

Opening Prayer: Direct O Lord all our actions by your holy inspirations and carry them on by your gracious assistance, so that every prayer and work of ours may always begin from you and by you be happily ended through Christ our Lord. Amen.

An Analogy

Beauty and the Beast gives a great backdrop for all of salvation history and the themes presented in “Man and Woman He Created Them.” We have a man who was perfectly happy and content, who had everything his heart desired, and yet he grew selfish and lost his inheritance. He was then transformed into an animal and those with him into objects. They lost a part of their humanity. But the story does not end there. Through true love and sacrifice, that humanity and inheritance are restored and the characters live happily ever after.

Context

The sexual revolution is the cultural backdrop that was happening at the time that “Man and Woman He Created Them” was being written.

It was characterized as a breakthrough for human sexuality. It was meant to be a liberation or breakthrough for human development. This is important to realize, the culture behind the sexual revolution really saw this as a good.

Margaret Sanger was a proponent of the sexual revolution and of contraception and her main goal that she admitted to was developing a love nature separate from a maternal or paternal nature. Her thought was that this separation would allow for a more sensual and exciting experience of sexuality without the worry of pregnancy.

We want to think of the sexual revolution on three dimensions

- 1) Moral-social: This was a shift in the way people live their sexuality and what they are willing to do with each other. It included an increased promiscuity and use of pornography and contraception.
- 2) Culture and media: What is being put forward as books, movies, magazines, media. This affected the thought of culture as a whole.
- 3) There was a supposed scientific basis for both of these changes. Sexology, a new branch of science that emerged in the 20th century.

The Kinsey studies came out in 1948 and were conducted by Alfred Kinsey. These supposedly proved scientifically that marital and procreative sex was only one small part of the spectrum.

Masters and Johnson came out with studies in 1966 where they had 320 volunteers come to their clinic and have sex while they observed. They then made data points based solely on anatomy

and physiology. The results supposedly found that you can have really exciting sex with people you have never met. This was supposed scientific proof that the hookup culture was not only acceptable but encouraged.

Alex Comfort wrote “The Joy of Sex” in 1972. This was a sexology manual based on a famous cookbook called “The Joy of Cooking.” The premise was if you have the right ingredients, the right spice, and the right variety then that is what it takes to have great sex. It was an overly mechanistic view of sex.

Tracey Cox then wrote “Super Sex” in 2002. The premise here was to do everything imaginable and unimaginable with your body. Figure out all the various different sex acts you can possibly be involved in. Genital intercourse, as a result, lost its place.

John Paul II is not just responding to the sexual revolution, but trying to help us understand more about the human person and the dignity that has been given us by God.

The core of the teaching is a vision of the human person and love that runs diametrically opposed to the vision of the sexual revolution. It is in a sense a counter-revolution.

Do we desire Love?

Do we all want love? Is that something we desire? In our personal lives have we repressed our own humanity so much that we no longer have a desire for love? Or is the flame flickering and trying to hang on? Or is it burning brightly?

“It would seem that Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased.” -C.S.Lewis

The sexual revolution promised certain things. It promised sexual liberation, a strengthening of marriages, and a lowering of abortion and std rates.

Has any of this happened?

The Holy Spirit grants the Church what she needs when she needs it!

At the same time that the sexual revolution was in full swing, there was someone named Pope John Paul II who was writing about the answer to all of these problems.

What is “Man and Woman He Created Them?”

What it is:

1. It is a catechesis, which means to echo the words of Christ.
2. It is a biblical walk through humanity.
3. It is a course through virtue. Before we know how to act we must know who we are.
4. It shows us true freedom and reminds us of the ever-present power of the cross.

“Man and Woman He Created Them” is 129 Wednesday audiences that were given by the Pope from 1979-1984.

It answers two fundamental questions:

- 1) What does it mean to be human?
- 2) How do I live in a way that will bring true happiness?

7 Major Themes of “Man and Woman He Created Them.”

- 1) A Phenomenological approach.
- 2) The body is theological.
- 3) The body is sacramental.
- 4) Spiritual marriage.
- 5) Spiritual battle.
- 6) Spousal meaning of the body.
- 7) A blueprint for understanding *Humanae Vitae*.

A Phenomenological Approach

“What Is Phenomenology?

The founder of phenomenology was a German philosopher named Edmund Husserl (1859–1938). Husserl, like all philosophers, was trying to investigate the mystery of human personhood. He did this by studying the individual’s interior perception of the world. Each of us has experiences every day. These are experiences of reality outside ourselves—the world of nature, other people, manmade things, and so on. As persons, we not only have these experiences, but we also have an awareness of ourselves experiencing these things. Let us say that Joe attends a lecture. During the lecture, Joe experiences a reality outside of himself: the lecturer and what she says. In addition, however, Joe knows that he is having this experience. He is aware that he is experiencing the lecture. The power of self-awarenesss in each of us is called

our consciousness. Husserl was interested in probing our consciousness, our self-awareness, of our experiences. While he focused on our experiences, however, Husserl insisted that they are experiences are of a reality outside ourselves.

In this way, Husserl linked the interior powers of the mind, will, and self-awareness, on the one side, with the real world, on the other. Thus he was able to overcome the division between the interior life of the mind and the real world that had entered philosophical thought through the French philosopher Descartes in the seventeenth century. Descartes' famous dictum, "I think, therefore I am," divorced reality (the exterior world) from the mind (the interior life of every person), because it grounded existence only in the interior, in thought.

Phenomenology[...]"

Excerpt From: Richard M. Hogan. "The Theology of the Body." iBooks.

<https://itunes.apple.com/us/book/the-theology-of-the-body/id570731206?mt=11>

What makes the body theological?

"Man appears in the visible world as the highest expression of the divine gift, because he bears within himself the inner dimension of the gift." TOB 19:3

"Man may not despise his bodily life. Rather he is obliged to regard his body as good and to hold it in honor since God has created it and will raise it up on the last day." CCC 364

"The flesh is the hinge of salvation. We believe in God who is the creator of the flesh; we believe in the word made flesh in order to redeem the flesh, we believe in the resurrection of the flesh, the fulfillment of both the creation and redemption of the flesh." CCC 1015

What makes the body sacramental?

"The body, and it alone, is capable of making visible what is invisible: the spiritual and the divine. It was created to transfer into the visible reality of the world the mystery hidden since time immemorial in God, and thus be a sign of it." TOB 19:4

"In some way, therefore - even if in the most general way - the body enters into the definition of a sacrament, which is a visible sign of an invisible reality, namely, of the spiritual, transcendent, and divine reality." TOB 87:5

Spiritual Marriage.

"God has revealed his innermost secret: God himself is an eternal exchange of love, father son and holy spirit, and he has destined us to share in that exchange." CCC 221

“This spiritual marriage is incomparably greater than the spiritual betrothal, for it is a total transformation in the beloved. The soul thereby becomes divine, God through participation, in so far as is possible in this life. Just as in the consummation of the carnal marriage there are two in one flesh, as sacred scripture points out, so also when the spiritual marriage between God and the soul is consummated there are two natures in one spirit and love.” St. John of the Cross

Spiritual Battle.

“When spouses unite as husband and wife, they find themselves in the situation in which the powers of good and evil fight against each other.” TOB 115

“The human body in its masculinity and femininity has almost lost the power of expressing this love in which the human person becomes a gift. We add the adverb almost because the spousal meaning of the body has not become totally foreign to that heart: it has not been totally suffocated in it by concupiscence but only habitually threatened. The heart has become a battlefield between love and concupiscence. The more concupiscence dominates the heart, the less the heart experiences the spousal meaning of the body.” see TOB 32:3

Spousal Meaning of the Body.

“As much as concupiscence darkens the horizon of the inward vision and deprives the heart of the clarity of desires and aspirations, so much does ‘life according to the Spirit’ (that is, the grace of the sacrament of marriage) permit man and woman to find again the true liberty of the gift, united to the awareness of the spousal meaning of the body in its masculinity and femininity.” TOB 102

“This is the body: a witness to creation as a fundamental gift, and therefore a witness to love as the source from which this same giving springs.” see TOB 14:4

1. Both man and woman are created for their own sake, or with intrinsic value and dignity.
This person is someone rather than something.
2. Both man and woman are made for self-gift.

A Blueprint for Understanding Humanae Vitae.

“The question of human procreation, like every other question which touches human life, involves more than the limited aspects specific to such disciplines as biology, psychology, demography or sociology. It is the whole man and the whole mission to which he is called that must be considered: both its natural, earthly aspects and its supernatural, eternal aspects.”

Humanae Vitae

Structure

1. Original Man
2. Historical Man
3. Eschatological Man
4. Celibacy and Virginity
5. Marriage
6. Human Life (Humanae Vitae and Morals)