

Why Sexual Desires?



ORIGINAL SIN

3.1

DENIAL OF THE GIFT

When we deny the gift in God, we lose our capacity to be a gift to others

3.2

RELATIVISM

To be like God, determining good and evil for ourselves is man's temptation in the garden.

3.3

SHAME & LUST

Losing the freedom of the gift in our experience of sexual desire, we seek to use and possess others, as an object. Shame is an echo of our original innocence.

3.4

ETHICS & ETHOS

This distinguishes the commands of the Old and the New Testament, the physical and the spiritual dimension of an act, the objective and the subjective.

3.5

THE FREEDOM OF THE GIFT

The very basis of the spousal meaning of the body, that comes only with a mastery of one self, and is indispensable in order that man may become a gift, so that he will fully discover his true self in a sincere giving of himself. (JP II)

Everyone who looks at a woman to desire her has already committed adultery with her in his heart. (Mt 5:27)

Christ lays the foundation of the new ethos which is deeply rooted in anthropology. (JP II)

The temptation of Eve by the serpent (the devil) begins with the lie that she will not die if she ate the forbidden fruit, that her eyes will be opened, and she will be like God, knowing good and evil. (Gen 3:4) Eve, as the woman represents us all as the 'bride' in our receptivity to God's gift.

But as Satan is the father of lies, everything he said is a lie. Eve (and the human race) died spiritually, we have become blind to the goodness of God's gift and the spousal meaning of the body, and we now think we are like God able to determine what is good and evil for ourselves. The heresy and sin of relativism is rampant today in society.

You may eat freely of every tree but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die (Gen 16)

Denial of the Gift

3.1 The questioning and denial of God and his commandment not to eat the forbidden fruit as loving leads to the disobedience of the first parents.

"If original sin is the denial of the gift, faith, in its deepest essence, is the openness of the human heart to the gift:

to God's self-communication in the Holy Spirit" (JP II)

You will be like God, knowing good and evil (Gen 3:4)

Woman is the representative and the archetype of the whole human race: she represents the humanity which belongs to all human beings. (JP II)

3.2 Relativism, the moral philosophy that says there is no absolute moral truth, also says there is no objective morality. Man, in his 'conscience' decides what is good and evil for himself.

And without absolute morality, there is no absolute truth. Divine revelation becomes relative, and so there can be many interpretations of scripture, and of tradition. The Church's magisterial teachings is deemed by many dissenters as merely one opinion among others.

Many of the Church's and society's problems comes from the tyranny of relativism. Whether it the issue of homosexuality, contraception, abortion, IVE, etc, it all comes from man's pride to reject absolute values in the natural law

and the Church's authority to interpret and teach this natural law. We begin to lose the sense of sin and ultimately we lose our faith in the existence of God.

I was afraid because I was naked
(Gen 3:7)

Man is ashamed of his body because of concupiscence (JP II)

3.3 Shame and concupiscence is the result of Original Sin. Concupiscence refers to man's disordered passions. Sexual desire is now infected by lust or we can say lust is sexual desire without the 'love of God'.

Sexual desire no longer inspire one to be a gift to another, instead now it desired to grasp and possess the other for their own gratification. The other has now become an 'object' to be used, to be possessed, to be appropriated.

Shame is now experienced because of concupiscence. We have lost the purity of our heart and the freedom of the gift. But it moves us to defend our dignity from being violated when we become sex objects because of lust.

First cleanse the inside of the cup and of the plate ... (Mt 23:26)

Christian ethos is characterized by a transformation of the conscience and attitudes of the person. (JP II)

3.4 The difference between ethics and ethos help us 'penetrate' the surface of human actions. Ethics concerns the following of the rules (e.g. moralism or legalism) while ethos is the "interior form, almost the soul of human actions." It refers to the inner values of man, to what attracts and repulses him.

The law of the Gospel does not add new external precepts, but proceeds to reform the heart, the root of human acts, where man chooses between the pure and the impure." (CCC 1968)

In pain you shall bring forth children, yet your desire shall be for your husband ... (Gen 3:16)

The words seem to refer to a particular 'disability' of woman as compared to man. (JP II)

3.5 "The instincts that a woman directs at man is also characterized by lust and domination, and sometimes they precedes the man's 'desire' or even aim at arousing it and giving it impetus" (JP II)

Woman's special genius of her 'receptivity' to the gift is now seen as a burden or even a curse. In history, there is a particular prejudice or even hatred (misogyny) for all that is feminine.

And he shall rule over you.
(Gen 3:16)

The words seem to refer to a special 'responsibility' of man. (JP II)

"From the beginning man was to have been the guardian of the reciprocity of donation and its true balance. Although the maintenance of the balance of the gift is entrusted to both, a special responsibility rests with the man above all, as if it depended on him whether this balance is maintained or broken, or even if already broken, reestablished." (JP II)

Man's special responsibility is reflective of God's 'masculine' role in initiating our relationship (between God and man) with him. Likewise we see the cultural expression of masculine leadership in many fields, viz. industries, defense matters, politics, government, and especially sexual relationships.

Whoever looks to desire her ... Christ wants to bring out that the man 'looks' in conformity with what he is. Lust changes the inten-

tionality of man's very existence. (JP II)

An impure man 'looks' in an impure way. With the entrance of lust in the world, man's perception of the meaning of life and all of creation has now been perverted. Before Original Sin, he looks at life and creation as gift, and he intend to be a gift in thanksgiving to God and others. But now with lust in his heart, he looks to grasp and appropriate others. The other is now a mere object for the sexual satisfaction of the man.

Lust seeks the 'sensation of sexuality' apart from a true communion of persons. It seeks to satisfy only the sexual need of the body. It destroys the original innocent experiences of solitude, unity and nakedness of original man.

The heart has become a battlefield between love and lust. The more lust dominates the heart, the less the heart experiences the spousal meaning of the body. (JP II)

Man now loses the freedom of the gift. Sexual desire is now experienced as an urge or compulsion to take and possess, and not as an impulse to be gift to the other.

Only with self mastery and self control that comes with chastity can man regain the freedom of his gift, the basis for the spousal meaning of the body.