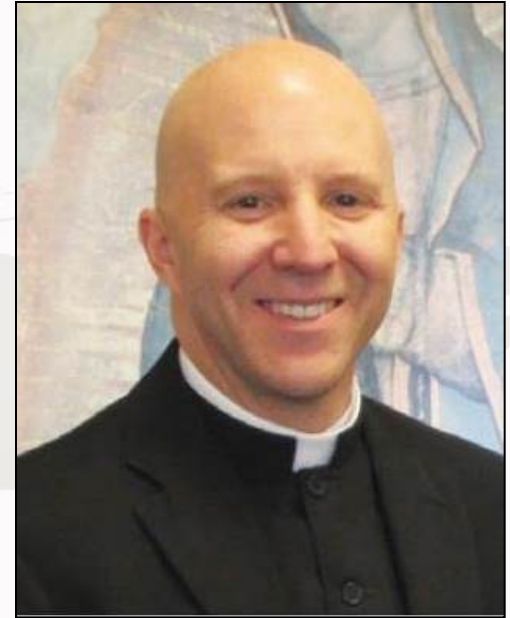


The Contraceptive Ideology: Cornerstone of the Sexual Revolution

By

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President



The Gateway to Moral Decay



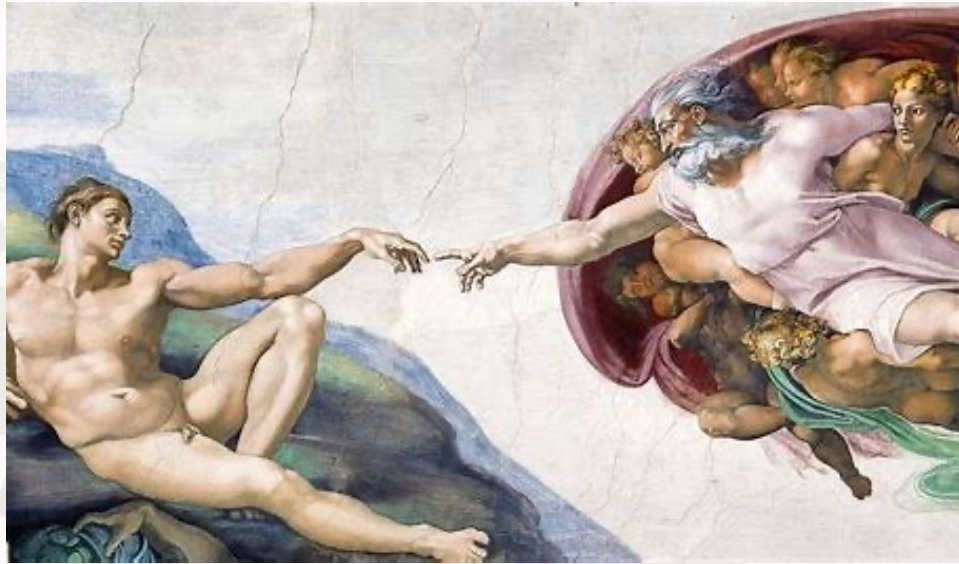
It is said, “As the twig is bent, so grows the tree.” If the twig begins its journey by crookedly growing, then we already know how it will look as it reaches maturity.

Presentation Overview

- 
- Human Dignity
 - The Sexual Revolution and Dualistic Philosophy
 - The Human Person is a Rational Being
 - The Moral Life
 - A Moral Act
 - Contraception and the Contraceptive Mentality
 - Consequences and Path Forward
 - Resource



The Dignity of the Human Person



Michaelangelo: Creation of Adam

Then God said: Let us make human beings in our image, after our likeness. ... God created mankind in His image; in the image of God, He created them; male and female He created them.

Genesis 1:26-27

The Human Person


- “Man [the human person] alone is called to share, by knowledge and love, in God’s own life . . .
- This is the fundamental reason for his dignity. Being in the image of God, the human individual possesses the dignity of a person, who is not just something, but **someone**.”

Catechism of the Catholic Church, no. 356
- Human dignity refers to the **intrinsic** and **absolute value** of the human person for the mere fact that he or she is a person.

“Image” and “Likeness”

- There is something unique about the human person, something about God’s image and likeness in man and woman that is not found in the other creatures.

Freedom to Choose

- 
- A human person has a freedom to choose to be more fully whom he is meant to be, which is Godlike.
 - ✓ Or he can choose to refuse.

To Be More Like God

- To be more fully like God is:
 - ✓ To be good as God is good.
 - ✓ To love more fully – sacrificial service to others.
 - ✓ To be true as God is true – to know reality in conformity to the way that God knows it.

Made to be a Maker

- To be beautiful as God is beautiful:
 - ✓ Seeing the beauty of God's image and presence in His creation.
 - ✓ To become creators ourselves by making beautiful things as God makes beautiful things.
 - ✓ To choose to use our creativity virtuously.
 - ✓ To use the gift in conformity to the will of God, or for our own prideful purposes.



The Sexual Revolution And Dualistic Philosophy

Current Cultural Climate

- In our permissive culture, love (happiness and pleasure) is sometimes so idealized that it is separated from sacrifice.
 - ✓ This makes hard moral choices seem impossible.
- Moreover, the absence of sacrificial love prevents the possibility of an authentic moral life.
- Unmoored from moral direction, love alone can easily descend into sentimentality.
 - ✓ Putting us at the mercy of our feelings.

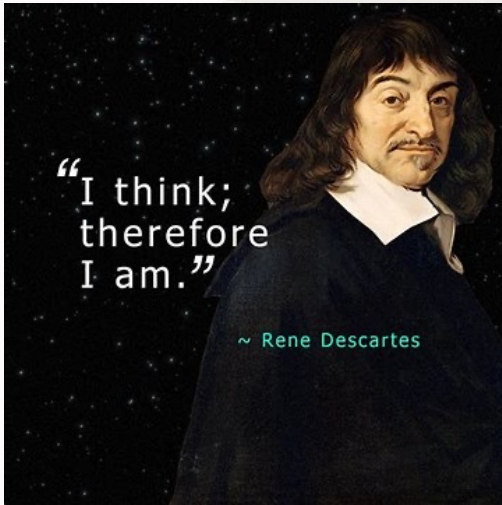
Rejection of Judeo-Christian Morality

- In the West, for nearly a century, there has been a steady rejection of a Judeo-Christian morality in favor of secular values and moral relativism.
- As is often the case, what seems like a sudden explosion was really the logical outcome of hundreds of years of growing confusion about who we are as persons and our relationship with our Creator, and each other.

Ideology of the Sexual Revolution

- In the so-called sexual revolution of the late 1960s, sex was separated from the person — body and soul — and the human body became regarded as an instrument one could manipulate and even exploit for pleasure.
- This **dualistic view** is assumed by most today, even though most don't realize it or see how it informs even their most basic assumptions about reality, and other people.

Roots of the Sexual Revolution



- René Descartes (1596-1650) was a French scientist and philosopher.
- Among his “contributions” to the way people thought was **to place body and soul in opposition to each other.**
- Later leading to the idea that the human body could simply **be seen as an object one could manipulate** according to one’s desires.

Philosophy of Dualism

- Simply put:
 - ✓ You *are* your mind, and you *have* a body; as opposed to the traditional **Christian view** that you are both body and soul.
 - ✓ In this, Descartes followed Francis Bacon (1561-1626), who believed that the goal of human knowledge should be to successfully achieve not stewardship of, but domination over, nature.

Impact of this Philosophy

- It's quite telling that today this philosophy does not sound controversial to many.
- Instead of beginning with the idea that we grasp reality through our senses and think about it, we now begin with our own mind as the basis of knowledge and from there subjectively interpret reality.

Consequences of Dualism

- We can see how this dualistic view helped foster the mindset of the sexual revolution, which affects our lives with respect to our own bodies, marriage, sex, procreation, and relationships with our neighbors.



The Human Person is a Rational Being

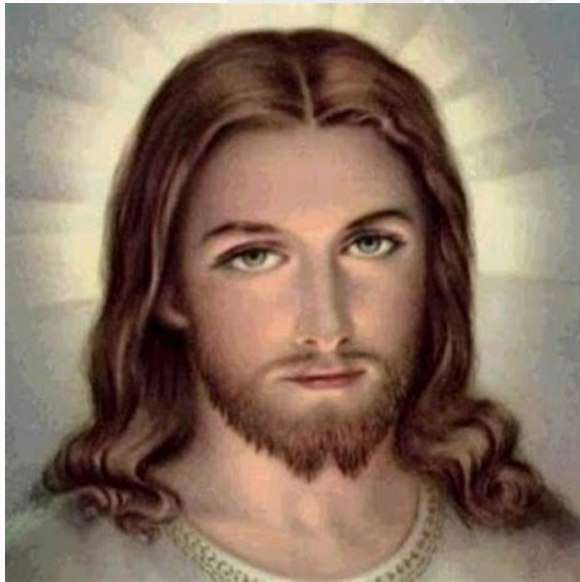
The Human Person is a Rational Being

- What enables the human person to be free is his / her ability to reason (rationality) – human person is a rational being.
 - ✓ The human person is able...
 - to weigh and measure different courses of action.
 - to determine which actions are good or bad.
 - can cooperate with his nature or act against it.
 - while other natural things have no such freedom.

The Human Person is a Natural Thing

- The human person has parts, operations, and instincts that enable him / her to function well and to flourish.
- Since the human person is by nature a rational being, it is good for him to act in accord with his reason.
- When the human person acts rationally, he acts in accord with his own nature and reality and in accord with the nature and reality of other things.

The Moral Life Not by Love Alone



If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love.

John 15:10

The Catholic Church Teaches

- The moral life consists in choosing those actions and developing those virtues by means of which people pursue their own good and the good of others, and enter into communion with God, their Supreme Good.

Catechism of the Catholic Church, nos. 1997, 1699 and 1700

False Freedom

- Our culture espouses a notion of freedom of choice as a power to do whatever one desires without reference to any evaluative or objective realities / truths.
 - ✓ *Freedom* is life **without restraint**.
 - ✓ There can be no negative consequences from something good.
 - ✓ Society believes freedom to be synonymous with happiness.
- Based on this view, every behavior treats the human person as **some-thing** to be used rather than **some-one**, a gift to be received.

Human Freedom...

- ...is the God-given power to become who God created us to be and so to share eternal union with Him.
- This happens when we consistently choose ways that are in harmony with God's plan.

The Most Basic Principle of the Christian Moral Life:

- ✓ ...is the awareness that **every person** bears the dignity of being made in the image and likeness of God.
- ✓ ...God has given us an immortal soul.
- ✓ ...Through the gifts of intelligence and reason we are enabled to understand the order of things established in God's creation.
- ✓ ...God has also given us a free will to seek and love what is true, good, and beautiful.



A Moral Act

Understanding a Moral Act

- *Every* moral act consists of three elements:
 - ✓ ...the objective act (what we do)
 - ✓ ...the subjective goal or intention (why we do the act)
 - ✓ ...the concrete situation or circumstances in which we perform the act (where, when, how, with whom, the consequences, etc.).

For an Individual Act to be Morally Good

- ...the object, or what we are doing, **must be** objectively good.
- ✓ Apart from the intention or reason for doing them, some acts are always wrong because they go against a fundamental or basic human good that ought never to be compromised.

The Goal, End, or Intention of a Moral Act...

- ...is the part of the moral act that lies within the person.
 - ✓ For an act to be morally good, one's intention *must* be good.
 - ✓ If we are motivated to do something by a bad intention—even something that is objectively good—our action is morally evil.

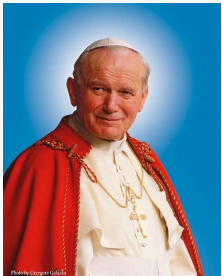
The Goal, End, or Intention of a Moral Act...

- ✓ A good intention *cannot* make a bad action (something intrinsically evil) good.
- ✓ We can never do something wrong or evil in order to bring about a good – “The end does not justify the means.”

Catechism of the Catholic Church, nos. 1749-1761

Intrinsically Evil Acts

- Contraception, abortion, euthanasia, are examples of acts that are always wrong.
- ✓ Such acts are referred to as **intrinsically evil acts**, meaning that *they are wrong in themselves*, apart from the reason they are done or the circumstances surrounding them.



Reason attests that there are objects of the human act which are by their nature 'incapable of being ordered' to God, because they radically contradict the good of the person made in his image.

Veritatis Splendor, no. 80



Contraception and the Contraceptive Mentality

Contraceptive Ideology

- The **purpose** of contraception is to separate intercourse from procreation so that the contracepting partners can enjoy the pleasures of sex without the discomfoting fear that their sexual activity could lead to the procreation of another human being.

Ideological “Promises”

- The promoters of contraception promise a consequence-free control over our lives if we could just control our fertility with their drugs and devices.
 - ✓ All the pleasure, *none* of that inconvenient fertility.
- My body is not me, exactly, it is **an object for me to control** for whatever reason I want; so, sex is just about my pleasure, maybe someone else’s too. It is not necessarily about giving myself to the one I love with the possibility of creating new life as a result of that gift.

Consequences of Dualism

- Following this view:
 - ✓ Sex becomes a mindless, meaningless function for which I can use my body – a matter of “self-expression” or “self-fulfillment.”
 - ✓ The idea of myself as a unity of body and soul is gone.
- With this view follows the misunderstanding / ignorance of the nature of human sexuality as a unity of our basic human gifts of fertility and bonding between spouses – ends of marriage (unitive and procreative).

Rejection of Christian View

- Responsibility, morality, self-mastery, self-giving, and sacredness which belong to any Christian view of the human person or of human sexuality are absent and outwardly rejected.

View about Sex

- The inevitable consequence of such a point of view is the “**contraceptive mentality.**”
- One can't, after all, have sex without being “free” from the burden of conception and “free sex” is **clearly incompatible** with any sound idea of marriage and family life.
- Sexuality is thus **divorced** not only from possible procreation but also from marriage itself.

Eclipse of the Truth

- There has been “an eclipse of the truth about man which, among other things, exerts pressure to reduce sex to something commonplace.”
- In society and the mass media, sex is presented in a “depersonalized” way, infused with a “distorted individualistic concept of freedom” that treats sex as merely “recreational” and in a way that does not consider the various developmental stages of children.

The Truth and Meaning of Human Sexuality, no. 1

Contraceptive Mentality

- The “contraceptive mentality” occurs when this separation of intercourse from procreation is taken for granted...
- ...and the contracepting partners feel that, in employing contraception, they have severed themselves from all responsibility for a conception that might take place as a result of contraceptive failure.
- This mentality implies that a couple has not only the *means* to separate intercourse from procreation, but the *right or responsibility* as well.

Contraceptive Mentality

- When sexual partners with this mentality engage in a sexual act while inhibiting the procreative element, they are unwilling to consider pregnancy. It is expected that the contraceptive method employed will do what it claims, prevent conception.
- However, when the contraceptive fails and they become pregnant, the couple often turn to abortion as the “backup choice” – the method of correction.

Contraceptive State of Mind

➤ Other ways of expressing this mentality:

✓ Contraceptive Attitude

Wanda Poltawska, "The Effect of a Contraceptive Attitude," *IRNFP*, Vol. IV, No. 3; Fall 1980

✓ Contraceptive Morality

Elizabeth Anscombe, *Contraception and Chastity*, London: Catholic Truth Society, 1977

✓ Contraceptive Culture

Patricia Koval, "Women in a Contraceptive Culture," *Commonweal*, 22 December 1967



Consequences and Path Forward

Successful Propaganda

- Because of successful propaganda and the rejection of Judeo-Christian values concerning human persons, marriage, human sexuality, and family life, many people in our society have the attitude that human life is sometimes inconvenient and an unnecessary burden.

Culture of Death

- Pope St. John Paul II saw this “mentality” as a root cause of abortion (euthanasia). When we see any human life as a troublesome burden that we must manage, rather than a sacred gift entrusted to our care, there is a dangerous temptation to get rid of the burden by any means necessary.

Indoctrination

- Proponents of the “sexual revolution,” supported by legalized contraception and abortion, have successfully inflicted upon this generation the burdensome and insidious manifestations of their revolution.
- Faith and the family are no longer the custodians of our nation’s (our world’s) and culture’s values.
- Sadly, many of today’s youth have embraced a secular, *laissez-faire* attitude toward religion, life, sex, marriage, and family life.

Catholic Teaching

- Against this reductionist and lifeless understanding of sexuality, is the rich, multi-dimensional, fully human teaching of the Catholic Church, which teaches that sexuality has two intimately connected purposes:
 - ✓ Firstly, the procreation of children.
 - ✓ Secondly, to more deeply unite a husband and wife in a lifelong union of self-giving love.

Catholic Teaching

- In *Humanae vitae*, Pope Paul VI reaffirmed the Catholic moral teaching regarding the conjugal act.
 - Every act of marital intimacy between husband and wife must be open to the possibility of new life.
 - This teaching is based on the principle of inseparability, the inseparable connection between the two meanings of the conjugal act – unitive and procreative – and their inseparability in the Creator’s plan.

Catholic Teaching

- Apart from these two purposes, sexuality is always and everywhere degraded, and inevitably deteriorates into selfish use and abuse of the other.
- In the end it leads to outright violence, as when the unborn child, the natural fruit of sexual union, is killed in abortion as an unwanted interloper.

Systemic Issue

- In our great battle for Life and Family, we cannot ignore contraception and the “contraceptive mentality.”
- They are the root from which the assault on human dignity, marriage, and the unborn flows.
- As HLI’s founder, Father Paul Marx said,
 - ✓ ...“while we need a variety of pro-life groups hacking away at the anti-life monster, it is enormously futile and indeed grossly short-sighted to overlook the chief source of baby-killing, which is contraception.”



Resource

“The Truth and Meaning of Human Sexuality”

- Published in 1995 by the Pontifical Council for the Family (PCF).
- I encourage everyone to take the time to read the whole document, which both diagnoses the sexual pathologies affecting our age with prophetic keenness and proposes a rich roadmap for us to follow towards sexual sanity in a world gone mad.



Supplemental Slides

Natural Law

- Natural Law rests upon the claim that things have natures and essences that we can know and correspond our actions to.
- Things act in a predictable fashion:
 - For instance, when we learn the properties of fire and gasoline, we can predict certain things about their behavior.
 - The fact that we build dams and skyscrapers which stand secure, airplanes that fly, artificial knees that work, indicate we can measure our thoughts to the outside world and to act in accord with it.

Natural Law operates on the premise...

- ✓ that nature is good,
- ✓ that the way things naturally are is good for them to be,
- ✓ and that the operations of things and parts of things contribute to the good of the whole.

For example:

The fins located in different places on fish serve unique purposes such as moving forward, turning, stopping, etc. They assist the fish to survive, to live in accord with its nature.