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### **Christian Anthropology: The Human Person in the Modern World**

- Setting the Scene: Pope Francis' Address, October 5, 2017, to the General Assembly of the Pontifical Academy for Life
  - Human beings seem now to find themselves at a special juncture in their history, in uncharted territory, as they deal with questions both old and new regarding the meaning of human life, its origin and destiny.
  - The key feature of this moment is, in a word, the rapid spread of a culture obsessively centered on the mastery of human beings – individually and as a species – over reality. Some have even spoken of an *egolatry*, a worship of the self, on whose altar everything is sacrificed, even the most cherished human affections. ... It induces people to gaze constantly in the mirror, to the point of being unable to turn their eyes away from themselves and towards others and the larger world. The spread of this approach has extremely grave effects on every affection and relationship in life
  - Today there is great need of a theology of creation and redemption capable of finding expression in words and acts of love for each life and the whole of life. ... Starting from the revelation found in the first chapters of the Book of Genesis, ... we learn that each of us is a creature *willed and loved by God for his or her own sake*, not merely a combination of cells organized and selected by a process of evolution. All creation is in some way part of God's special love for human creatures. ... God's original blessing and his promise of an eternal destiny are the basis of the dignity of every life; they are meant for everyone. ... The biblical account of creation needs to be read and reread."
  - The covenant between man and woman is called to be a guiding force for society as a whole. ... This is not merely a matter of equal opportunities or mutual appreciation. It involves the way men and women understand the very meaning of life and human progress. They are called not only to speak to one another *about* love, but to speak *with* love about what needs to be done so that the human community can take shape in the light of God's love for all his creatures."
  - A new start must be made in the ethos of peoples, and this can be achieved through a new culture of identity and difference. The recent proposal to advance the dignity of a person by radically eliminating sexual difference and, as a result, our understanding of man and woman, is not right. Instead of combatting wrongful interpretations of sexual difference that would diminish the fundamental importance of that difference for human dignity, such a proposal would simply eliminate it by proposing procedures and practices that make it irrelevant for a person's development and for human relationships.
  - The utopia of the "neuter" eliminates both human dignity in sexual distinctiveness and the personal nature of the generation of new life. The biological and psychological manipulation of sexual difference, which biomedical technology can now make appear as a simple matter of personal choice – which it is not! – runs the risk of dismantling the energy source that feeds the covenant between man and woman, making it creative and fruitful."
  - A fervent concern to accompany and care for life requires, in the history of individuals and societies, a constantly renewed ethos of compassion and tender love for the birth and rebirth of humanity, in all its differences. We need first to become sensitive once more to the *different stages of life*, especially

of *children and the elderly*. Their frailties, their infirmities and their vulnerability are not exclusively the concern of medicine and health care. They also have to do with the soul and with human needs that must be recognized and taken into account, protected and esteemed, by individuals and the community alike.

- A society that considers these things as buyable and sellable, bureaucratically regulated and technically managed, is one that has already lost its sense of the meaning of life. It will no longer pass on that meaning to its young, or revere it in its aging parents. Almost without realizing it, we have now started to build cities increasingly unfriendly to children and communities increasingly unwelcoming to the elderly.”
- The Need for An Adequate anthropology
  - In just over a week, on October 16, we will mark the anniversary of the election of St. John Paul II as the 264th Peter. He identified many of the most important questions and sought to answer them. Many of his questions and answers have no expiration date.
  - In preparation for Vatican II, Bishop Wojtyla wrote a document for the ante-preparatory commission that said that the biggest issue facing the Church was not reforming its own house but **to give an adequate response to the yearnings, questions and provisional answers of the human person today**. In the chaos that was coming from all of the “isms” of the 20<sup>th</sup> century — not just **Nazism and Communism, but materialism, hedonism, individualism, relativism, atheism** — modern man wanted to know whether Christian humanism was different from all the other humanisms out there, whether it had **a real answer to the problem of modern despair**. Everything in the Council, he said, should be organized according to this framework.
  - Francis: “I wished to affirm in the Encyclical *Laudato si*’, “**we urgently need a humanism capable of bringing together the different fields of knowledge ... in the service of a more integral and integrating vision**” (no. 141), so as to be able to overcome the tragic division between the “two cultures,” the humanistic-literary-theological and the scientific, which leads to a mutual impoverishment, and to encourage a greater dialogue between the Church, community of believers, and the scientific community”
  - In his pre-papal philosophical work, most notably *Person and Act*, Wojtyla sought to sketch out an **adequate anthropology**, something that blended together metaphysics and ethics, the person understood ontologically and the person in action, the person in his objective and subjective dimensions, his exterior and interior realities. He sought to do this through phenomenological personalism.
  - Wojtyla didn’t persuade those in charge of the Council to accept his ideas about framing the whole Council in terms of Christian humanism *in toto*, but he remained convinced throughout the Council and beyond that the Church needed an *adequate anthropology*, an adequate understanding of the human person, to propose to the Augustines of the modern world, who like St. Augustine 16 centuries before, were seeking to find peace for their restless hearts in all types of false answers. Wojtyla knew their hearts would only be able to find rest in God.
  - While he didn’t get the whole Council framed according to this schema, in the Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, which was dedicated to the Church’s positive articulation of the Gospel in response to modern anxieties, now-Archbishop Wojtyla played an enormous role in the formulation of this authentic Christian humanism. This hinged on two passages, which would eventually become the two most cited Vatican II passages of his papacy, because they dominated his thought:
    - GS 22 — The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. ... By the revelation of the mystery of the Father and His love, **[Christ] fully reveals man to man himself and makes his supreme calling clear**. ... All this holds true not only for Christians, **but for all men of good will in whose hearts grace works in an unseen way**. For, since Christ died for all men, and since the ultimate vocation of man is in fact one, and divine, we ought to believe that the Holy Spirit in a manner known only to God offers to every man the possibility of being associated with this paschal mystery. Such is the mystery of man, and it is a great one, as seen by believers in the light of Christian

revelation. Through Christ and in Christ, the riddles of sorrow and death grow meaningful. Apart from His Gospel, they overwhelm us.

- GS 24 — **Man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself.**
- John Paul II said in 1993 (CTK). “I had long been interested in man as a person. ... Then, when I discovered my priestly vocation, **man became the central theme of my pastoral work.**” He goes on to describe how he needed to answer questions of young people about how to live, work, and respond to the *isms* and how that led to his deeper articulation of the **personalistic principle**, an attempt to “**translate the commandment of love into the language of philosophical ethics. The person is a being for whom the only suitable dimension is love.** We are just to a person if we love him. ... Love for a person excludes the possibility of treating him as an object of pleasure.” Then he mentioned GS 24 and comments: “Here we truly **have an adequate interpretation of the commandment of love.** ... At the same time, the Council emphasizes that the most important thing about **love is the sincere gift of self.** In this sense the **person is realized through love.** ... **Man affirms himself completely by giving of himself.** This is the fulfillment of the commandment of love. This is also the full truth about man, a truth that Christ taught us by His life.”
- When he was elected the 263<sup>rd</sup> successor of St. Peter, these two related ideas became the program of his pontificate, which was encapsulated in his first encyclical entitled, “Christ, the Redeemer of Man.”
- He said, in *Redemptor Hominis*, that when he accepted in a spirit of obedience in faith the papacy, **it was to give a response to the fundamental question of how we could grow closer to Christ as we approached the third millennium.** “To this question... **a fundamental and essential response must be given.**” “Our response must be: Our spirit is set in one direction, the only direction for our intellect, will and heart is-towards Christ our Redeemer, towards Christ, the Redeemer of man. **We wish to look towards him** —because there is salvation in no one else but him, the Son of God — repeating what Peter said: “Lord, to whom shall we go? You have the words of eternal life.” By his incarnation, life, teachings and particularly his suffering and death, Christ reveals who God is: that God is love. “In man’s history, this revelation of love and mercy has taken a form and a name: Jesus Christ.”
- That leads to the moral consequence. In one of the most beautiful passages in any of his papal writings, he wrote, “***Man cannot live without love.*** He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it. This, as has already been said, is why Christ the Redeemer “fully reveals man to himself”. ... In this [human] dimension man finds again the greatness, dignity and value that belong to his humanity. **In the mystery of the Redemption man becomes newly “expressed” and, in a way, is newly created. He is newly created! ... The man who wishes to understand himself thoroughly-and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being-he must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter into him with all his own self, he must “appropriate” and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself.** If this profound process takes place within him, he then bears fruit not only of adoration of God but also of deep wonder at himself. How precious must man be in the eyes of the Creator, if he “gained so great a Redeemer” and if God “gave his only Son “in order that man “should not perish but have eternal life.” In reality, the name for that deep amazement at man's worth and dignity is the Gospel, *that is to say: the Good News. It is also called Christianity. This amazement determines the Church's mission in the world and, perhaps even more so, “in the modern world”.* This amazement, which is also a conviction and a certitude—at its deepest root it is the certainty of faith, but in a hidden and mysterious way *it vivifies every aspect of authentic humanism-* is closely connected with Christ. It also fixes Christ's place—so to speak, his particular right of citizenship—in the history of man and mankind.

- So the **Church's mission in the modern world** is all about this **authentic humanism: to help the human person discover who he really is, to provide an answer to his deepest questions**, to help him overcome the despair that sets in with nothingness or because of the accumulated pains and sufferings that no amount of psychobabble and booze can make disappear. This pursuit is clarified when one turns with wonder to Christ, who reveals man to himself fully, and shows him the path to achieving that fulfillment, not through self-assertion, but self-gift.
- Elements of an adequate Christian Anthropology (taken from the Compendium on the Social Teaching of the Church)
  - First, the person is a creature
    - We don't create ourselves.
    - We enter into life as the gift of another.
    - We are related to Creator. Related to parents. Certain filiation.
    - Called to participate in mystery of creation.
  - Second the person is fundamentally good
    - God pronounced the person very good.
    - Must discover and respect his and others' value
    - Contemplate what God and others see as good in them.
  - Third, the Person is one in soul and body (*corpore et anima unus*)
    - In him is united the material and spiritual realms.
    - Both realms are good, not to be despised.
      - Spiritualism and materialism are both deficient
    - He has
      - Reason (to be discussed shortly)
      - Will (to be discussed shortly)
      - Emotions
        - Can feel.
        - Passions are fundamentally gifts but need to be ordered to truth and good.
  - Fourth, the person is the image of God
    - Reason
      - Can know
      - Bound to the truth about things.
    - Will
      - Can choose freely.
      - Freedom is valued but limited, because of his creatureliness.
      - Freedom is tied to responsibility, to the good, and to truth
      - It's the ability to do what we ought rather than whatever we like.
      - Freedom is not contrary to dependence on God.
    - Summoned to communion and love
      - He is a social being with a social nature, based on relation with God.
      - He is not solitary, not atomized
      - He is called to live in society
      - The gift of self leads to communion. Communion doesn't happen without sacrifice, without getting outside of oneself.
      - The whole ground for the family in self-mastery, self-possession and self-giving
    - He is made in the image of the Son, the icon of the invisible God.
    - He is called to work
      - The first command in the Gospel came right after God called us into existence: the calling to a three-fold work.

- Gen 1:26 “Then God said, ‘Let us make mankind in our image, according to our likeness... So God created mankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, **‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.’**”
- JP II in *Laborem Exercens* 13. “We must go back to the fundamental issue of human work, which ... is of such importance for man — **it constitutes one of the fundamental dimensions of his earthly existence and of his vocation.**
- JP II in *Centesimus Annus* 6. “**Work thus belongs to the vocation of every person; indeed, man expresses and fulfills himself by working. At the same time, work has a ‘social’ dimension through its intimate relationship not only to the family, but also to the common good.**
- Man is the image of God partly through the mandate received from his Creator to subdue, to dominate, the earth. In carrying out this mandate, every human being reflects to some degree the very action of the Creator of the universe. This type of work distinguishes him from creatures.
- After the Fall, this vocation remained, but now would be accomplished “with the sweat of your brow,” and with the pangs of childbirth, but the toil is redemptive. ... By enduring the toil of work in union with Christ crucified for us, man in a way collaborates with the Son of God for the redemption of humanity.
- Work transforms both the worker and the world.
  - (LE) **Work as a transitive activity** changes creation in subduing the earth, the whole of the visible world. Man *dominates* the earth by the very fact of domesticating animals, rearing them and obtaining from them the food and clothing he needs, and by the fact of being able to extract various natural resources from the earth and the seas. But man "*subdues* the earth" much more when he begins to cultivate it and then to transform its products, adapting them to his own use. Industry in its turn will always consist in linking the earth's riches — whether nature's living resources, or the products of agriculture, or the mineral or chemical resources — with man's work, whether physical or intellectual.
  - (LE) **Work as an intransitive activity develops the worker.** As a person, man is therefore the subject of work, and independently of their objective content, his actions serve to realize his humanity. This dimension conditions the very ethical nature of work, involving a subject who decides about himself through freedom and virtue.
  - Work can allow people to develop or to be damaged. This is why John Paul II stated, “The sources of the **dignity of work are to be sought primarily in the *subjective dimension***, not in the objective one.”
  - St. Gregory of Nyssa, we are our parents through our work.
  - *Facere versus agere.*
  - (LE) Since work in its subjective aspect is always a personal action, an ‘*actus personae*,’ it follows that the whole person, body and spirit, participates in it, whether it is manual or intellectual work. The Church sees as her particular duty to form a **spirituality of work** which will help all people to come closer, through work, to God, the

creator and redeemer, to participate in his salvific plan for man and the world and to deepen their friendship with Christ.

- All of this leads to what John Paul II called The Gospel of Work (LE): **Man ought to imitate God, his creator, in working and in resting**, because man alone has the unique characteristic of likeness to God. The truth that by means of work man participates in the activity of God himself, his creator, was given particular prominence by Jesus Christ. This “gospel of work,” is particularly powerful because he who proclaimed it was himself a man of work, a craftsman like Joseph of Nazareth.
- Must make sure one doesn’t work too much, become enslaved to work.
- The person has a unity and a uniqueness
  - Capable of self-awareness self-understanding, self-possession and qualified self-determination
  - Intelligent, conscious and self-conscious.
- Fifth, there is the original differentiation between man and woman
  - Equal Dignity. Equally made in God’s image and likeness
  - Complementarity. Biologically, metaphysically, psychologically
  - This original differentiation is tied to the nuptial meaning of the person
- Sixth, the person has and seeks transcendence
  - The human person has the capacity for God and is a spiritual being.
  - Can get out of oneself and into relationship. I-thou
  - Can exercise dominion over creatures
  - The person is stable. While parts of us change, who we are remains constant, because of this transcendence.
- Seventh, the person has a conscience
  - Inner organ of sensitivity in which we hear God’s voice.
  - It’s a judgment of the practical reason
  - Bound to the truth about right and wrong, to way things are, to law outside of ourselves, that is at the same time connatural.
- Eighth, the person is a moral agent, capable of choosing good and evil, virtue and vice, holiness and sin
  - Virtue builds up a person, to become more human and more like God. Virtue is a sign of the possibility for growth.
  - Sin and vice tear us apart. Division within oneself and others. Sin through distrust, failure to hear and obey.
  - Sin and virtue impact our human nature, our “second nature.” Sin wounds relationship with God, with others, with himself. There are social consequences. So, too, good actions build us up and positive impact our relationship with others.
- Ninth, the person has inalienable dignity and some inalienable rights flowing from that dignity
  - This dignity and these rights are given ultimately not by self, State, but found in relationship to Creature and others
  - They are beyond one’s function. The disabled still have this existential dignity.
  - Human rights are an attempt to respond effectively to human dignity
  - Universal, inviolable and inalienable rights, like the right to life, right to religious freedom, on the basis of which other rights form.
  - Persons cannot be manipulated for ends foreign to his own development.
- Tenth, the human person suffers and dies.
  - Already talked about childbirth, sweat and toil.
  - Suffering and death and objective realities and subjective problems.

- Problem of physical, psychological and moral pain and suffering.
- Problem of the innocent suffering.
- Suffering and death remain mysteries, but receive light in Christ who fully reveals man and makes his vocation clear.
- These ontological evils can become moral goods, by the way we suffer and the way we respond to others' suffering.
- Suffering unleashes love in the human person: SD 29. "Following the parable of the Gospel, we could say that suffering, which is present under so many different forms in our human world, is also present in order *to unleash love in the human person*, that unselfish gift of one's "I" on behalf of other people, especially those who suffer. The world of human suffering unceasingly calls for, so to speak, another world: the world of human love; and in a certain sense man owes to suffering that unselfish love which stirs in his heart and actions. The person who is a " neighbour" cannot indifferently pass by the suffering of another: this in the name of fundamental human solidarity, still more in the name of love of neighbour. He must "stop", "sympathize", just like the Samaritan of the Gospel parable. The parable in itself expresses *a deeply Christian truth*, but one that at the same time is very universally human. It is not without reason that, also in ordinary speech, any activity on behalf of the suffering and needy is called "Good Samaritan" work."
- For that reason it becomes a Gospel
- Various anthropological issues today
  - Reductionistic understandings of human anthropology
    - Ontological
      - Materialism (we are just our matter, our chemicals)
      - Individualism (we have no social nature)
      - Dualism (Notion of the disembodied self)
      - Dehumanizing discrimination like racism (fails to recognize humanity in every human being)
    - Epistemological
      - Relativism (the person can't know the truth, because there is no *the* truth)
      - Gnosticism (the ordinary person can't know the most important truths)
      - Justice Anthony Kennedy, 1992, *Casey versus Planned Parenthood*: "At the heart of liberty is the right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life."
    - Ethical
      - Moral relativism (no moral absolutes, or a person cannot know them)
      - Emotivism (desire not to hurt another)
      - Voluntarism (everything determined by whether our intention is good)
  - Problems with identity
    - Self-definition contrary to the givens
    - Unshackling from human nature.
    - Gender confusion, dysphoria
    - Self-identities.
      - Loretta Lynch said that to self-identify is a human right.
      - Rachel Dolezal claims she was black.
    - Pure will
    - Because of the times we are living in, Pope Francis has spoken out repeatedly about the dangers of "gender ideology," a modern form of gnosticism that not only undermines our basic understanding of anthropology but also of reality.
    - He has made a distinction between the welcome, support, accompaniment, and loving pastoral care that we must offer to those who say they're transgender — whose sexual self-

understanding does not align with their biological sex — and pretending and teaching others that there really are men trapped in women’s bodies and women in men’s. While we must affirm their dignity of those who believe themselves to be transgender and defend their fundamental human rights to be free of violence and unjust discrimination, he says, we must also be clear about the danger that the ideology of gender poses to individuals and to society.

- “We must protect our humanity,” Pope Francis stated in his exhortation on the family, “and this means, in the first place, accepting it and respecting it as it was created.” It is “one thing to be understanding of human weakness and the complexities of life and another to accept ideologies that attempt to sunder what are inseparable aspects of reality” (*Amoris Laetitia* 56). Our sex is a basic part of human nature, just like our genes, race, age and species. It’s an objective fact, not a subjective choice, mental state or feeling. To deny that is to deny our humanity. Gender ideology, he said in a 2015 General Audience, is therefore a “step backwards. The removal of [sexual] difference in fact creates a problem, not a solution,” a problem not just for those with gender dysphoria but for everyone.
- Similarly during the United Nation’s Commission on the Status of Women in March 2019 in New York, there was a push by the LGBTI Core Group — representing 28 countries, the UN High Commissioner for Human Rights, and the NGOs Human Rights Watch and Outright Action International — to change the meaning of “woman” to include those who claim to be women, “no matter their sexual orientation, gender identity, gender expression and sex characteristics.”
- Whereas everyone once knew what “woman” meant based on her bodily nature — her two X chromosomes, capacity for motherhood, female hormones, internal reproductive organs, external genitalia, secondary sex characteristics — proponents of gender ideology are asserting that bodily nature has nothing intrinsically to do with womanhood beyond how sex is “assigned” at birth. Womanhood, rather, is the way one thinks about oneself, or expresses oneself, based on sexual stereotypes like the clothes and shoes one wears, the hobbies or sports one enjoys, the make-up one dons, etc. Manhood is similarly a state of mind rather than a biological and bodily reality. The person is reduced to spirit and will and the human being almost becomes a disincarnate abstraction until one discerns what nature and gender one is or wants to be.
- Gender ideology, however, doesn’t stop at profound anthropological confusion. As we are witnessing in Washington, the UN, and various state and national capitals, those promoting it are trying to reorder society according to that confusion, with profound consequences not just in terms of law, education, economy, health, safety, sports, language and culture, but also in terms of human rights, marriage and family, motherhood and fatherhood, and the cause of women, men, and especially children.
- Let’s focus on the harm to four groups.
  - First, to women. Changing the definition of woman to include biological men who identify as women means, *de facto*, that what women have fought so hard to achieve over recent decades in terms of jobs, education, and sports — and what is necessary for their safety in terms of shelter, bathrooms and locker rooms — will no longer be protected. Any biological man saying he is a woman would now be entitled to whatever a biological woman is. Employers who want to save on parental leave but still claim gender balance can employ biological men who believe they’re women instead of biological women. Boys claiming to be girls — with their physical advantages in terms of muscle mass and type, bone density, heart, lungs and natural performance enhancing hormones — can compete against girls and take their championships (and no doubt soon scholarships), and in violent contact sports also put them at greater risk for serious injury. Women who have suffered violence from men will have to endure biological men entering battered women’s shelters, bathrooms and locker rooms, no matter the trauma to their sense of safety. And the opportunity for those who want to exploit such facile, subjective redefinitions of



personal identity are already sadly in evidence: rapists who self-identify as women to enter women's prisons to rape again; peeping toms or exhibitionists who identify as women or girls to enter women's bathrooms and locker rooms at their will and pleasure; careerists who want to improve their chances for jobs identifying as women to take advantage of gender parity policies.

- Second, to children. Pope Francis is particularly concerned about gender ideology being taught to kids, so that boys and girls are encouraged to question, at their earliest ages, whether they are a boy or a girl and are taught, at a time when gender non-conformity is higher, that they can choose their gender. Rather than solid anthropology, indoctrinating them in categories like those found in the “gender unicorn” is a form of intellectual child abuse. Worse, however, is what is happening medically with children who experience gender dysphoria. Rather than treating the underlying issues of gender non-conformity, children are being encouraged to transition socially at a very young age and adopt opposite-sex name, habits and expressions. As pre-pubescents, they are then being given puberty blockers — which are not even FDA approved for this purpose — despite the fact that they arrest bone growth, decrease bone density, stop the formation of sex cells, and leave them physically behind their maturing peers. When they reach the general age of puberty, they're being given cross sex hormones in very high doses, despite foreseeable side effects in terms of bone mineral density, lipid profile, cardiovascular problems and cancer. And finally, as early as 13 in some places, they're being helped to have sex reassignment surgery, surgically removing their external sex organs and replacing them with a simulation of opposite sex organs. All of this is happening despite the fact that longitudinal studies have shown that 85 percent of children with gender identity disorder do not persist in dysphoria in adolescence. Once, however, children begin the four-step pathway of social transition, puberty blockers, cross sex hormones, and reassignment surgery, it's rare that they revert. Parents who seek to prevent this pattern are treated as facilitators of their children's future suicide, or uncaring bigots, and in some countries have even begun to lose their children.
- Third, to those with gender dysphoria. Studies in Sweden have shown, for example, that despite a culture strongly supportive of those who say they're transgender, the suicide rate 10-15 years after sex reassignment surgery is 19 times that of comparable peers, including groups who also experience some form of social stigma. How come? Because you can't fool nature. All non-ideological, commonsensical thinkers recognize that there is something awry when someone thinks he is a man trapped in a woman's body, or vice versa, in a similar way to those who think they're transspecies or transracial. Such dysphoria is not remedied by everyone else's feigning the emperor is an empress. But there's a vast cultural conspiracy pretending that those with gender dysphoria are psychologically healthy and normal, and that their only issues concern integration within the larger culture. It's medical, psychological, cultural and ethical malpractice of the highest measure.
- The last group is everyone in society, as gender ideology seeks to compel us to suppress our common sense and knowledge of elementary biology and play along with the fiction. All of us will have to change our pronouns, or pay fines, or lose jobs. Individuals and institutions that fail to abide by the *zeitgeist* will suffer severe consequences for civil rights violations. Medical professionals, despite their oath first to do no harm, will have to prescribe puberty blockers and opposite sex hormones and to perform surgeries. Women and girls will have to live with the new situation that treats trans-women and biological women as legally identical. Families that try to give their children adequate psychological care to treat underlying issues may be found guilty of civil rights abuses and lose their children. All of this will likely

continue until children who have suffered all of the consequences of puberty blockers, cross sex hormones and amputations as minors grow up and begin to sue the medical establishment for the irreversible damage done to them.

- Particular confusion with regard to love and human sexuality
  - Love considered a feeling rather than a commitment, a choice, willing the other's good for the sake of the other.
  - No longer universally understood as the gift of oneself.
  - Mutual utilitarianism and harmonious egoisms. Love is the opposite of using people.
  - Connection lost between true love and sex, between sex and marriage, and between marriage and children/family.
    - Sped up with the sexual revolution, which really came as a result of the pill, of a new form of contraception.
  - Sexuality
    - So many of the gender identity issues have to do with sexuality, the one to whom one is attracted or with whom acts out. There still is a connection between sex understood as male or female and sex understood as a verb.
    - Facebook now has 71 gender options. Others list far more.
  - Subject of those with Same-Sex Attractions
    - Called to live in love, but philia, agape and storge.
  - Not ordered to the purpose of human sexuality, love and life, complementarity. Importance of training in the real meaning of chastity
    - Raising love to the dignity of the other person
    - Linking it not just to temperance but to love as a gift of self.
    - Never using another merely as a means.
    - Linking it to purity and piety.
- With work
  - Many treat vacation as the norm of human life rather than work.
  - Others become workaholics.
  - Issue of unemployment. Especially for youth.
  - Woman's work. Absolutely need to have meaning.
  - Training the young to work.
  - Work for the disabled.
  - Problem of "playing the system"
  - Study is a part of that work.
  - Communism/socialism/capitalism: what they get right, what they do not.
- With suffering
  - Suicide epidemic.
  - Opioid/painkiller epidemic.
  - Many no longer see any meaning in suffering and pain.
  - Treat human persons like we do pets and euthanize them.
  - Voluntary euthanasia changes the approach to suffering and leads to involuntary euthanasia.
  - Importance of palliative care.
  - Importance of compassion, and making sure people do not suffer alone.
  - Allowing others' love to be unleashed when we are suffering, rather than robbing them of this growth in humanity.
- Conclusion and questions
  - Need for an adequate anthropology
    - Adequate in itself, that it corresponds to the data
    - Adequate in persuasion, that it corresponds to the questions.
  - Ideas are obviously important, but it must be lived. Living consistent with who we are.

- *Soyez vous mêmes* of Francis de Sales.
- Christ says, “Follow me.”
- We start off with this because it’s central. The Leonine Forum seeks ultimately not just to inform but to help form us in this adequate anthropology so that we might form others. Thanks for sharing in that project!