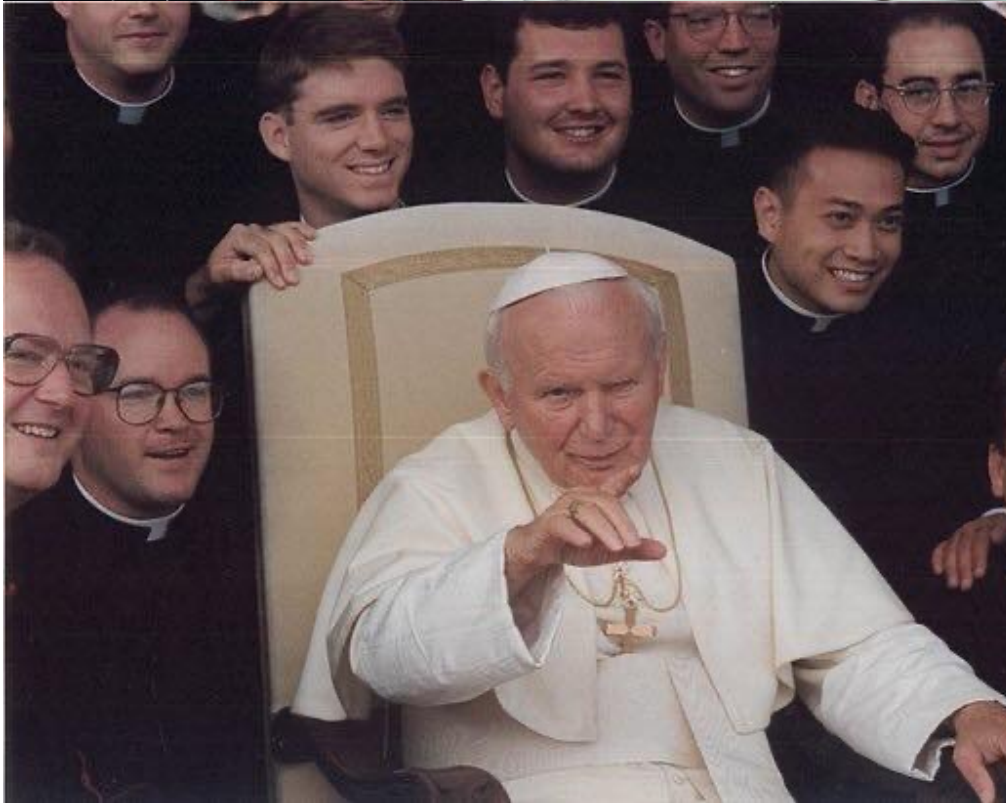


# Overview of John Paul II's Love and Responsibility

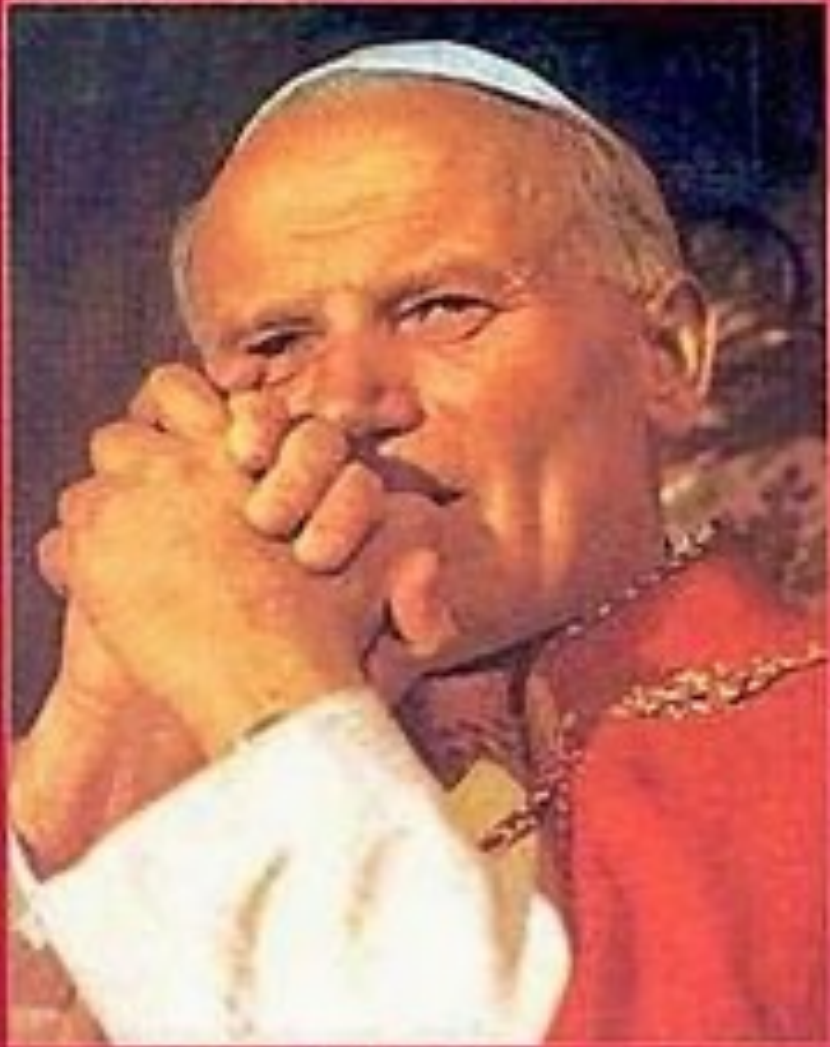


Fr. Roger J. Landry • Merton Institute for Catholic Life • October 14, 2024





# HAROLD WOJTYLA LOVE & RESPONSIBILITY

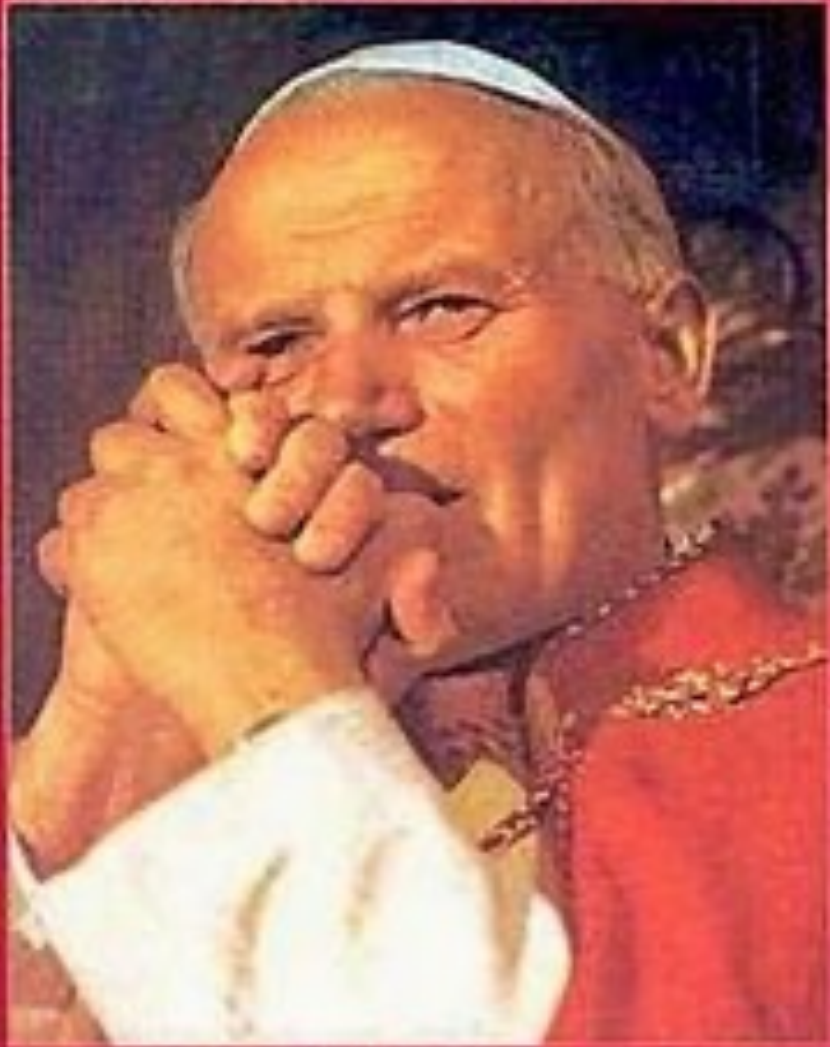


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## Prehistory

- L&R arose to meet a perennial need.
- Wojtyla felt a need to testify to the experiences he learned from guiding young people.
- First expressions were lectures at the Catholic University of Lublin in 1958-59; then the book was published in 1960.
- Intended by it to spark a confrontation between personal experience and various conceptions of human love. “Take and read — but above all, see!,” he writes. He wanted a co-authorship.
- Though written prior, the context of the book involves the central problems of *Humanae Vitae* in the following decade and the need for an “honest anthropology” that does not separate the sexual act from interpersonal relations, love, and the dignity of the person.

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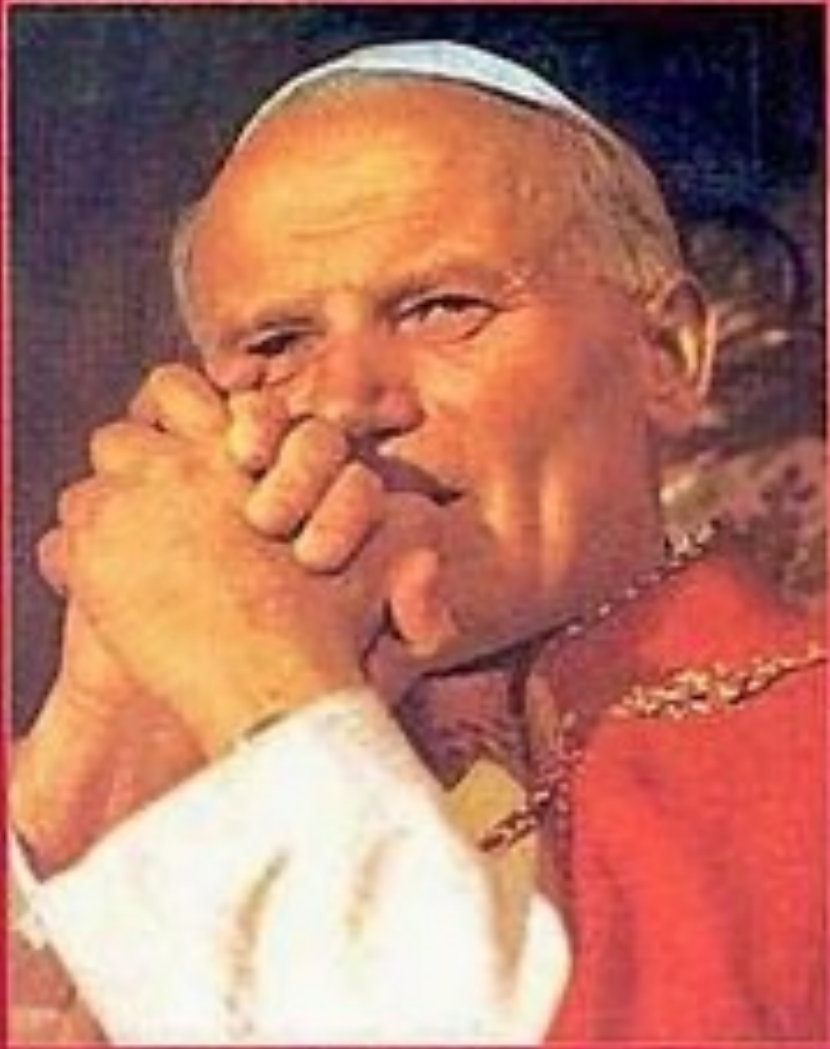


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## Fonts and Purpose

- Discussion of love and marriage must be based on personal experience. A priest has great second-hand pastoral experience, less immediate but far broader, he affirms.
- L&R was born from incessant confrontation of Biblical doctrine and life, to justify, interpret and explain the “rules” of sexual morality and put them on a firm, human, experiential foundation.
- The most fundamental way of looking at sexual morality is “love and responsibility,” to introduce “love into love,” Christ’s command to love others as he has loved us (*agape*) into the the human experience of romantic love (*eros*)

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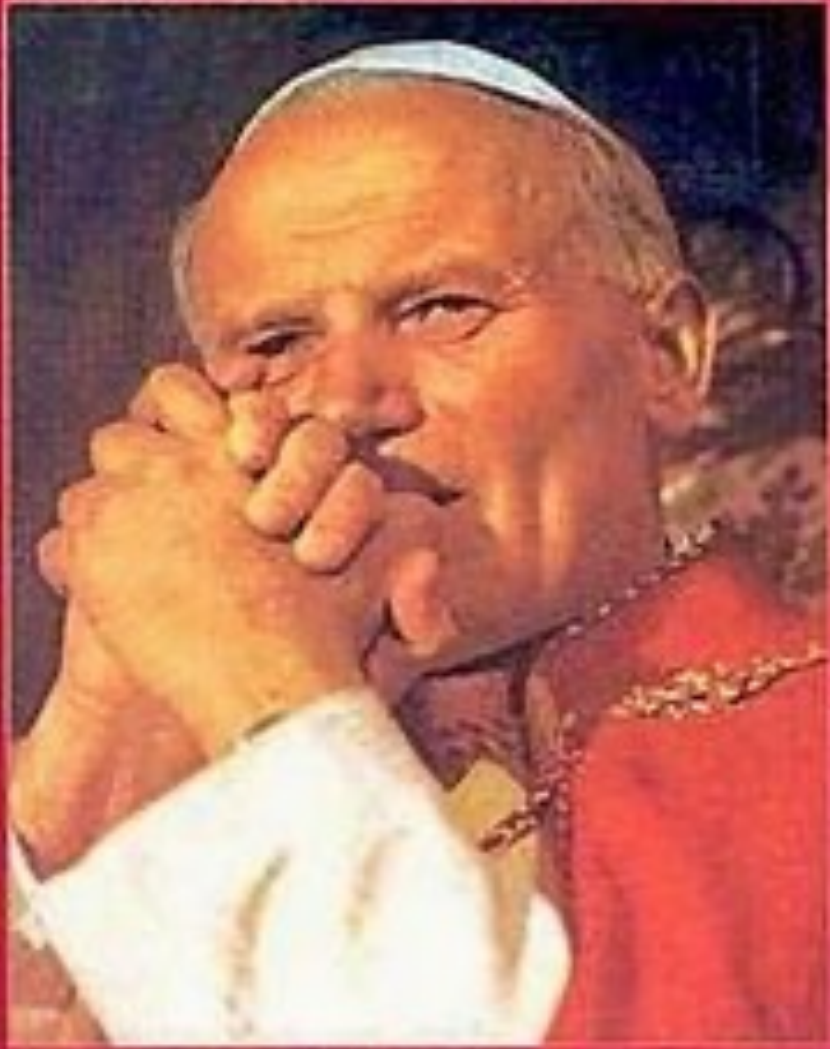


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## The Method

- The purpose of L&R is to synthesize, but Wojtyla says there must be analysis of:
  - The person affected by the sexual urge;
  - The love that grows on this basis between man and woman;
  - The virtue of purity as an essential factor in that love;
  - The question of marriage and vocation.
- The book is one of philosophical ethics and is meant to be practical, without being casuistic, through elucidating the principles that can be applied to particular instances.
- It will include physiology, medicine, and psychology, but wants to place the problem of sex and sexual morality ultimately within the domain of the person.

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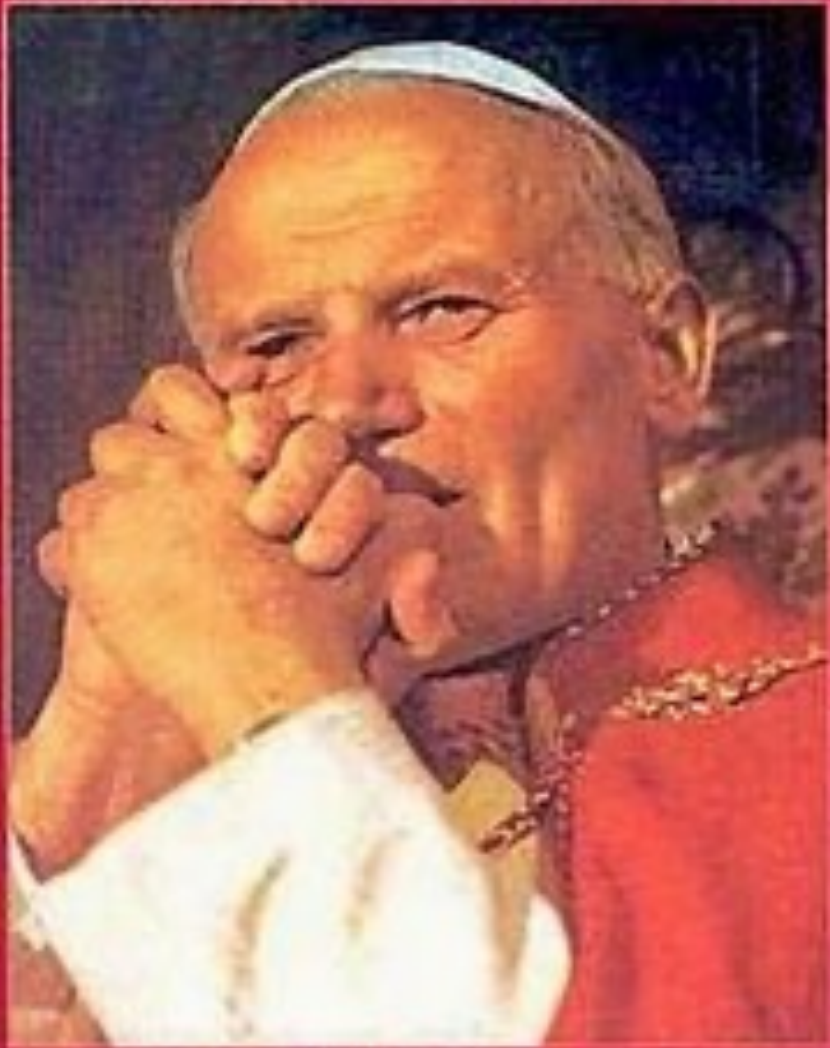


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## The Person and the Sexual Urge

- The person is a subject and object of action. He has free will and can choose. No one else can will for him. He also exists as an object of his own and others' actions.
- There are two meanings of the verb “to use.” *Utor* (instrumental) and *fruor* (enjoyment).
- The person must never be merely the means to an end of another person, which would do violence to the other's essence. God never uses us. Since the person has independent aims, any enjoyment of another must be subordinated to love.

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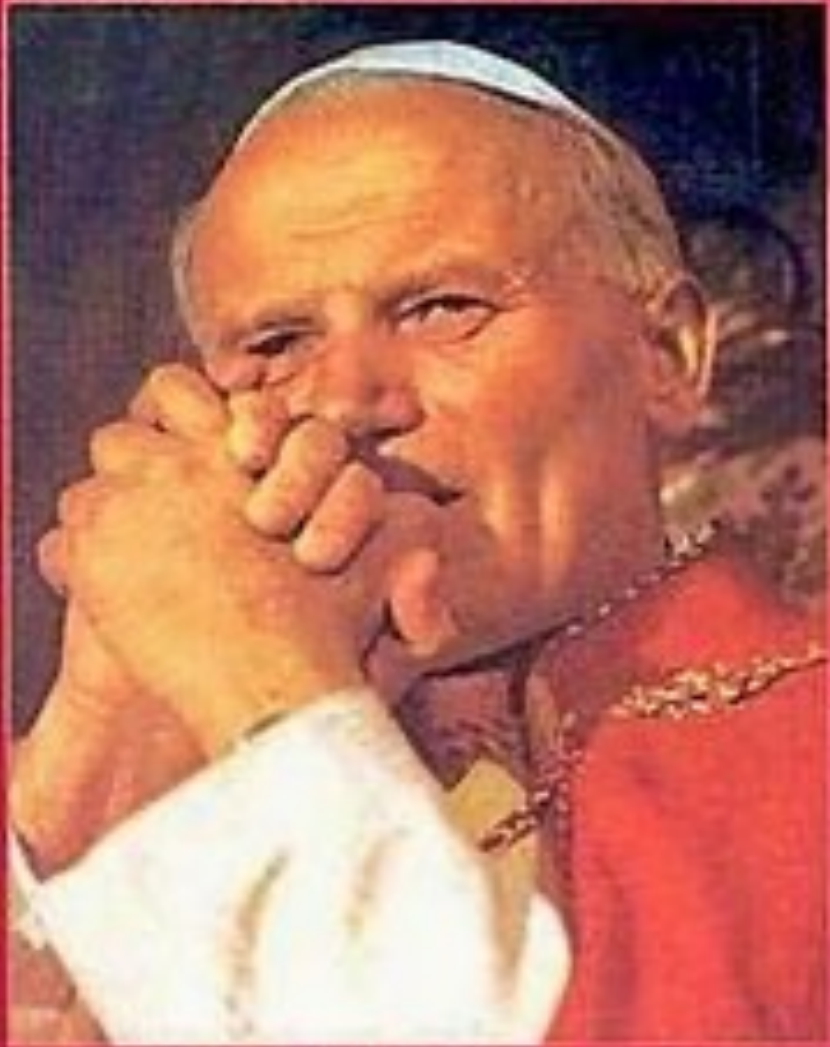
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## Love is the Opposite of Using

- Love is the opposite of using. When another desires the same good, a common aim and bond is formed, which is the core around which love grows. The common aim puts them on equal footing.
- The capacity for love depends on the willingness to seek a good together with others, to subordinate oneself to that common good and to others for the sake of that good.
- The sexual relationship presents more opportunities than other activities for treating the person as an object of use.
- Love begins as a principle or idea that people must live up to in their behavior.



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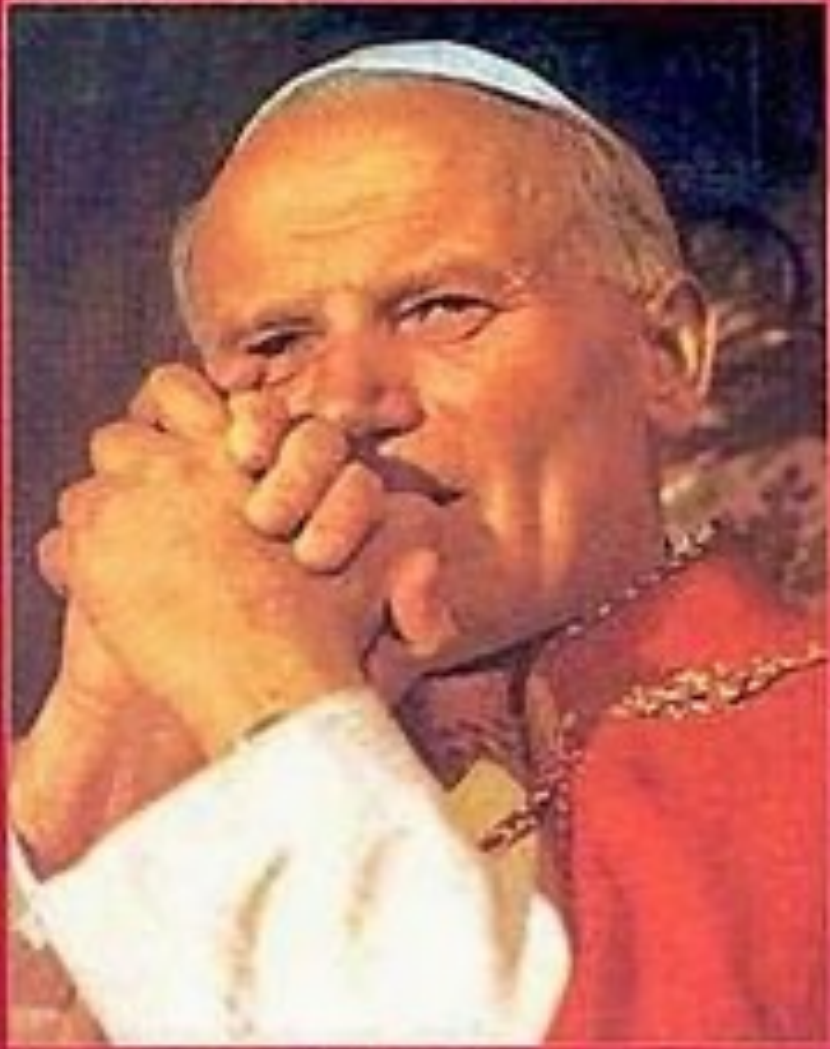


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## Critique of Utilitarianism

- Utilitarianism emphasizes the usefulness of human activity. Usefulness is often understood as the maximization of pleasure.
- Pleasure is not the sole or greatest good, either for myself (egoism) or for another (whose pleasure becomes my pleasure).
- Pleasure is essentially incidental and contingent and can't become the only factor in our decision to act or refrain.
- Doing the moral good often involves some measure of pain or renunciation.
- If I treat someone else as a means, then I cannot help but view myself that way.
- While pleasure alone cannot become an objective common good to ground human relationships, love can. True love liberates from subjectivism and unites.

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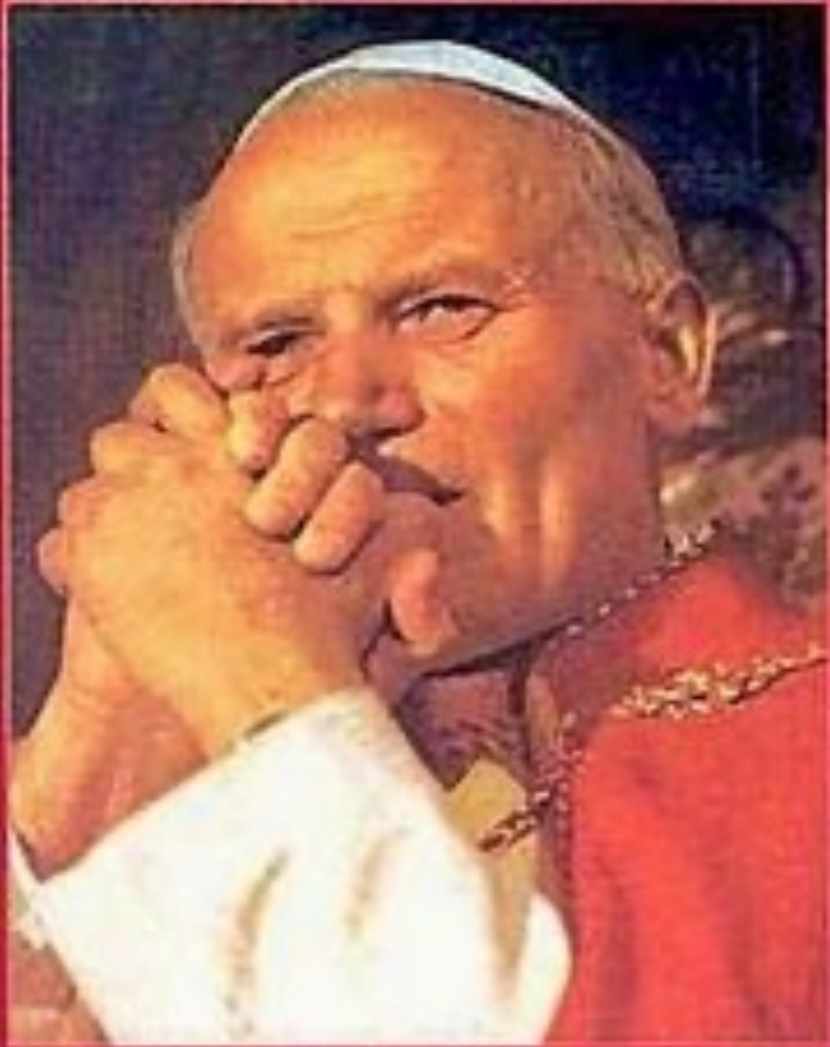


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## The Personalistic Norm

- The personalistic norm is a philosophical articulation of the commandment to love.
- Negatively phrased: “The person is the kind of good that does not admit of use and cannot be treated as an object of use and as such the means to an end.”
- Positively phrased: “The person is a good toward whom the only proper and adequate attitude is love.”
- The value of the person is always greater than the value of pleasure.
- Warning: It’s easy to go from the experience of pleasure to the quest for pleasure for its own sake and as the basis of behavior.
- Using others for pleasure is the essence of the distortions that occur in the love between a man and a woman.

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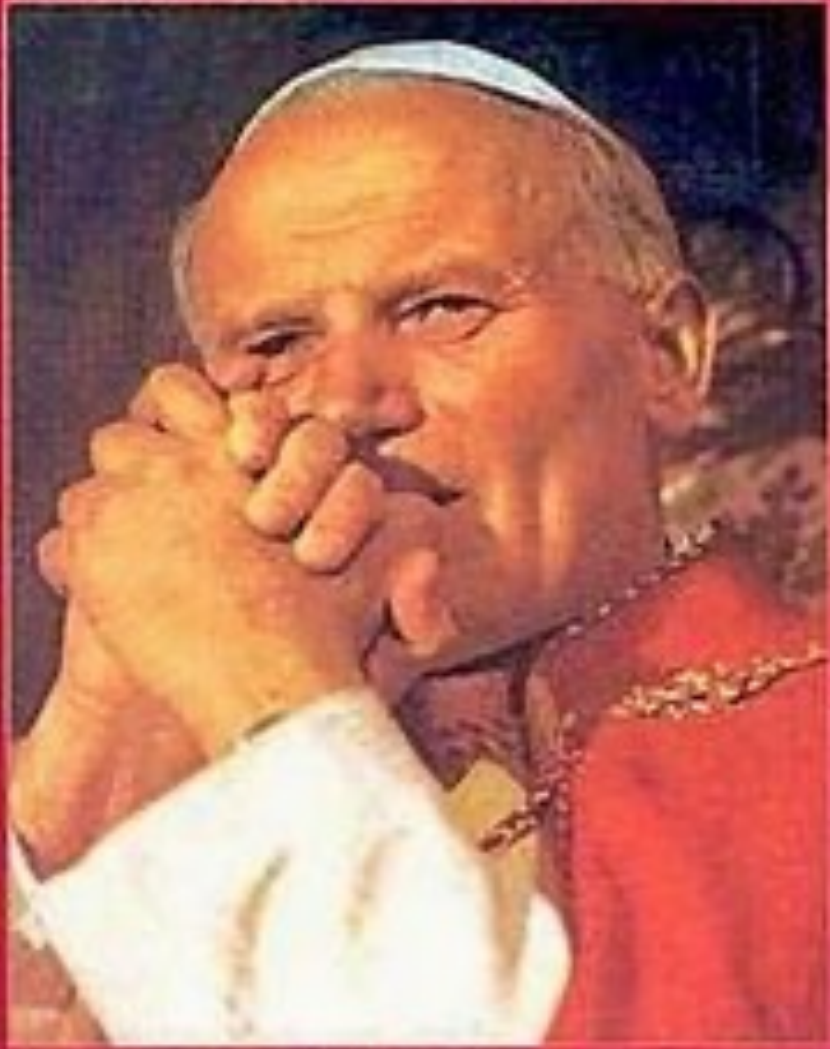


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## The Sexual Urge

- The sexual urge is not the human equivalent of an animal's sexual instinct, because the person can rise above instincts.
- The sexual urge denotes a certain direction or orientation in the person's life, a natural drive or vector of aspiration toward another human being.
- The person is not responsible for what *happens* to him but is entirely responsible for what he *does*. The sexual urge doesn't fully determine human behavior but leaves room for the exercise of the will.
- Sexual attraction reveals the complementarity between the sexual attributes of a man and a woman. If the sexual urge is directed not to the person but only to those attributes, it is impoverished and can be perverted. But the human sexual urge can develop naturally into love when directed toward a person as a whole.

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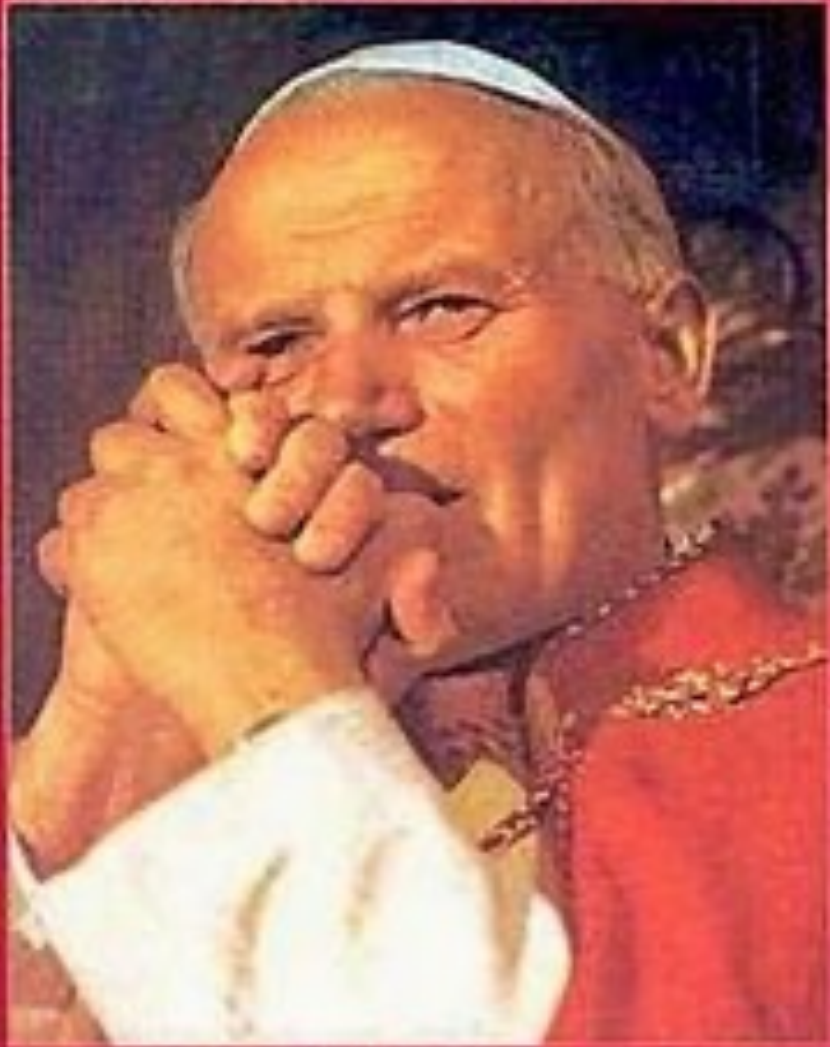


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## The Sexual Urge

- We often treat the sexual urge only in its biological significance, but it has an existential meaning.
- The human race couldn't exist or survive were it not for the sexual urge and its natural results.
- At a religious level, the sexual urge is meant to bring man and woman to become rational co-creators (with God) of a new human being.
- While love owes its biological fertility to the sexual urge, love also possesses a spiritual, moral and personal fruitfulness, because it can produce love.
- Some rigorists treat the sexual urge as merely procreative, a dry duty not to be enjoyed.
- Some libidinists look at the sexual urge fundamentally as a drive toward enjoyment with almost no ethical limitations.

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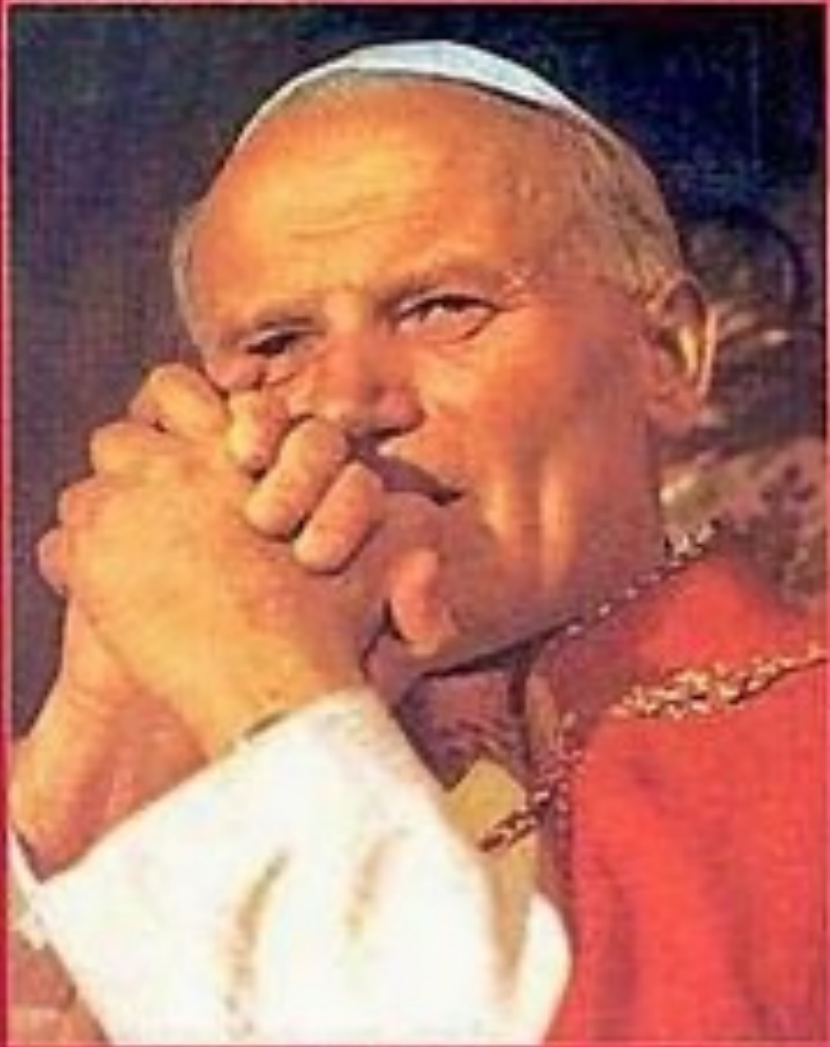


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## The Sexual Urge

- The human person can know the objective end of the sexual urge, the role it places in the order of existence, and the way it leads us to participate in the work of creation.
- Church teaching about marriage says that it must provide for the means of continuing existence, a conjugal life for man and woman, and a legitimate orientation for desire.
- Procreation is, objectively and ontologically, more important than conjugal co-existence, and both are more important than the appeasement of natural desire. These aims, however, can only be realized in practice as a single complex aim.
- Those who cut themselves off from the natural results of conjugal intercourse undermine the spontaneity and depth of their experience.

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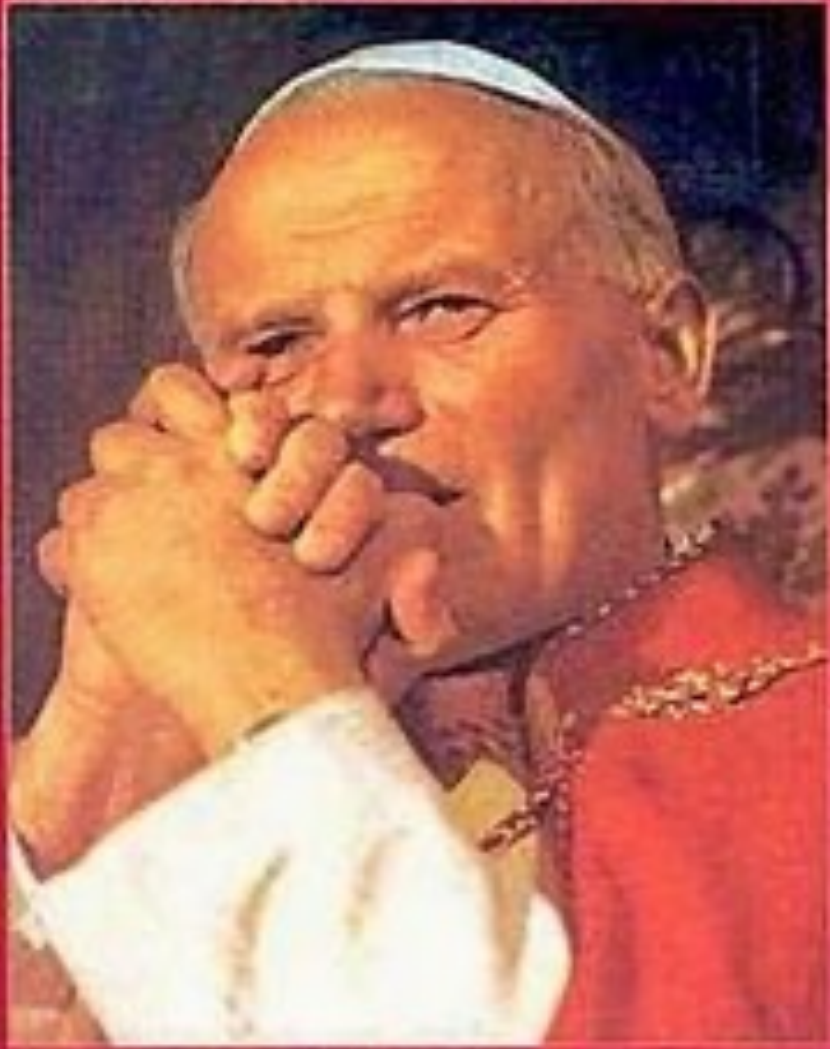


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## The Person and Love: Metaphysical Analysis of Love

- Wojtyla begins with a metaphysical analysis of the many meanings of love.
- **Love as attraction** — Feelings for another can begin suddenly and unexpectedly. The attraction should be to the person, rather than just to qualities the person has. It's necessary to discover and be attracted to the inner as well as outer beauty.
- **Love as desire** — Desire belongs to the essence of love between a man and a woman. Self-sufficient and limited, we need others. The person is aware of this desire, but must work to perfect this love, making sure desire doesn't dominate and overwhelm all that love comprises.
- **Love as goodwill** — True love happens when the essence of love is realized through being directed toward a genuine (not apparent) good. One must long not just for someone as a good for oneself but long for that person's good. Love as desire must pass to love as unqualified goodwill.

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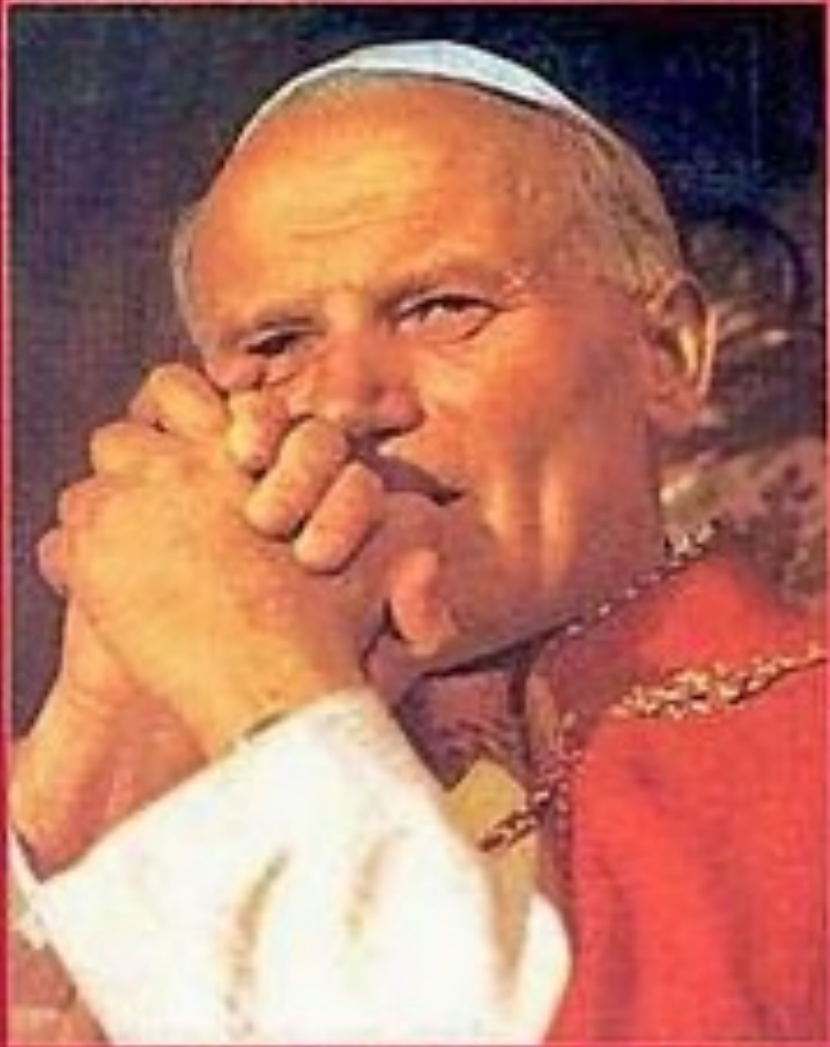


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## The Person and Love: Metaphysical Analysis of Love

- **Reciprocal love** — Love is not unilateral or bilateral but “common,” not something just in one or both of them but something common to them. A person who desires another as a good desires above all that person’s reciprocal love, as a co-creator of love.
- Some think seeking this reciprocated love is “selfish,” but desired reciprocity doesn’t eliminate the disinterested character of love. It can lead to friendship, trust, peace and joy.
- Beginning to share life together provides an opportunity to test and reinforce good faith and can become a school of perfection.

# HAROLD WOJTYLA LOVE & RESPONSIBILITY



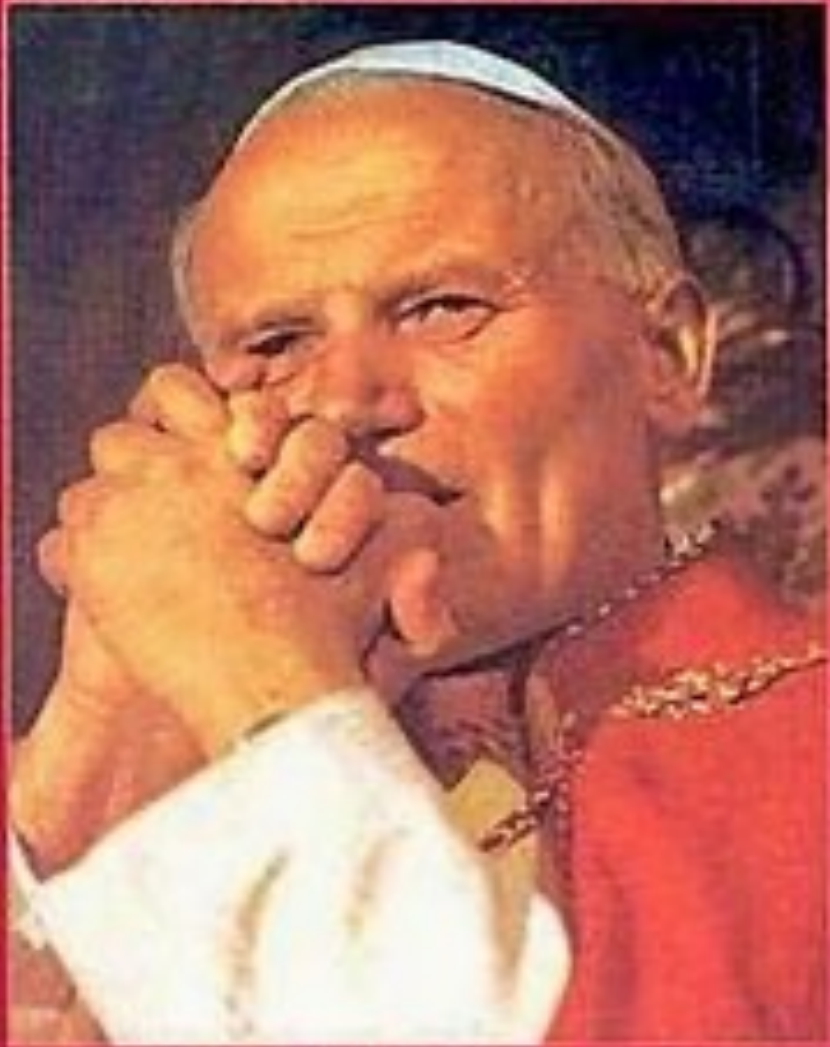
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## The Person and Love: Metaphysical Analysis of Love

- **Love as Sympathy** — Sympathy can bring people together by emotions without, sometimes, a conscious choice. The shared emotion can matter more than the value of the person. Recognizing another's worth is not love. Sharing one's feelings can be part of love, but the most important element is the will, the choice.
- **Love as Friendship** — In friendship, unlike sympathy, the most decisive role is played by the will's saying, "I want what is good for you." Friendship is a "doubling" of the subject, two "I's" become a moral unity.
- Some couples allow love to remain at the level of sympathy, without trying to mold it into a benevolent friendship, and so when sympathy breaks down, so does the fickle love.
- **Love as Comradeship** — Wojtyla calls "comradeship" something that shares joint work, common goals, shared concerns, and objective common interest — all of which develop love's objective side.



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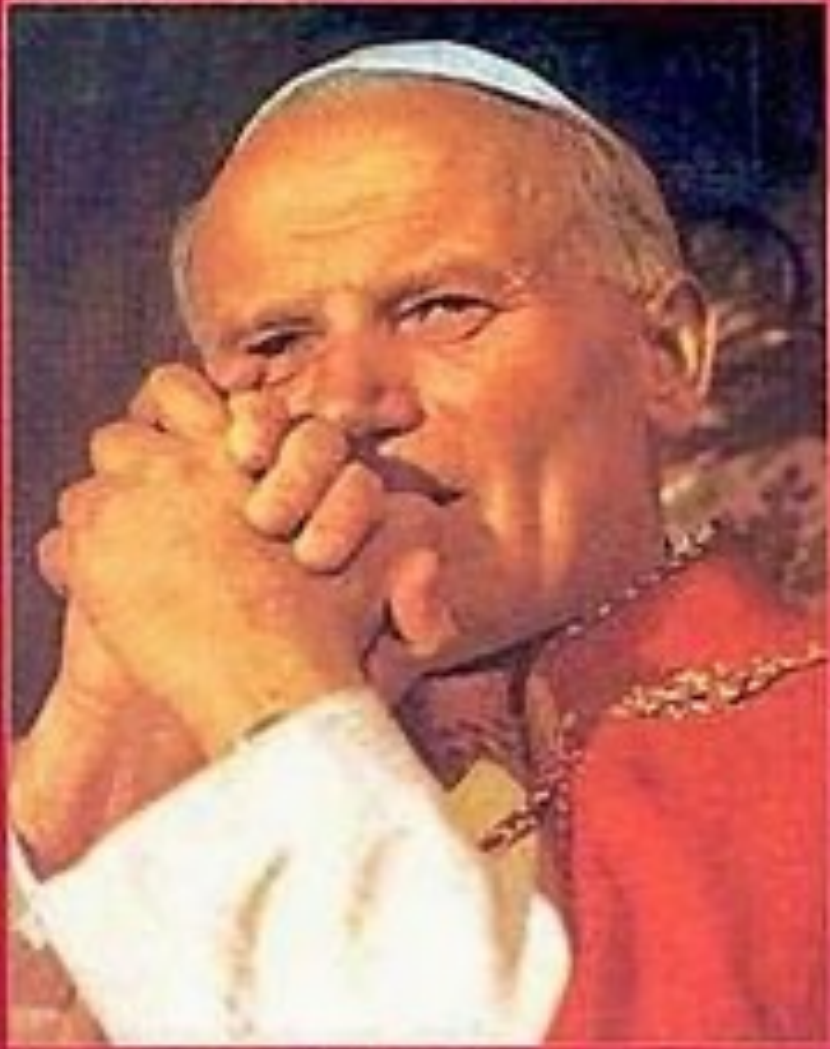


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## The Person and Love: Metaphysical Analysis of Love

- **Betrothed love** — Love is not just an aspiration, but a coming together and unification of persons. The decisive character of betrothed love is mutual self-giving, the surrender of one's I to another.
- With betrothed love, something more than friendship results: two people give themselves to each other, entrusting one's inalienable and non-transferable 'I' to someone else. This is doubly paradoxical:
  - It's possible to step outside of one's 'I' in this way, but far from being destroyed, the 'I' is enlarged and enriched.
  - In giving ourselves in this way, we find clear proof that we possess ourselves!

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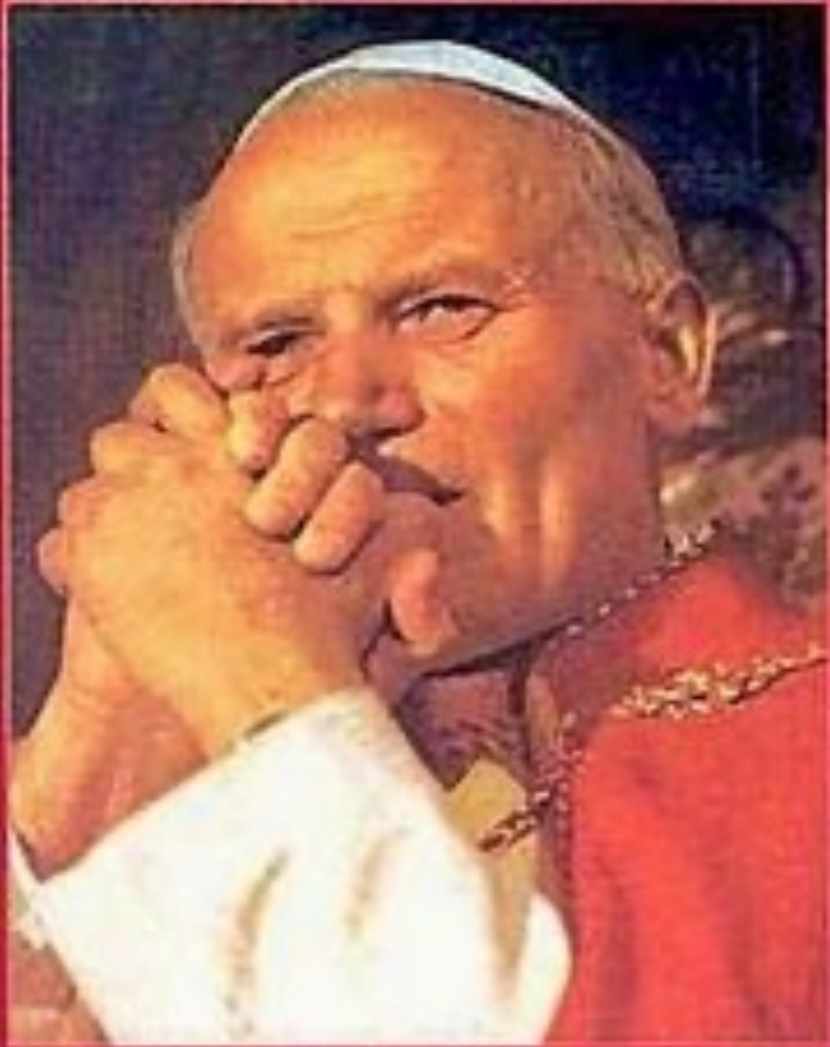


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## The Person and Love: Sensuality and Emotion

- Wojtyla moves next to a psychological analysis of sensuality and the emotion of love.
- **Sensuality**, which is the natural attraction of someone to a person of the opposite sex, is not love and can easily become its opposite. The attraction to the other's body must be integrated and ennobled.
- We make an impression of the other, an external image; if we are stirred sensually by the body of the other — something spontaneous and therefore not morally wrong — it can lead us to view the other as an object to enjoy or consume.
- When integrated, sensuality can help us respond more readily and completely to the decisive elements of love. But if it remains just an attraction to “sex appeal,” it will lead to using the other, or two persons by each other.

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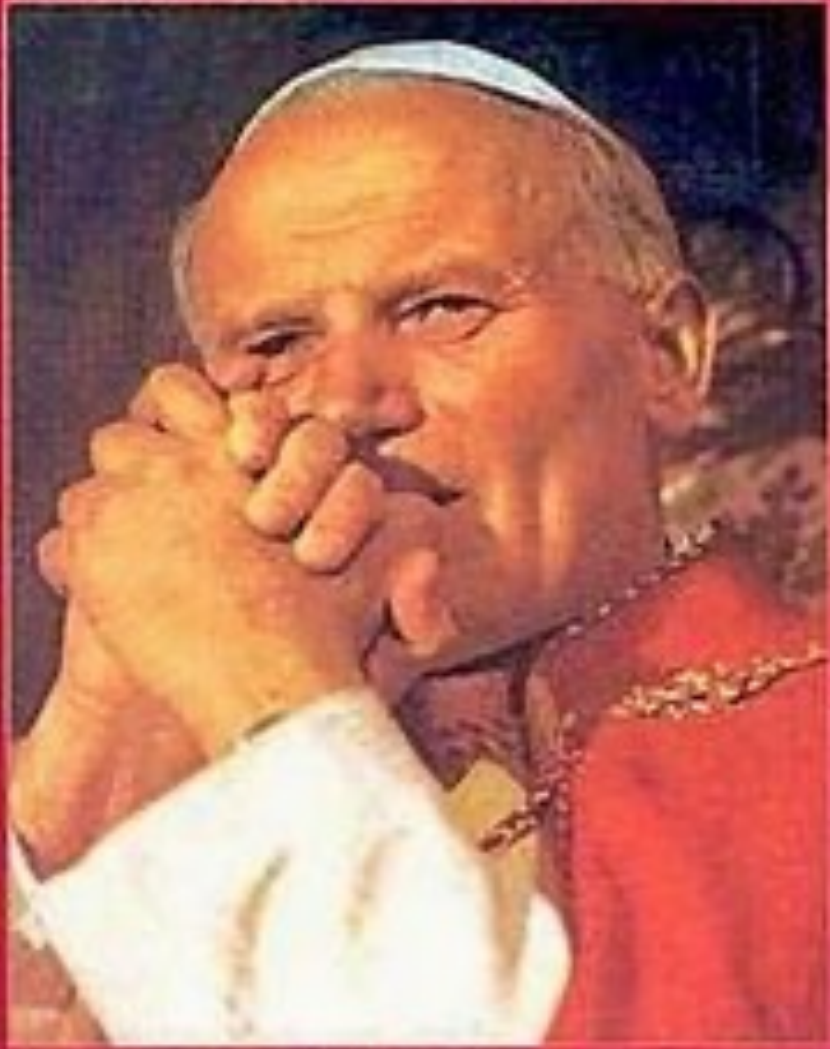


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## The Person and Love: Sentimentality

- Next Wojtyla turns to **sentiment**, the susceptibility to the sexual value residing in the whole person of the opposite sex, to the person's "femininity" or "masculinity."
- Idealization can become more powerful than the real human being. The real person can be the occasion for the eruption of one's generic longings for someone of the opposite sex.
- Sentiment seeks to be near the beloved with expressions of tenderness, but remains somewhat remote, because what's important are the values the person represents rather than the person's true value. This is why sentimental love often leads to disillusion.
- Like sensual desire, sentimentality needs to be integrated. If love remains sentimental, both will remain divided and not love each other.

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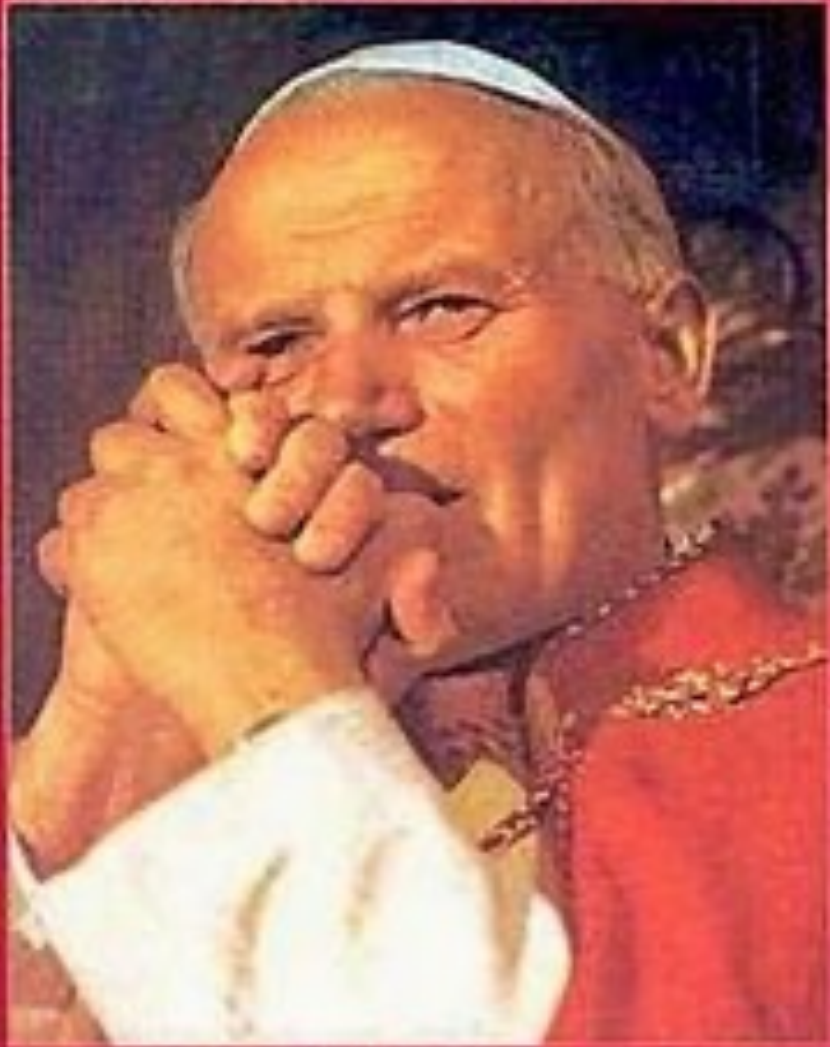


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## The Person and Love Integration

- John Paul II says that love, including sensuality and sentimentality, must be integrated.
- Someone in sexual love discovers concentrated energies he didn't know about previously, and it can lead to pleasure and joy.
- But the person is free and able to decide the direction of his actions. To become love, they must be freely ordered to the truth.
- This means that one does not remain at the level of the body, the senses and the emotions, but order love to the spirit, to the interior, to ensure it remains love.

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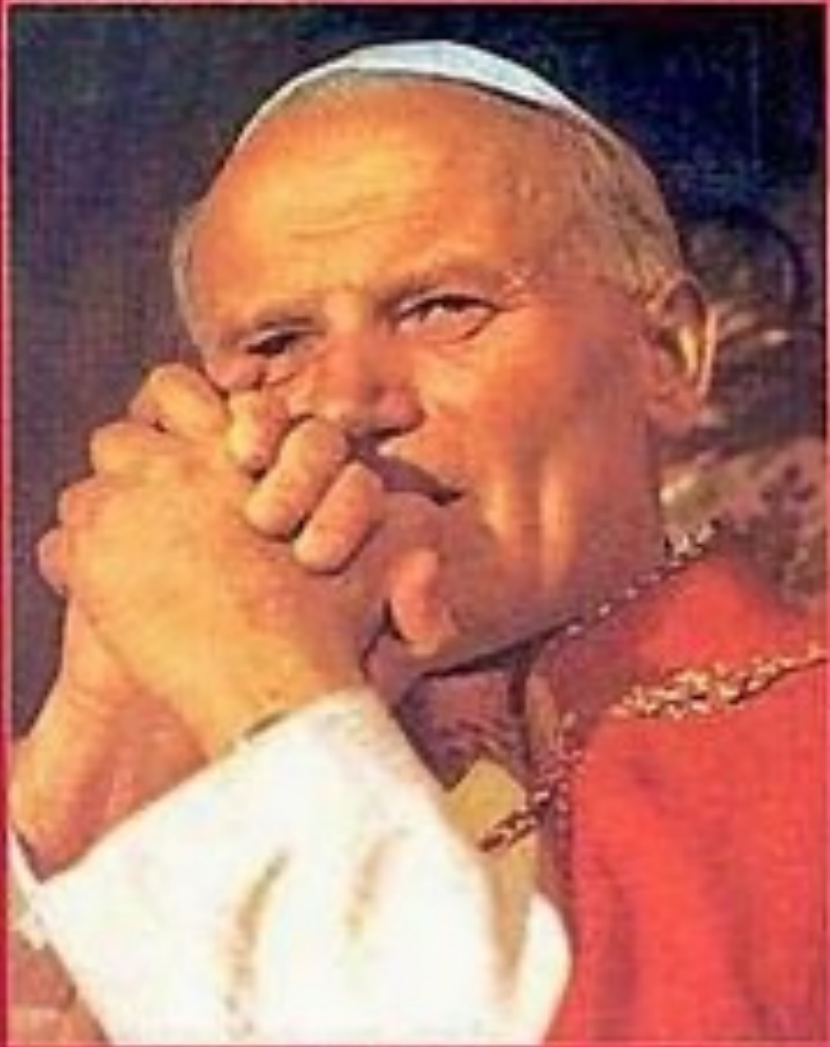


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## The Person and Love: Ethical Analysis

- Next Wojtyla turns to the **ethical analysis** of love.
- He begins with virtue, and how man uses his freedom to choose the true good, which is a moral duty.
- There's no possibility of psychological completeness without ethical completeness. The experience of love must be subordinated to love as a virtue to experience that completeness.
- Love as a virtue involves valuing first the person and only secondarily the body. Sensuality and sentimentality must be adjusted to this personal reality.
- Affirmation of the person is the fundamental ethical characteristic of love.

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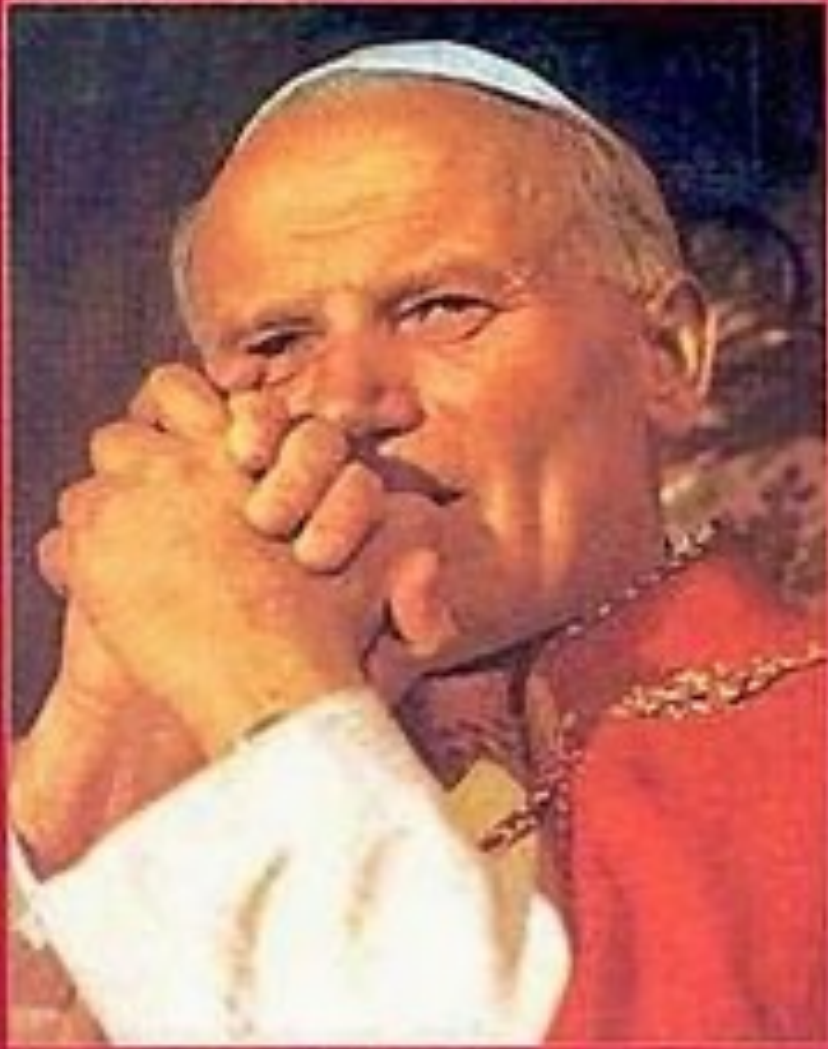


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## The Person and Love Ethical Analysis

- Love does not neglect the sexual values of the senses and emotions, but binds them to the values of the person, since love isn't directed toward the body (sensuality) or toward the "human being of the opposite sex" (sentimentality) but to a person.
- It's only when love directs itself to the person that it is really love.

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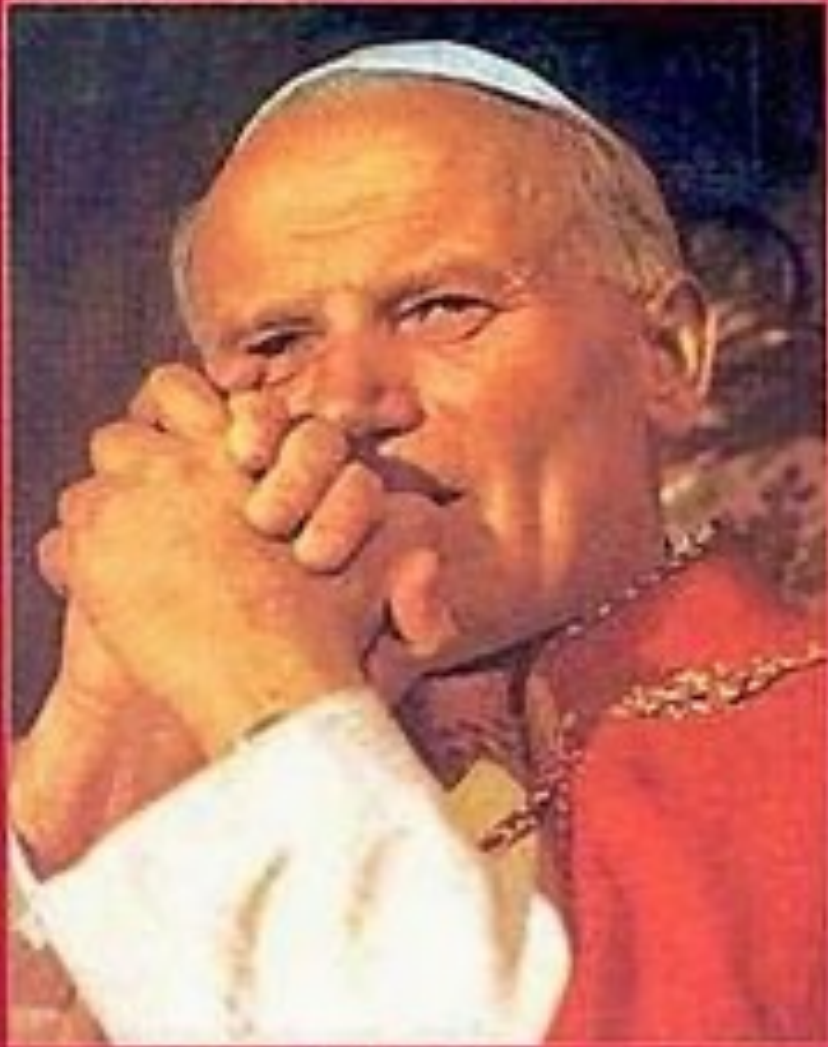


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## The Person and Love: Membership of One Another

- Wojtyla then brings up the subject of how in betrothed love persons begin to “**belong**” to each other. It’s the only satisfactory way to describe betrothed love. The loving gift of self enlarges and enriches the existence of the other person.
- Betrothed love finds its proper expression in marriage, in the union of persons; without mutual belonging, mere use takes place. This mutual belonging expresses itself in many ways, one of which is sexual intercourse, which can only be ethical when it is the manifestation of an already completed unification.
- Remove self-gift, self-surrender, and total commitment, what remains is a negation of betrothed love.
- To make this gift, a woman must believe in her own value and in the value of the man; he can accept this gift only if he recognizes this value.

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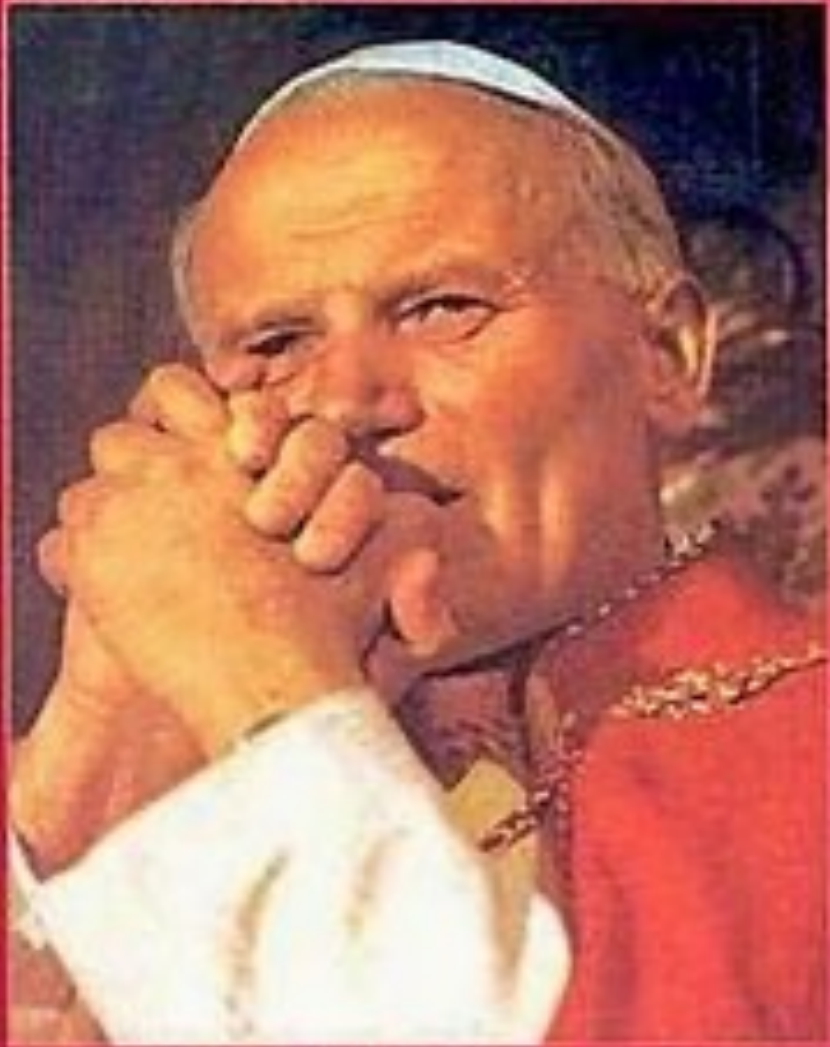
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## The Person and Love: Choice and Responsibility

- Wojtyla says that in love there is choice and responsibility.
- The responsibility is first for one's own love, to make sure it's mature and worthy of the other's trust.
- The person is similarly responsible for the other person. The more responsible one is, the more loving. The choice of the other cannot be just on the basis of sexual values, even though to some degree they do depend on them.
- Betrothed love is a choice of a person, something that can be tested and strengthened when the sexual, sensual and sentimental values weaken.
- When we choose the person, then we can begin to feel sentiments for who the person really is, not just for our idealization of the person or of the person as a representative of the opposite sex.
- When one loves the person, one can more easily forgive, loving the person with shortcomings, without ever approving of the other's sins.



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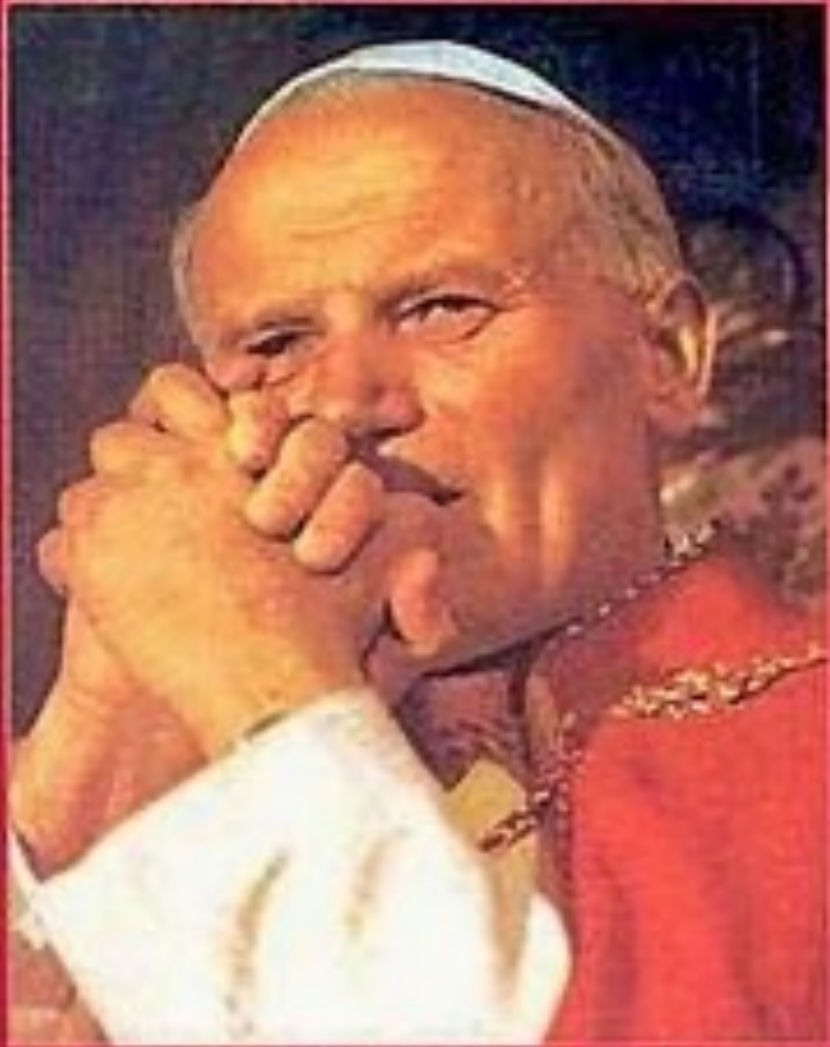


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## The Person and Love: Commitment of Freedom

- Love consists of a commitment that limits one's freedom, yet love makes this limitation positive, joyful and creative. Freedom exists for love.
- If freedom is not linked to love, it can become negative and lead people to emptiness.
- Love commits freedom and directs it to goodness.
- We desire love more than freedom! Freedom is the means and love the end.
- Willed love expresses itself in what is good for the beloved. From the "unlimited" good of the other springs love's creativity.
- The unlimited good of the other is to desire God for that person. The great moral force of true love is this desire for the true happiness, for God, for the other person. The person is reborn when he recognizes he has the spiritual powers to desire this type of good.

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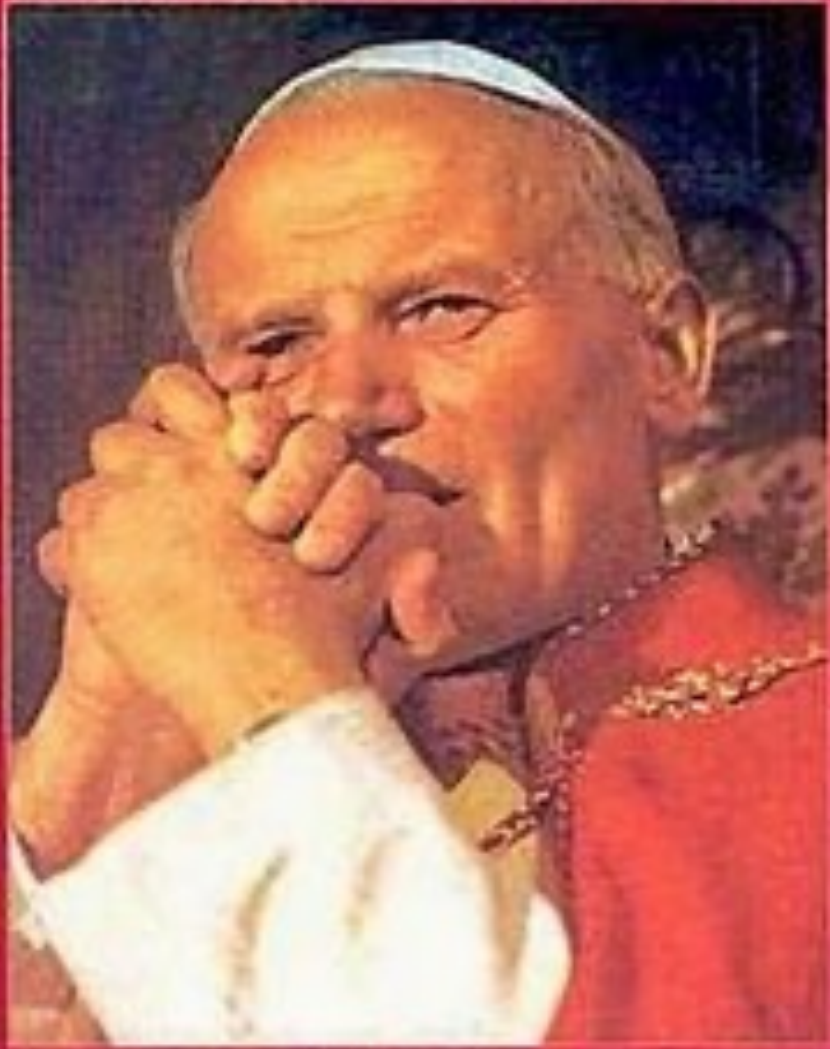


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## The Person and Love: The Education of Love

- Love needs to grow. It's never ready made and given. It's always a task.
- Love shouldn't be conceptualized as something that "is" but rather is always only "becoming." It depends on the contributions and commitment of both parties.
- What becomes true betrothed love can start from often modest starting material, while those who begin with a lot of "promising" emotions and desires often never get there.
- Great love is always the result of grace and the work of persons.
- There's no need to be dismayed if sometimes love takes tortuous paths, because grace and forgiveness have the chance to make those paths straight.

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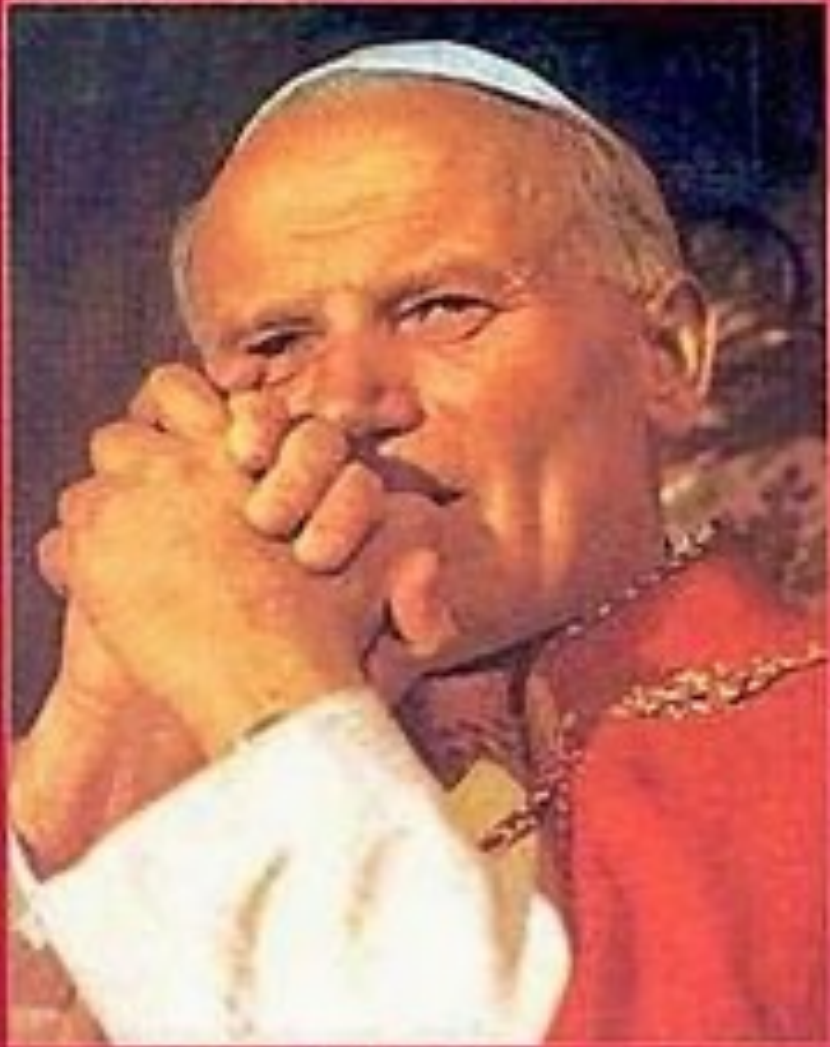


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## The Person and Chastity: Chastity and Resentment

- In the third part of L&R, Wojtyla turns to the person and chastity. He begins by saying that chastity must be rehabilitated.
- We have minimized the significance of chastity because of the effort needed to attain it. We have denied it the respect it deserves. Some even see chastity as evil; they don't want any restraint on sensuality and view chastity as hostile to "love."
- Chastity is a special virtue to protect the true character of love from hyper-dependence on sensations and emotions.
- Sensual concupiscence loses its interest when it achieves its object. It impels people toward sexual intercourse, but if this grows out of nothing but desire, it won't unite.
- Left to itself, sensual concupiscence will not only deform love but squander its raw material in seeking an "outlet.." The virtue of chastity is needed to keep it in check.

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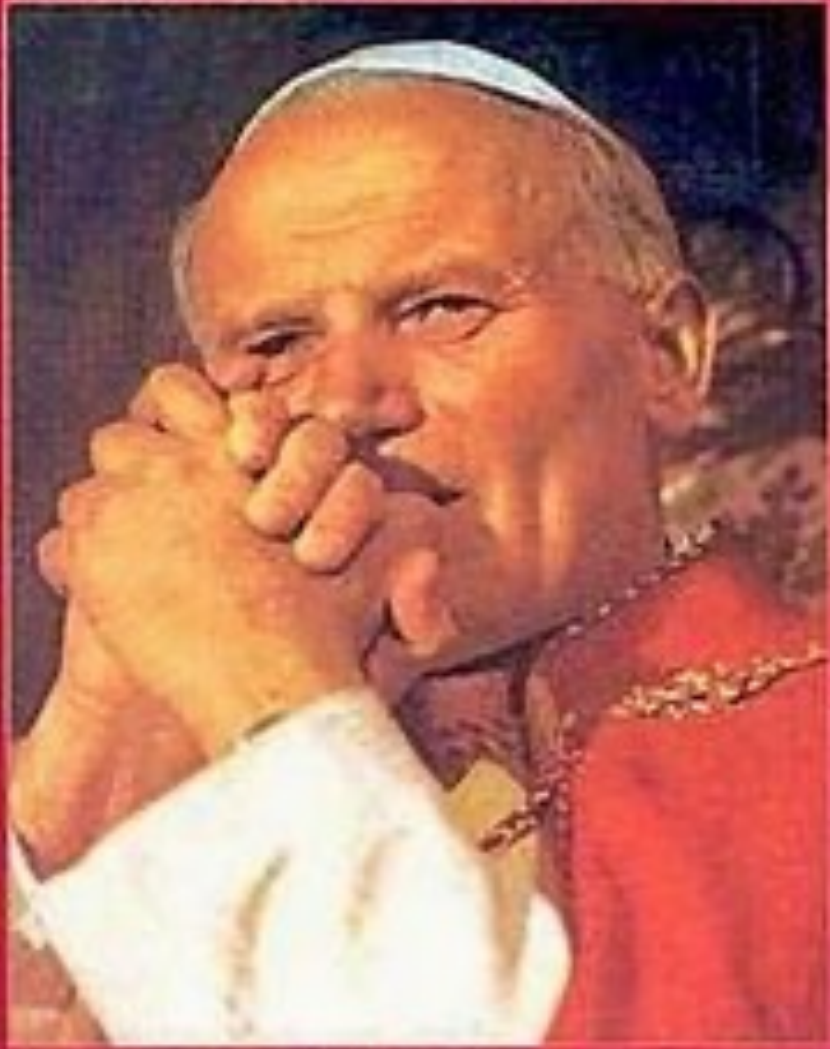


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## The Person and Chastity: Subjectivism and Egoism

- The integration of love requires the person to integrate sensual and emotional reactions.
- Love always involves emotion, but emotion can be excessively subjective, diverting the “gaze of truth” from the truth of the person and the act toward pleasure, which is purely subjective, not transubjective or intersubjective.
- At most pleasure wants someone’s concomitant pleasure as a condition of our own. Fixation on pleasure is necessarily egoistic.
- Pleasure is not evil — in itself it is a good — but fixing the will on pleasure alone is evil.
- The egoism of the emotions is not so obvious and it’s easy to be confused by it.
- While cultivating as intensely as they can the subjective dimensions of their love, man and woman must also strive to achieve objectivity, with regard to the truth of the persons and of the sexual act.

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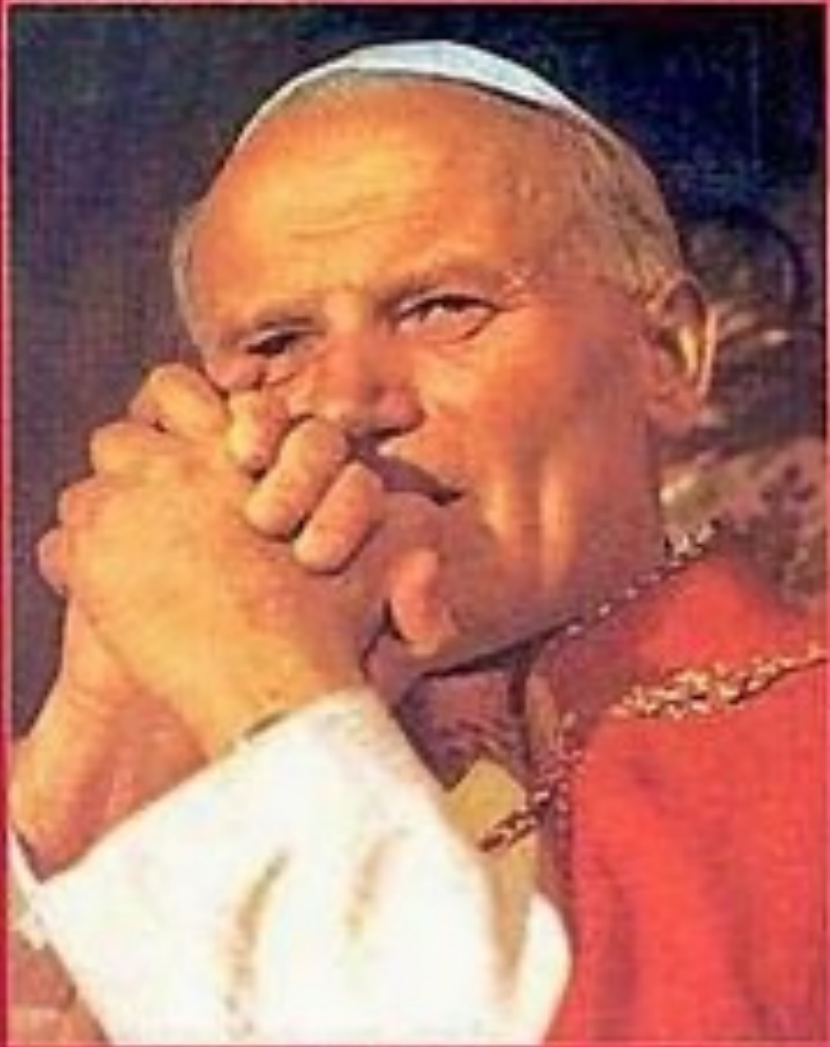


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## The Person and Chastity: The Structure of Sin

- Concupiscence is the tendency to see persons of the opposite sex through the prism of sexuality alone, as “objects of potential enjoyment.”
- The concupiscence of the body has its own dynamism, of which sensual reactions are a manifestation.
- When the will consents to what is happening spontaneously in the senses and sensual appetites, it becomes something the person is actively choosing and has moral value. It can be holy or sinful.
- The body will always have some sensual reactions, which cannot be suppressed only by not consenting to them. This is important to know in the practice of continence.
- For a will focused on emotion, there will be no affirmation of the other’s value, good, and the true common good
- Sin arises because the human being does not want to subordinate emotion to the person and to love.

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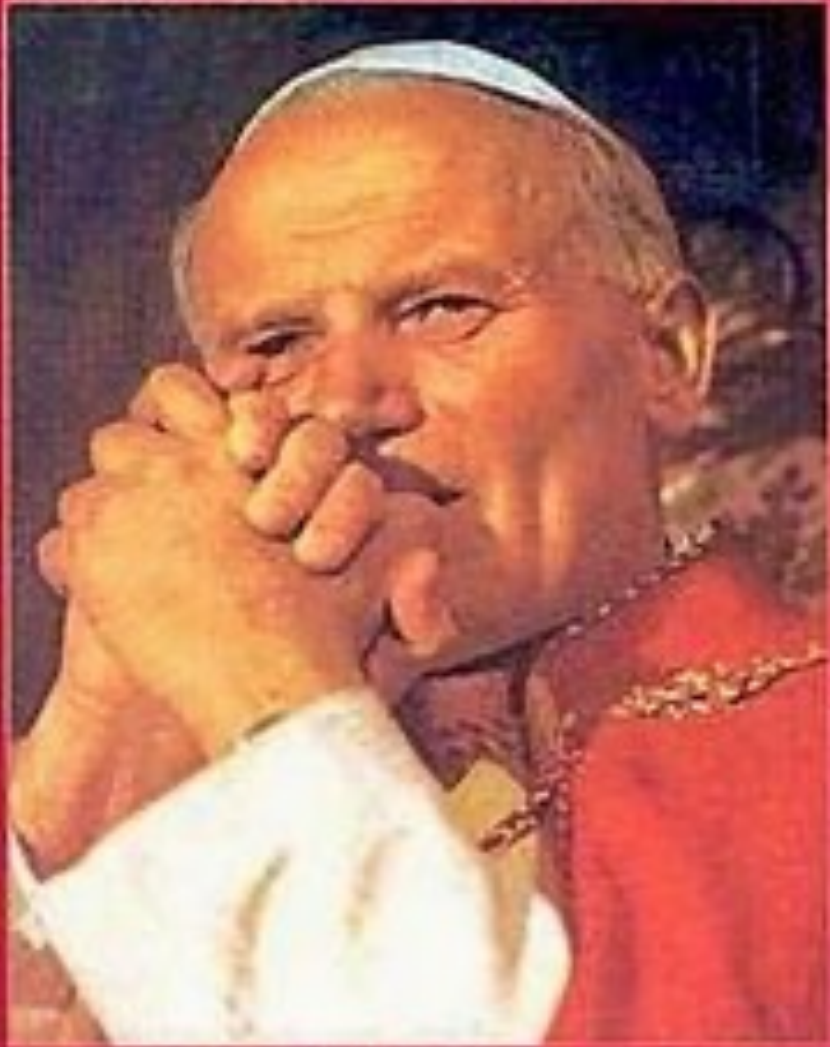


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## The Person and Chastity: The True Meaning of Chastity

- **Chastity** is understood best in relation to love, not moderation. It is a quickness to affirm the value of the person in every situation and raise one's attractions to the personal level. It involves a special interior, spiritual effort to affirm the value of the person.
- Chastity is often misunderstood as a “blind” inhibition of sensuality, repressing the values of the body and of sex into the subconscious. If “chastity” is practiced in this way, there will be eruptions later. Rather, chastity helps to integrate the values of the body and sex into the value of the person.
- To be chaste means to have a “transparent” attitude toward a person of the opposite sex. It is a big “yes” from which flow various “nos.” Chastity frees love, including marital intimacy, from the tendency to use the person.

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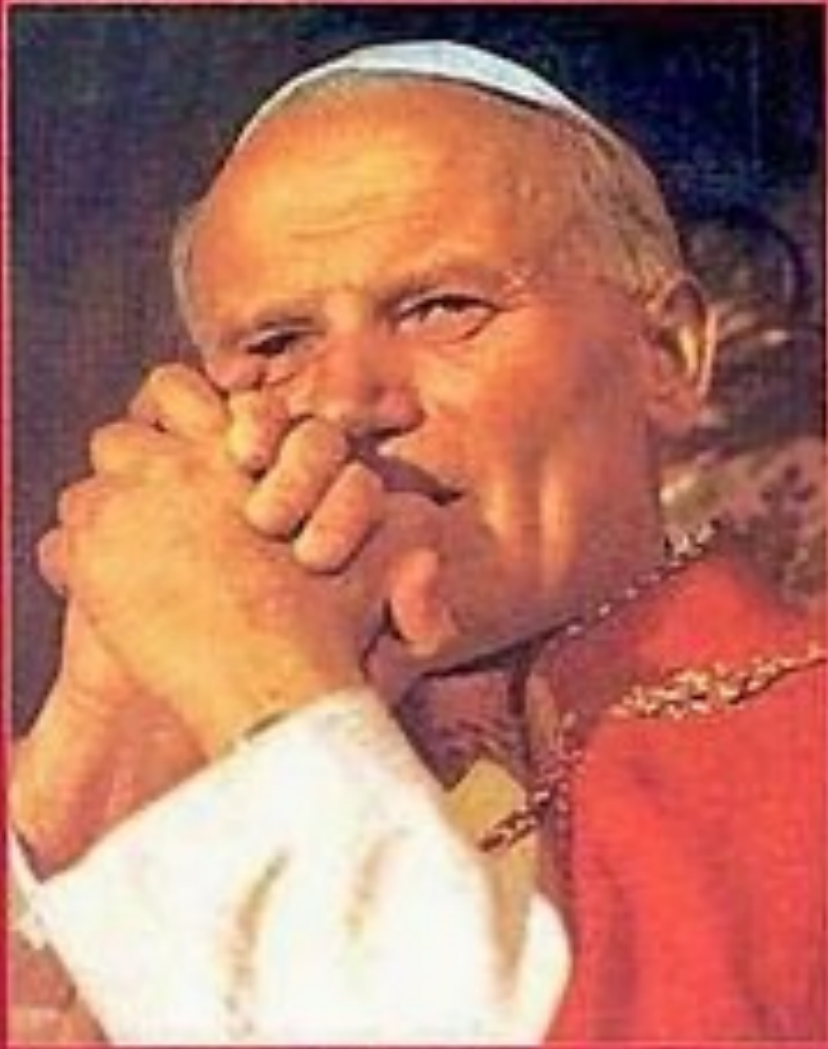


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## The Person and Chastity: The True Meaning of Chastity

- Only the chaste man and woman are capable of true love, Wojtyla says. Chastity helps them to “savor” the satisfaction of sensual desire in love.
- Chastity does not disdain the body but leads to a humility of the body before the greatness of the other person and of oneself.
- The “body” must show humility before the happiness that comes through chastity; without this humility about the truth of man’s happiness, which cannot be brought about only through the body, it can obscure the vision of man’s true happiness in his union with God.
- The happiness of union with God illuminates the value of human love, which is a union of man and woman as two persons.

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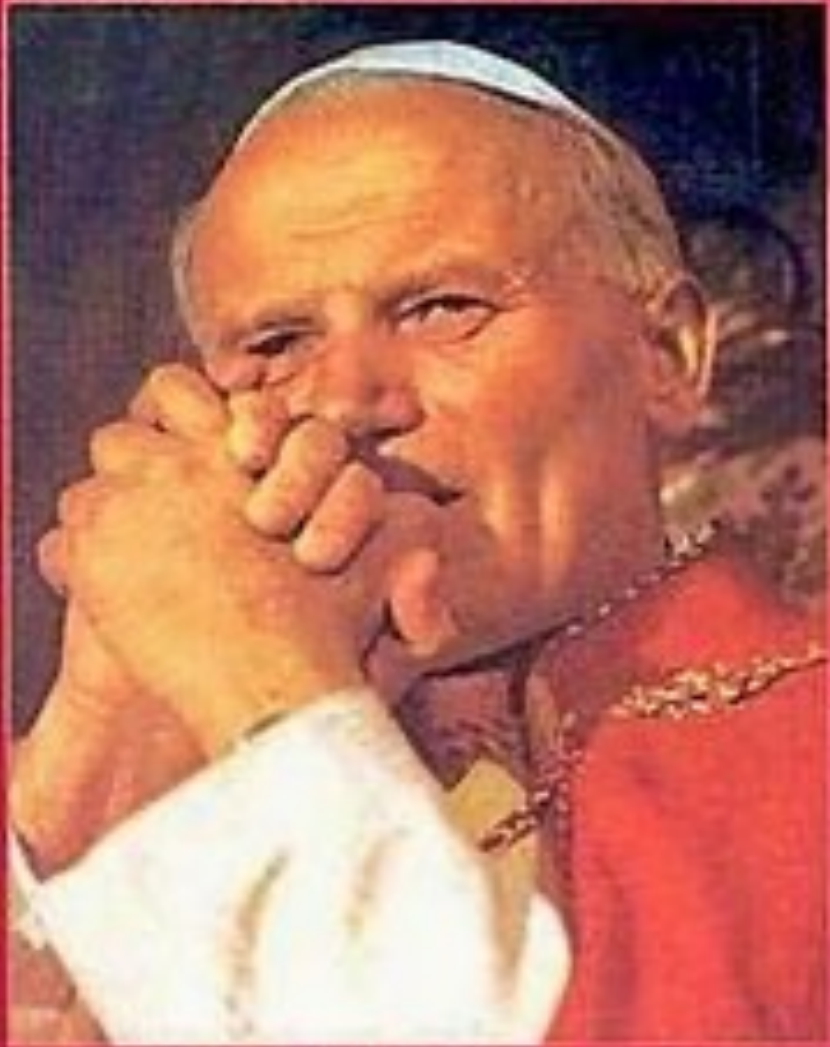
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## The Person and Chastity: The Metaphysics of Shame

- **Shame** is a unique characteristic and tendency of the human person to conceal sexual values sufficiently to prevent them from obscuring the value of the person as such. It is a natural form of self-defense against being objectified for sexual use.
- The experience of sexual shame flows from a person's interiority and the need to conceal certain experiences and values.
- Sexual modesty is not a flight from love but an opening toward it, because it conceals sexual values in order that the whole personal value may more easily appear.
- Emotion (misunderstood as love) doesn't give people the right to physical intimacy and sexual intercourse, because even reciprocated emotional experience is far from love completed by a commitment of the will.
- Shame is meant to be "absorbed" and reinforced by love.



# HAROLD WOJTYLA LOVE & RESPONSIBILITY

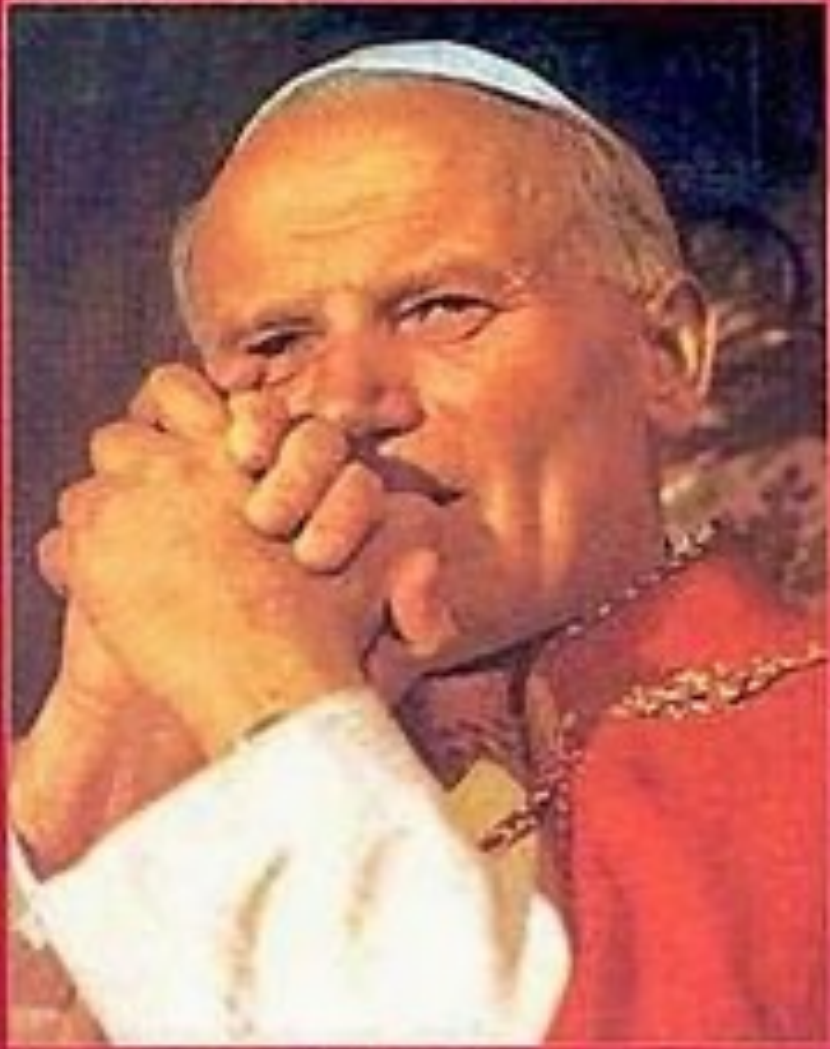


IGNATIUS

## The Person and Chastity: The Metaphysics of Shame

- If shame easily capitulated to emotional experience, shame and modesty would be negated.
- True shame gives way reluctantly, which doesn't leave the person in a shameful situation.
- Education is needed to develop sexual shame. This education involves healthy customs, which are not at all puritanical.
- Shamelessness is the absence or negation of shame.
- Physical shamelessness give sexual values such prominence that they obscure the value of the person.
- Emotional shamelessness occurs when one rejects being ashamed by feelings that make another the object of use.

# HAROLD WOJTYLA LOVE & RESPONSIBILITY

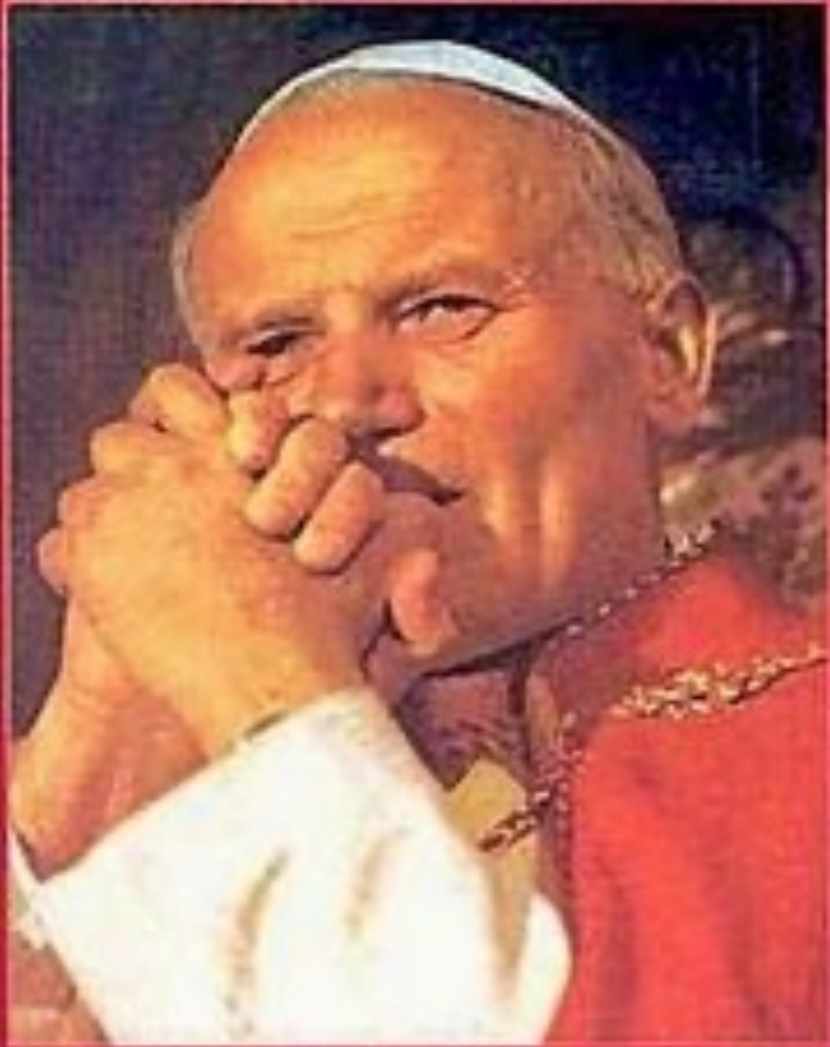


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## The Person and Chastity: The Problem of Continence

- The dignity of the person demands control of concupiscence. Otherwise, an inferior part of the person enjoys freedom of action.
- Control of concupiscence aims not just to perfect the person but to realize interpersonal love.
- Continence is not an end in itself. It has to do with “containing” the person against sensuality and carnal concupiscence, which threaten self-mastery. It curbs the lust of the body by the exercise of the will. It goes beyond self-restraint and allows the value of the person to take command.
- The practice of the virtue of continence can be accompanied at first by a feeling of loss or renunciation of sexual values. This natural reflex will wane as true love develops and as values return to their proper place with the help of chastity and love.
- While man must deploy energies of sensuality and sentimentality toward love, he must master these potential foes through chastity and make allies of them.

# HAROLD WOJTYLA LOVE & RESPONSIBILITY

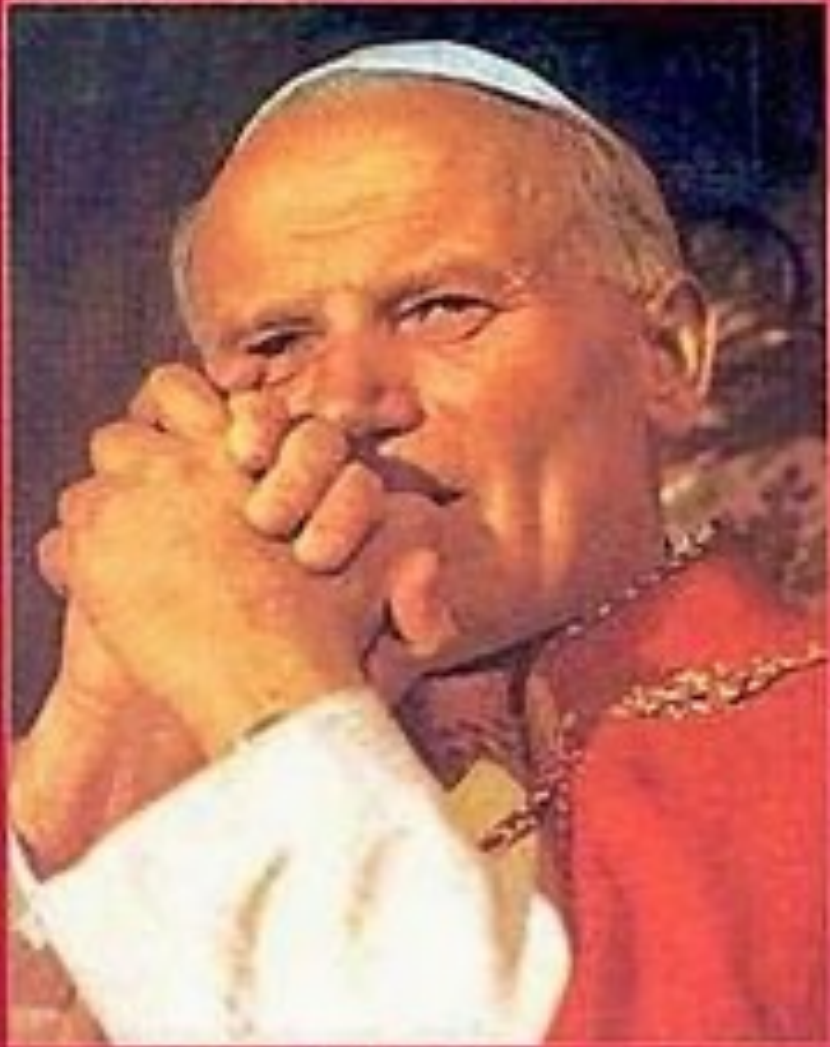


IGNATIUS

## The Person and Chastity: The Problem of Continence

- Part of the exercise of chastity and continence is tenderness, which is more than an inner capacity for compassion, but a sensitive awareness of another's feelings and state of mind.
- **Tenderness** is the tendency to make another's feelings and state of mind one's own. It springs from an awareness of the inner state of the other person. A tender person normally communicates this awareness such that the other feels understood.
- Tenderness demands vigilance lest its manifestations become merely forms of sensual and sexual gratification. External manifestations of tenderness can create an illusion of love when love doesn't yet exist.
- Genuine love combines tenderness and firmness. Premature tenderness — without moderation, chastity and continence — between a man and a woman can destroy love or prevent its development.

# HAROLD WOJTYLA LOVE & RESPONSIBILITY

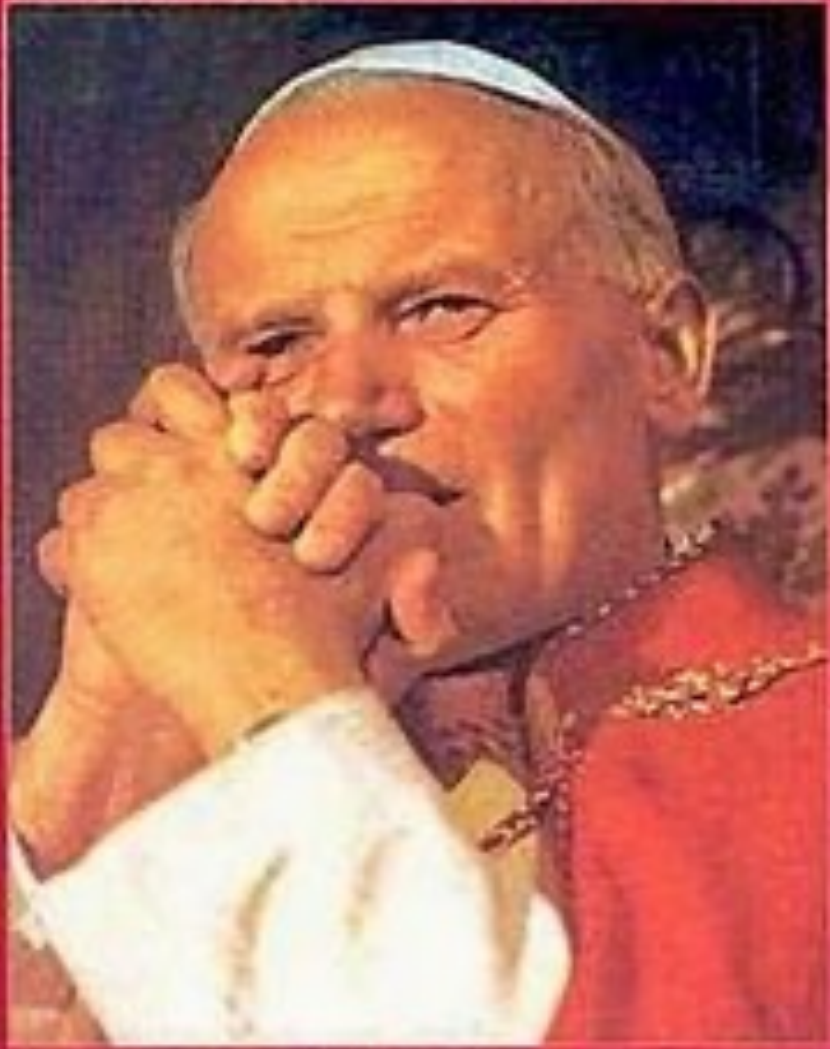


IGNATIUS

## Justice Toward the Creator: Marriage

- Wojtyla considers marriage in light of the personalistic norm, bidding us to treat the other in accordance with his or her essential nature.
- The personalistic norm is fully compatible only with monogamy and the indissolubility of marriage.
- Marriage facilitates the personal union of man and woman, and not just sexual relations between them.
- Without the integration and maturation of love, marriage is an enormous risk and people shouldn't marry, for they are not ready for the tests of marriage.
- If we adhere consistently to the personalistic norm, then we can say that serious situations like infidelity could lead to separation but not the dissolution of marriage. The personalistic norm demands that the union be maintained until death; anything less puts the person in a situation of "use," destroying love's objective order.

# HAROL WOJTYLA LOVE & RESPONSIBILITY

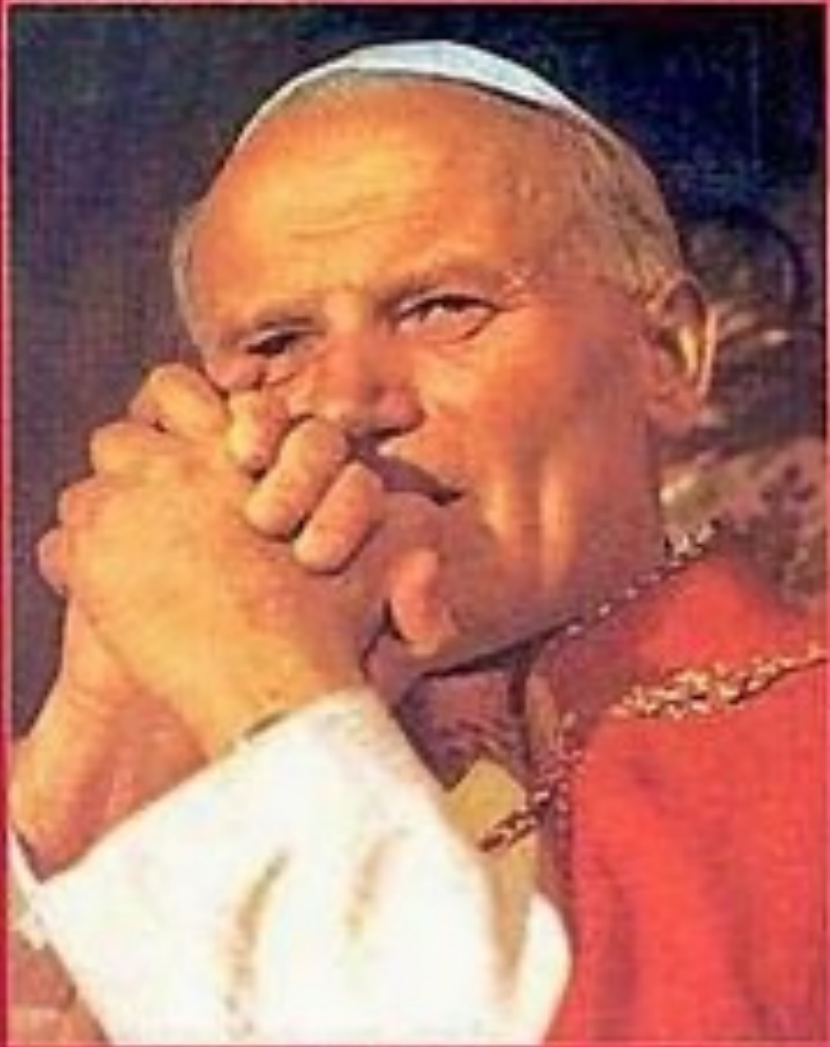


IGNATIUS

## Justice Toward the Creator: Marriage

- The inner and essential purpose of marriage is the personal union based on love of a man and a woman, not the eventual transformation into a family.
- Marriage serves love more fully when it serves the cause of existence. That's how we understand why procreation is the primary end of marriage.
- Marriage signifies the maturity of the union between a man and a woman and testifies that there is a love on which a lasting union and community can be based.
- Marriage is needed not only for “society” or for “children,” but for the husband and the wife. Even without others, there would be a need for marriage.
- Sexual relations outside marriage immediately put one person in the position of an object to be used.
- A “marital” sexual relationship outside the framework of marriage — cohabitation — always is an objective wrong done to a woman, even when she consents to it.

# HAROLD WOJTYLA LOVE & RESPONSIBILITY

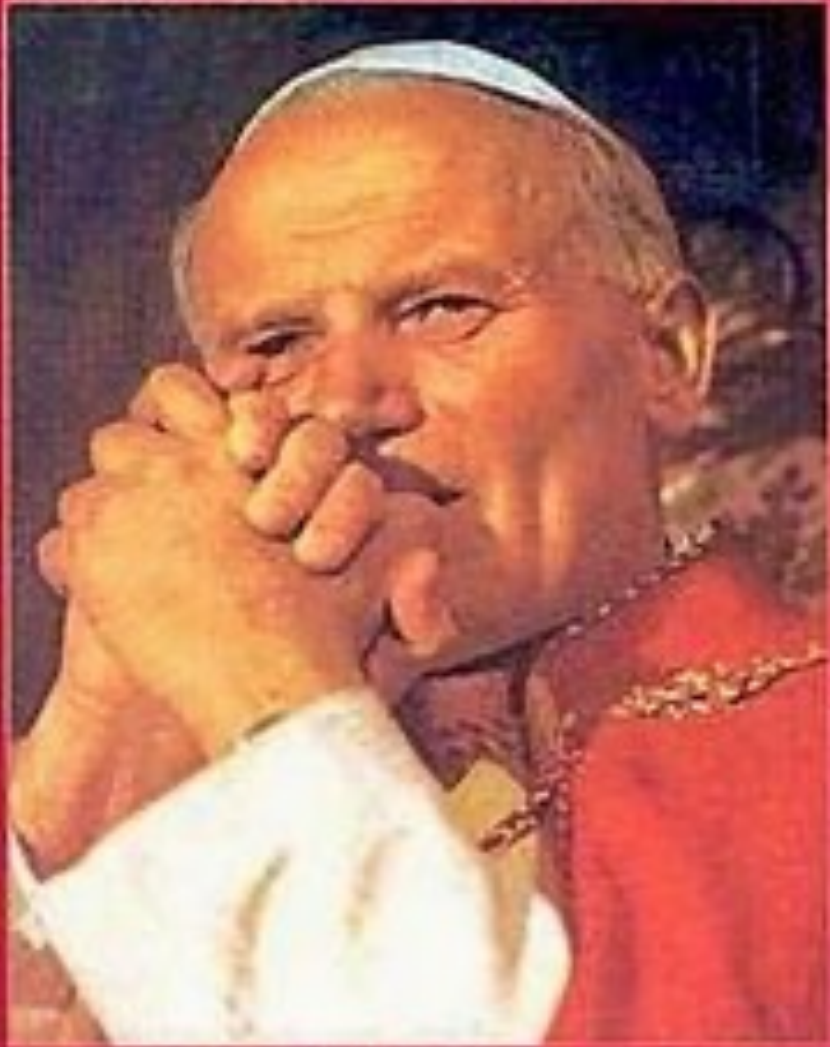


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## Justice Toward the Creator: Marriage

- In the sexual relationship, the order of nature and the order of the person meet. We cannot separate the two orders, for they depend on each other. Procreation needs love.
- Becoming a mom or dad is more than biological, but personal, with profound interior consequences.
- Acceptance of the possibility of parenthood is so important and decisive that without it, marital intercourse cannot realize the personal order but will become just a sexual association.
- We cannot affirm the value of the other without the awareness and willing acceptance that he may become a dad and she a mom. If the possibility of parenthood is deliberately excluded, the character of the relations automatically changes; it's no longer a unification in love, but bilateral "enjoyment."
- To violate nature violates the person and makes the person an object of enjoyment.

# HAROLD WOJTYLA LOVE & RESPONSIBILITY

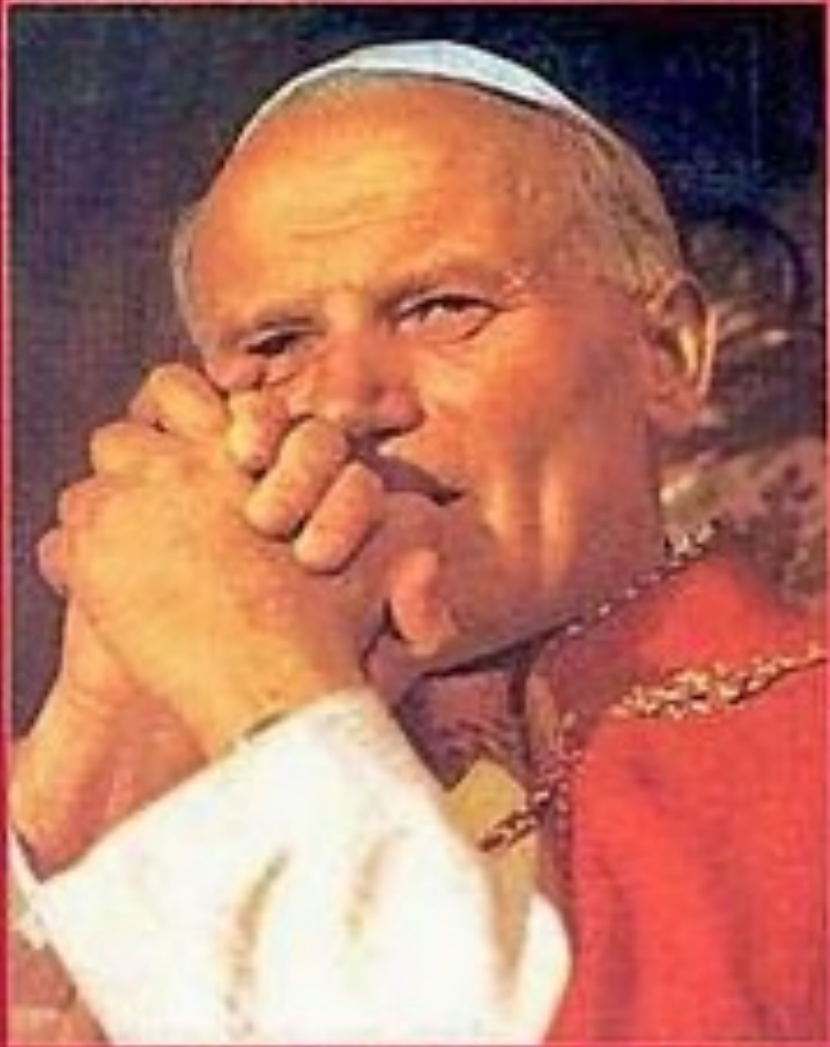


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## Justice Toward the Creator: Marriage

- Willingly accepting the possibility of procreation in the marital relationship safeguards love and is the indispensable condition of a truly personal union. It breaks down reciprocal egoism, behind which lurks exploitation.
- There's no requirement that couples always desire to conceive. Husband and wife may “fear” a child, but if that fear goes too far, it can paralyze love. There is a solution when the fear is serious: continence, which demands a profound culture of the person and of love.
- Marital intercourse is an interpersonal act of betrothed love and the attention and intentions should be fixed upon the other, not on the consequences of the marital act.
- The positive exclusion of the possibility of conception deprives marital intercourse of its character as potentially an act of procreation.

# HAROLD WOJTYLA LOVE & RESPONSIBILITY



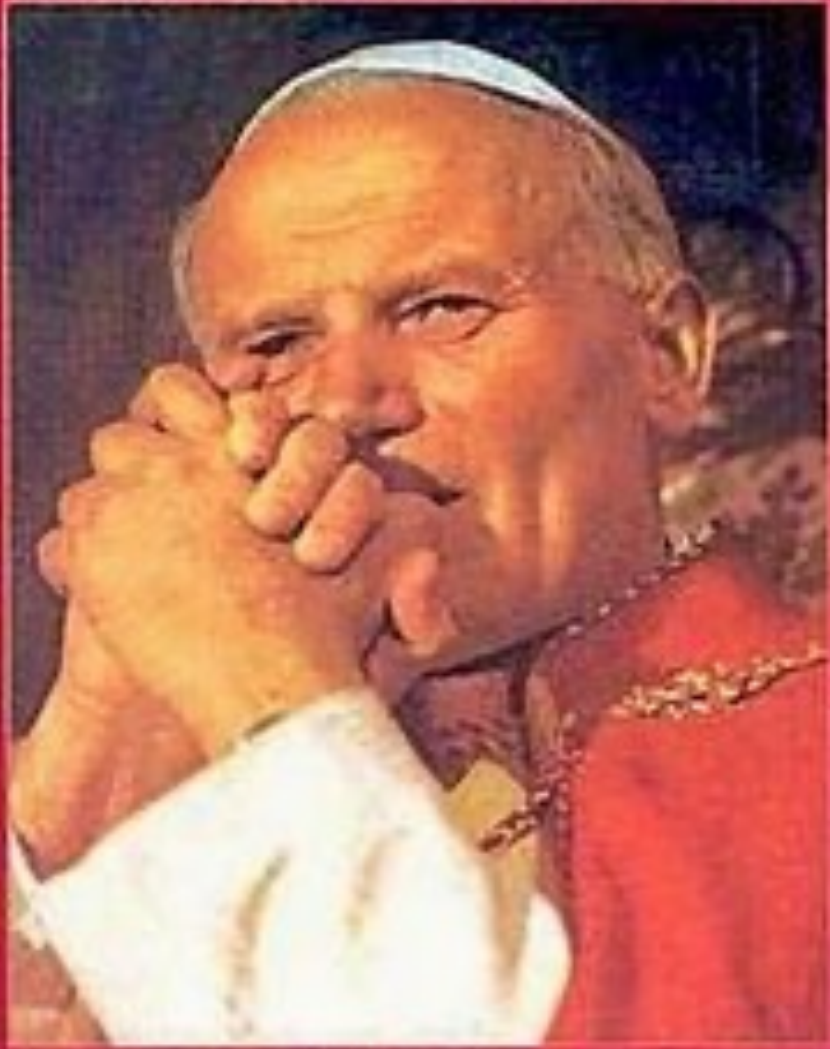
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## Justice Toward the Creator: Marriage

- Moreover, when the couple precludes the possibility of paternity or maternity, their intentions become focused on “enjoyment.” From a “co-creator of love,” there remains only a “partner in an erotic experience.”
- The human person must never forget that he is a person. He is intelligent and can arrange that sexual intercourse does not result in procreation. He can do this by adapting to the fertility cycle or through deliberately acting contrary to the order and laws of nature.
- Continence is a condition of love. The personalistic value of periodic continence — which preserves the mutual need for each other that is expressed in sexual intercourse — is not just in its “naturalness” but in the mature virtue of will that grounds it.



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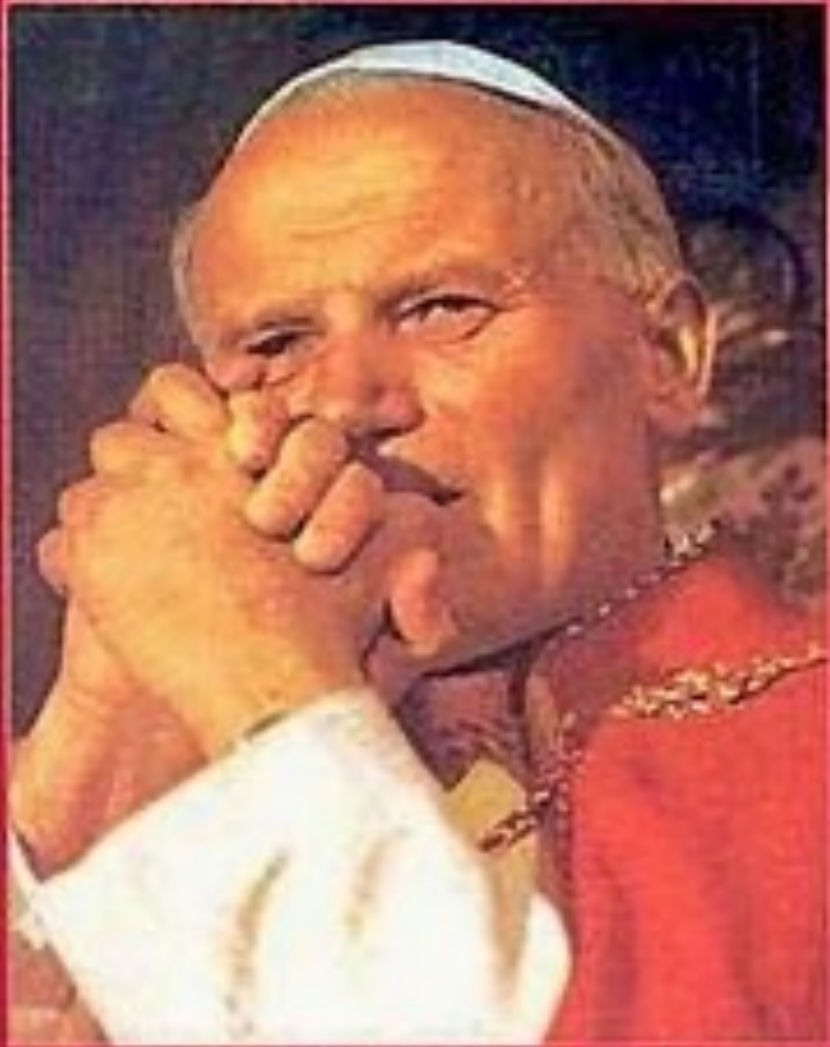


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## Justice Toward the Creator: Marriage

- The love of man and woman loses nothing by temporarily abstaining from erotic experiences, but in fact the personal union takes on deeper root by grounding itself in the value of the person instead of just in sexual attachment.
- A determination by husband and wife to have as few children as possible is bound to inflict moral damage on their family and on society.
- Acceptance of parenthood likewise means not endeavoring to avoid children at all cost but to be ready to accept children if they should unexpectedly come.

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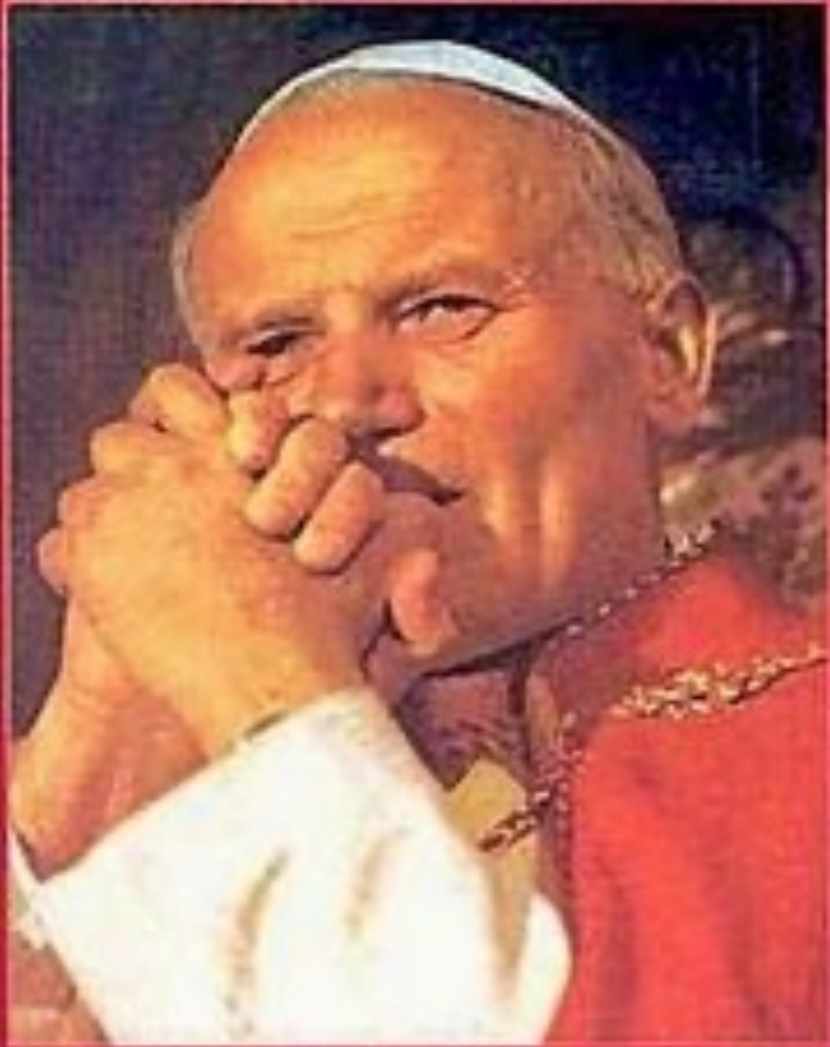


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## Justice Toward the Creator: Vocation

- Man is just toward the Creator when he recognizes and conforms to the order of creation. That's the means by which he participates in God's creative work. The person can only be just to God by loving his creatures.
- The total and exclusive gift of self to God can result from a spiritual process under the influence of grace, in which, with a form of conjugal love, one gives himself or herself to God. The human person has an inborn need of betrothed love, to give oneself to another, arising from the sexual urge. We see that love in both marriage and in spiritual virginity.
- Marriage is only a tentative solution to the problem of the union of persons through love. Spiritual virginity is another solution, which expressly anticipates the final union within the physical and temporal conditions on earth.

# HAROL WOJTYLA LOVE & RESPONSIBILITY

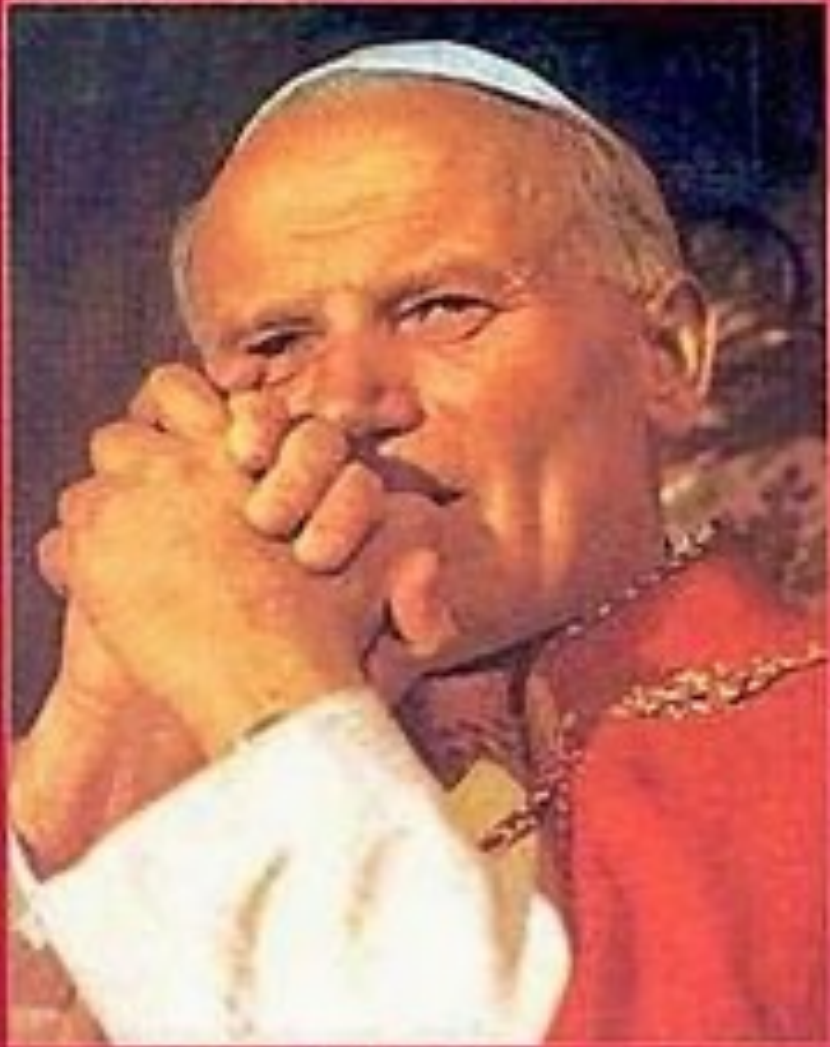


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## Justice Toward the Creator: Vocation

- Vocation indicates a proper course for personal development to follow, a specific way to commit one's whole life in the service of certain values.
- Discernment involves what we have within us, what we can offer others, and what is expected of us.
- Someone with a vocation must not only love someone but be prepared to give himself for love: the person perfects himself when he gives himself most fully.

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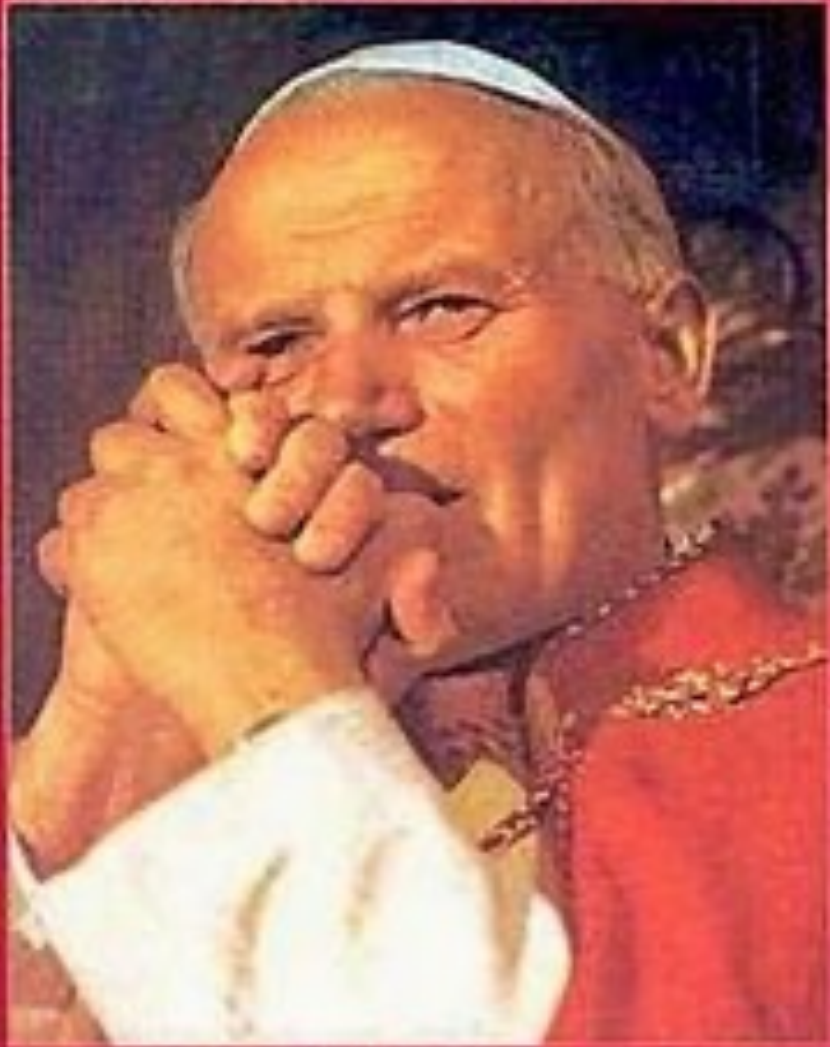


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## Justice Toward the Creator: Paternity and Maternity

- Parenthood is more than bringing a child into the world and possessing it.
- Physically a woman becomes a mom thanks to a man, while paternity in its psychological and spiritual aspects is the effect of a woman's maternity within a man. For this reason, paternal feelings must be cultivated and trained.
- Spiritual paternity and maternity transfer personality. It requires inner maturity, both within and outside of marriage.
- Human beings will grow to become more like God when the spiritual parenthood of which he is the prototype takes shape in them.
- Any attempt to deny physical maternity and paternity, or spiritual paternity or maternity, is incompatible with true human development.

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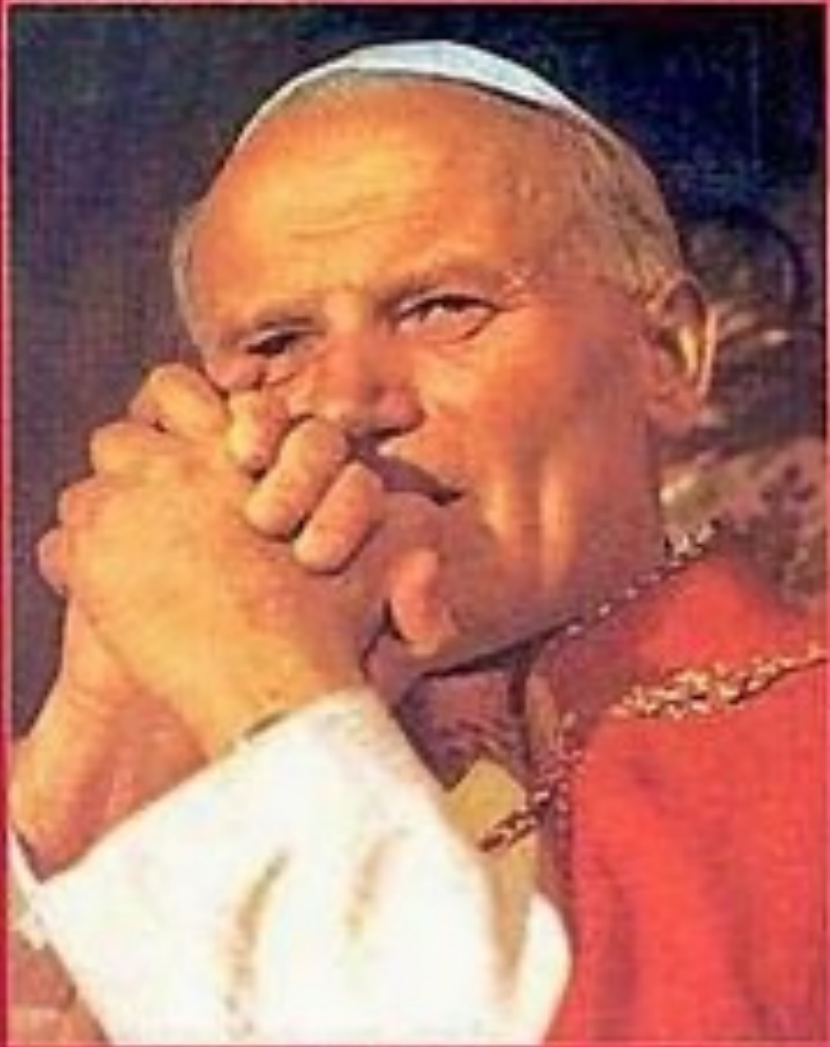


IGNATIUS

## Sexology and Ethics: Marriage and Marital Intercourse

- Love is the ambition to ensure the true good of the other. It's the antithesis of egoism.
- The good of the other must be sought in sexuality too.
- Marital intercourse should not serve merely to allow sexual excitement to climax in one of the partners, but must be reached in harmony, with both partners fully involved.
- Sexual arousal in a woman rises more slowly and falls more slowly and the husband must take this difference into account, not for hedonistic but altruistic reasons. As far as possible, the husband should try to arrange it so that the wife can reach climax with him.
- Not observing these biological realities is contrary to the good of the spouses and the cohesion and durability of the marriage.

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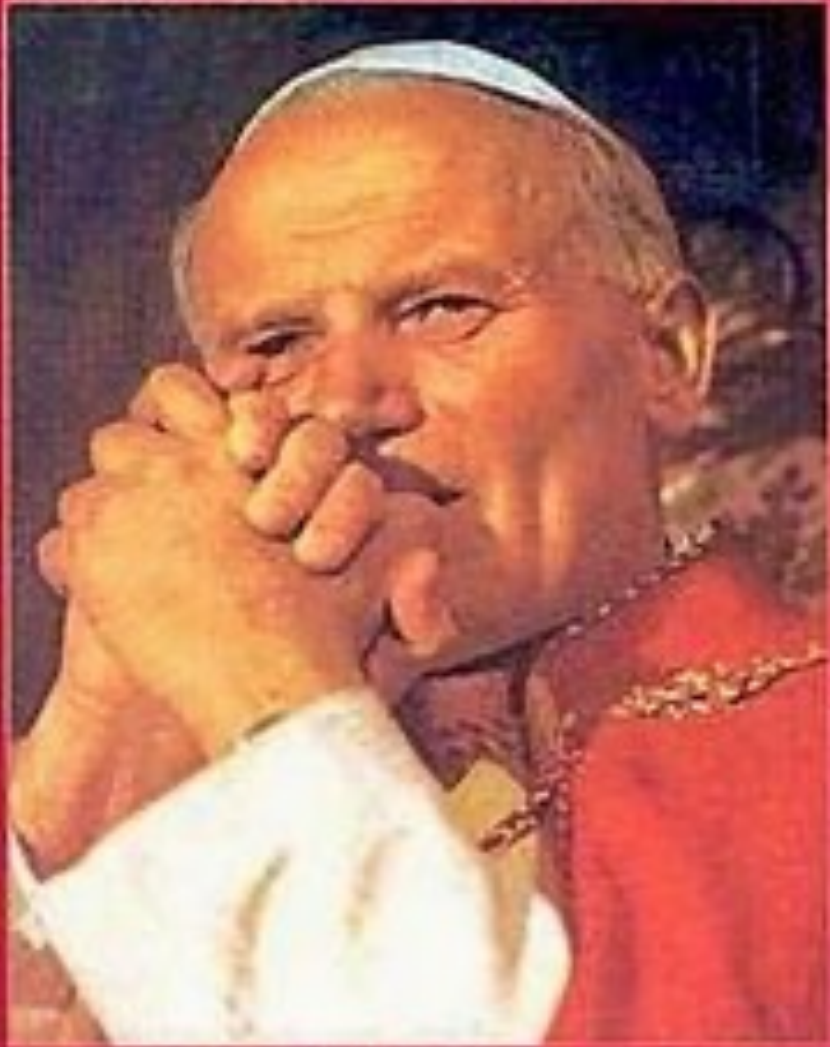


IGNATIUS

## Sexology and Ethics: Marriage and Marital Intercourse

- There is a need for harmonization, which is impossible without his good will. Otherwise, the woman's experience may be qualitatively inferior, and a woman may find it difficult to forgive a man if she finds no satisfaction. It becomes difficult to endure and can endanger the marriage.
- “Sham orgasms” to satisfy a man's pride are also unhelpful in the long run.
- Sexual education should create the conviction that “the other person is more important than I.” This culture of marital relations goes beyond technique. The natural knowledge, taught by sexologists, must mature into a culture of disinterested tenderness, before and after.
- Tenderness on the husband's part for the arousal curve of his wife becomes an act of continence and, indirectly, love. Love makes this sexual education possible. They help the other learn.

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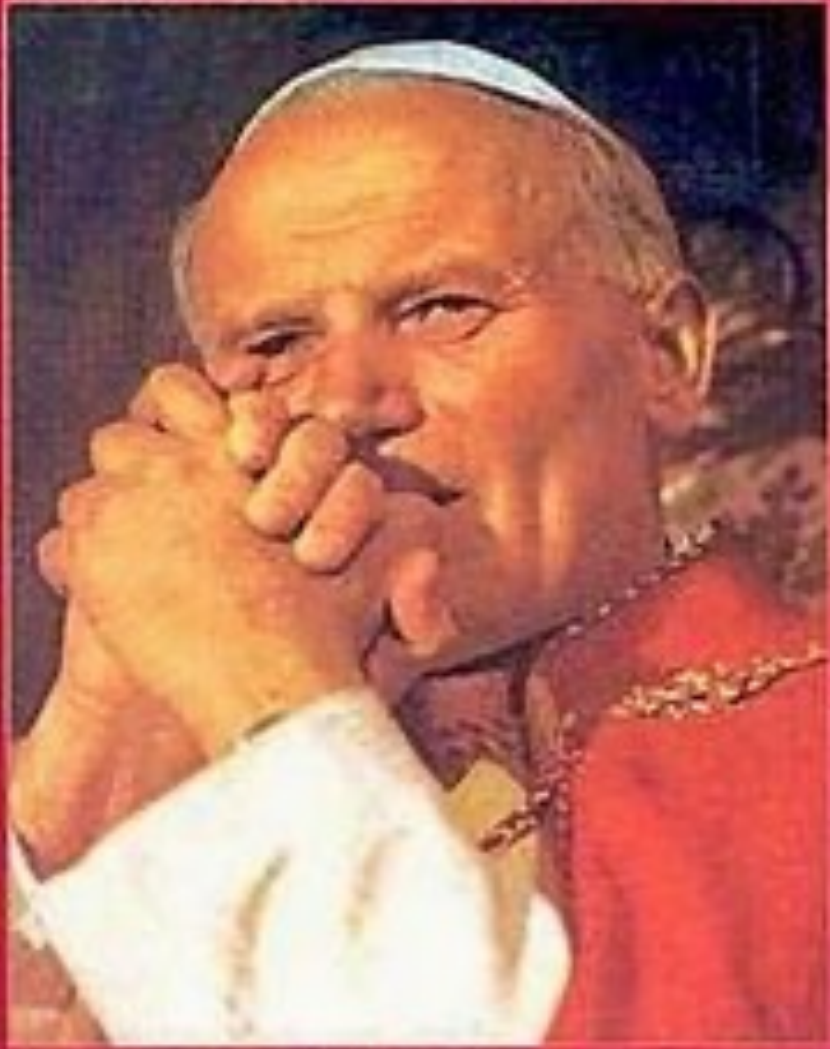


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## Sexology and Ethics: The Problem of Birth Control

- Marriage, as a stable institution that protects the woman in the event of maternity, liberates her from the fear of having a child.
- Fear of pregnancy can deprive a woman of the joy in the spontaneous experience of love that acting in accordance with her nature brings.
- A husband a wife must know how and when they can become parents and regulate their sexuality accordingly.
- The woman is able to observe her cycle and determine the beginning of her fertile period with ovulation.
- Two elements are decisive: a readiness during intercourse to accept parenthood; and a readiness to practice continence out of love when necessary.
- They have a responsibility for every conception.

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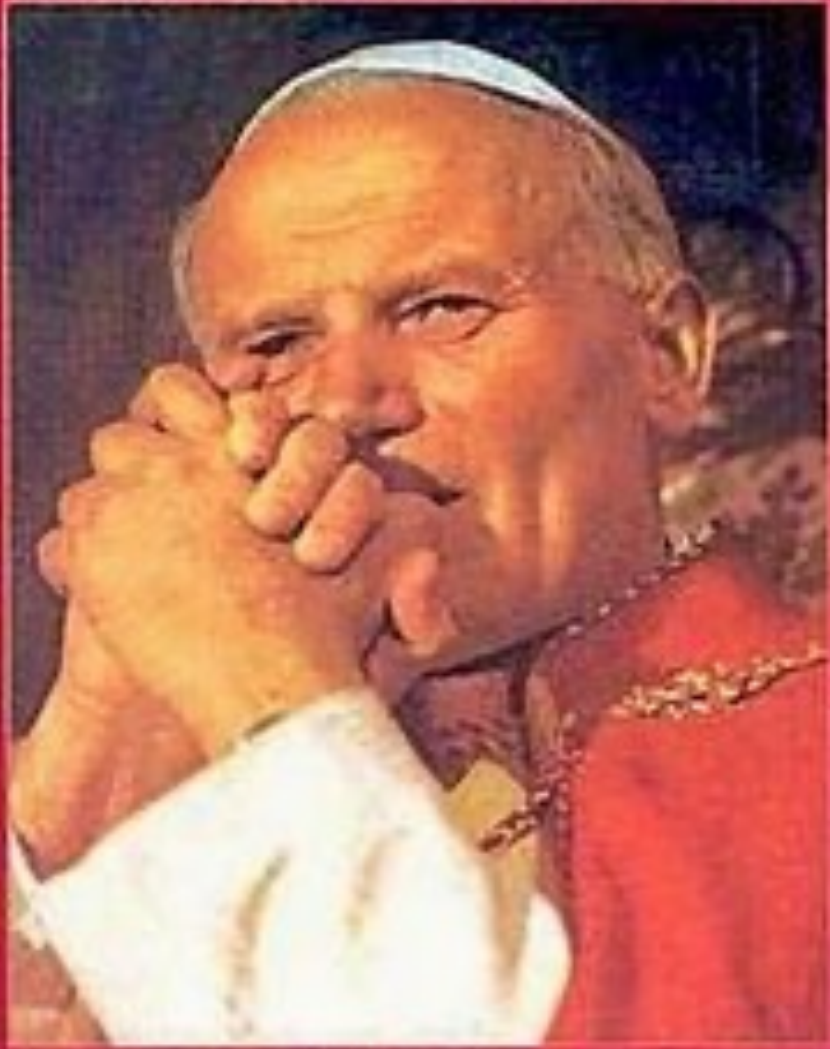
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## Sexology and Ethics: The Problem of Birth Control

- Contraception harms health.
- The method of virtue must underlie all methods of regulating fertility. Periodic continence demands precise knowledge of the woman and of her rhythm.
- Man must help create the proper psychological climate for the successful use of periodic continence.
- If a couple uses periodic continence with the understanding of the facts and recognizing the objective purpose of marriage, natural methods will leave them with a sense of choice and spontaneity.



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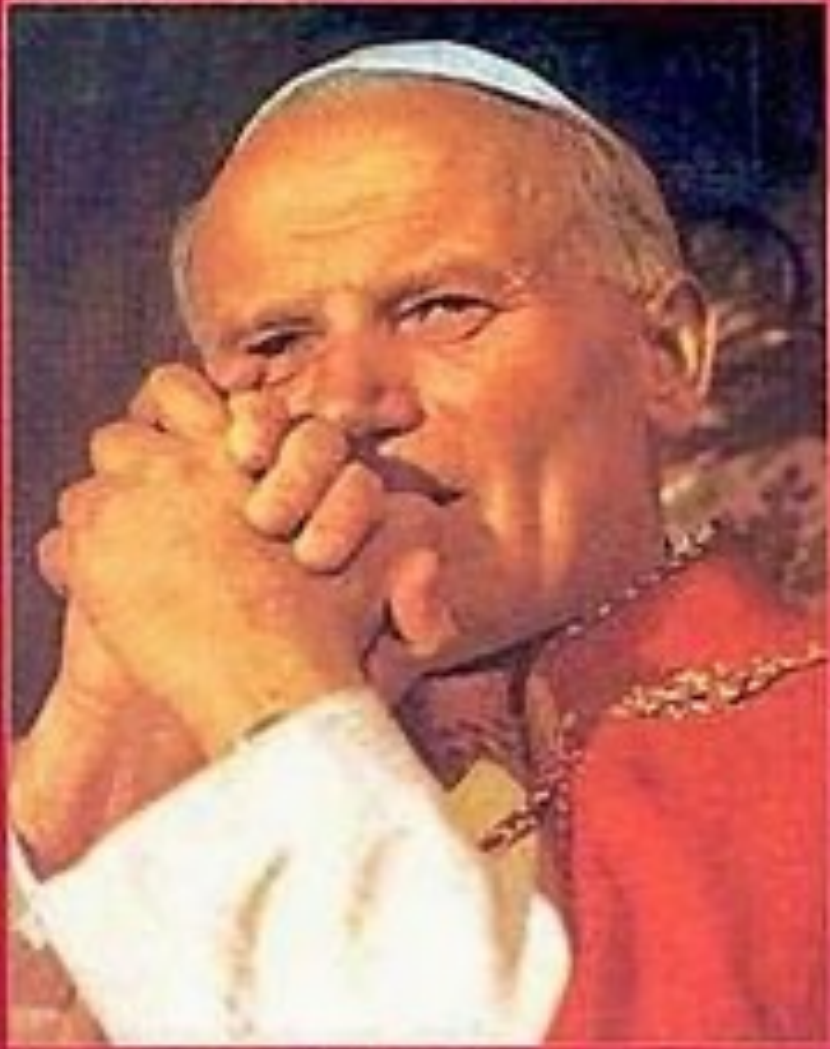


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## Sexology and Ethics: Sexual Psychopathology and Therapy

- Many believe that to go without sexual intercourse is harmful to human life in general and to men in particular. Though, Wojtyla notes, “No one has ever given a list of morbid symptoms.”
- Most sexual neuroses come from abuses of the sexual life and a failure to adapt to nature and its processes. They come from the lack of continence, not the practice of it.
- Man must welcome the sexual urge as a source of natural energy and to grasp that sexual arousal can be independent of the will.

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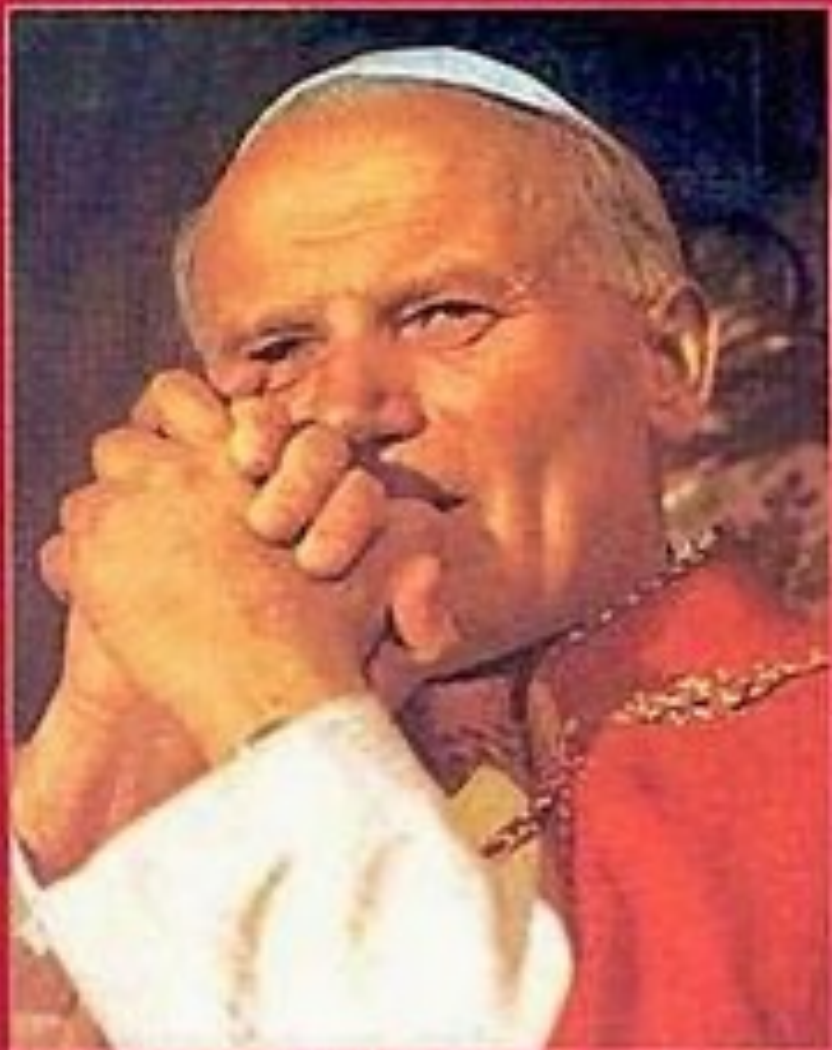


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## Sexology and Ethics: Sexual Psychopathology and Therapy

- The indispensable requirement of correct behavior and health is training from childhood onwards in truth and reverence for sex, which must be seen as intimately connected with the highest values of human life and human love.
- People must be persuaded of the possibility and necessity of conscious choice. The area of sexual experience is completely subject to the human will. Every man is capable of self-determination regarding the sexual urge and its impulses.
- Sexual education and therapy cannot achieve their proper end without their being honestly grounded in a full and objective view of the person and the person's natural and supernatural vocation, which is love.

# HAROLD WOJTYLA LOVE & RESPONSIBILITY



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### Welcome!

I warmly welcome you to this website, put together at the insistence and with the assistance of friends.

During my diaconal ordination, Cardinal Edmund Szoka gave me the following instruction from the Ordination Rite as together we gripped the Book of the Gospels:

*"Receive the Gospel of Christ, whose herald you now are.  
Believe what you read.  
Teach what you believe.  
Practice what you teach."*

Those words have never lost their resonance.

Since that day -- October 8, 1998 -- I have tried to live up to that commission to be a "herald of the Gospel," by striving to teach what the Church believes, to practice what I preach to others, and to spread with joy and enthusiasm the truth Christ has entrusted to His church -- in and out of season, in and out of the pulpit.

This website is a chronicle of those attempts. You may also follow postings of articles, homilies and teachings on Facebook, Twitter and Youtube.

You can also subscribe to the podcast of daily homilies, lectures and talks through Apple Podcasts, Google Podcasts and iHeart Podcasts.

It constitutes the "five loaves and two fish" (or even less!) that I have placed into the hands of the Lord as an attempt to feed a hungry crowd, confident that, if He wishes, He can multiply and supplement that meager offering to nourish many more (jn 6:1-14).

In Christ,  
Fr. Roger J. Landry

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- Responding to the Lord's Call Promptly, Fully and Perseveringly, 26th Wednesday (II), September 28, 2022
- Resolutely Determining to Welcome Jesus However He Comes, 26th Tuesday (II), September 27, 2022
- The Receptivity to God at the Root of Christian Greatness, 26th Monday (II), September 26, 2022
- Becoming Lazarists through Listening to Moses, the Prophets and the Risen One, 26th Sunday (C), September 25, 2022

#### Most Recent Articles

- St. Therese's Little Way of Eucharistic Love and Life, The Anchor, September 30, 2022
- Taking Seriously Attacks on Churches and Pro-Life Institutions, The Anchor, September 16, 2022
- The Eucharistic Shape of Cardinal Van Thuan's Holy and Heroic Life, The Anchor, September 16, 2022
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- Lessons from the Conversion of Shila LaBeauf, The Anchor, September 2, 2022
- A Post-Pandemic Time for Ecclesial Assessment, The Anchor, August 19, 2022
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- Imitating the Manly Faith and Courage of the North American Martyrs, Diocese of Albany Men's Conference, August 20, 2022
- Eucharistic Unity of Life, Murray Hill Conference for Priests, August 4, 2022
- Masculinity, Perseverance, and Vocation, An Interview with the Catholic Gentleman, August 3, 2022
- The Power of the Powerless: Walking the Way of Truth, Napa Institute, July 28, 2022
- Daring to Do All You Can, Parish Eucharistic Mission, St. Monica's Parish, Kalamazoo, MI, July 16-19, 2022
- Day of Recollection for the Seminarians of the Rome Experience, Bracciano Italy, July



Overview of John Paul II's Love and Responsibility

# Questions and Comments

Fr. Roger J. Landry • Merton Institute for Catholic Life • October 14, 2024