Through practical liturgical praxis, it is possible for us to name God and to truly bestow the language of testimony. We are transformed by an encounter with human others and their story telling. What is practical liturgical praxis I am alluding to? This requires surrendering our speech, words, thoughts, actions and deeds to God, practical, concrete and narrative with the Liturgy and the Sacraments as the very core. It is a kind of onto-theology or practical theology, praxeology, pastoral theology and liberation theology. Living a truthful life requires more than simply correlating words and reality, matching our words against what we consider to be the facts. It requires, in addition, a judgment concerning the fittingness, appropriateness or fidelity of our actual discourse to the situation at hand. In short, telling the truth is coextensive with moral discernment and both demand a life of integrity and ethical wholeness.
5. **Join organizations** in Church and practice prayer, fellowship, attend communitarian prayer meeting, empathy, solidarity, and charity.
6. **Join school activities, outreach and sports.**
7. **The Instruction** (Macleod, 2007) – Mission-The Door to Achievement, Empowerment-the door to recovery, exploration, fulfillment (determine your talents), walking the right path, manifesting your destiny and desire for happiness.

It is also commendable to have the following:

1. To have programs that revitalizes treatment from the root of addiction.
2. The treatment of mind and body must be accelerated by paying attention to the very

cause of depletion with an aggressive support to speed up the healing of mind and body.

3. Assisting the patient to really feel at home and be comfortable.
4. Inculcation of faith based programs to resolve their confusion
5. The indispensability of facing squarely the practical challenges of life, the major cause of relapse and assistance in improving authentic relationship.

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