

# The Beauty of Sexuality: A Gift and a Challenge

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## Introduction

As human beings we are endowed with sexuality, a reality that goes beyond mere sexual appetites and desires. This implies a gift and a challenge. **A gift insofar as sexuality is inherent in us and which we are called to constantly receive and to give;** a challenge insofar as it is a **constant “going out” of ourselves** in order for the gift to be fully appreciated. This gift-challenge dyad will be understood in terms of sexuality as communication: entering into a relationship, the seeking the good, making the person whole. Our aim is to break the shame screen and as Trobisch states: allow the partners to have the ability to “stand in front of each

## A Sexual God

When God created man, He created “man in his own image, in the image of God he created him; male and female he created them.” This shift of pronouns from him to them has baffled many theologians. When this verse (Gen 1:27) is read in terms of sexuality it establishes the ground as to how human beings are to relate to one another. Human sexuality becomes a crucial element in learning who is the sexual human. In Hebrew, ‘adam’ refers to humanity not to male perse. Barth calls the “I-Thou” relationship which constitutes the essence of the imago Dei (image of God): **A “creative complementariness.”**

**God himself inaugurated sexuality.** It is part of God’s divine and perfect will. The human person is a wholesome being, a psychophysical unity. Any notions that the body is evil, or worse that any expressions of the body pleasures, including sexual pleasures “are contaminated” (Davidson, 1988). Davidson furthers that both Gen 1 and Gen 2 affirm that God’s original plan has seen **sexuality as “wholesome, beautiful and good”,** “experienced between spouses without fear, without inhibitions, without shame and embarrassment.” It is only through sin, that this perfect image of man’s sexuality has been tarnished.

## Conclusion

This review sought to reverse the negative idea usually associated with the Christian understanding of sexuality. Rather sex is valued as a life long activity which aims at humanising us evermore: thus: entering into a relationship and self communicating.

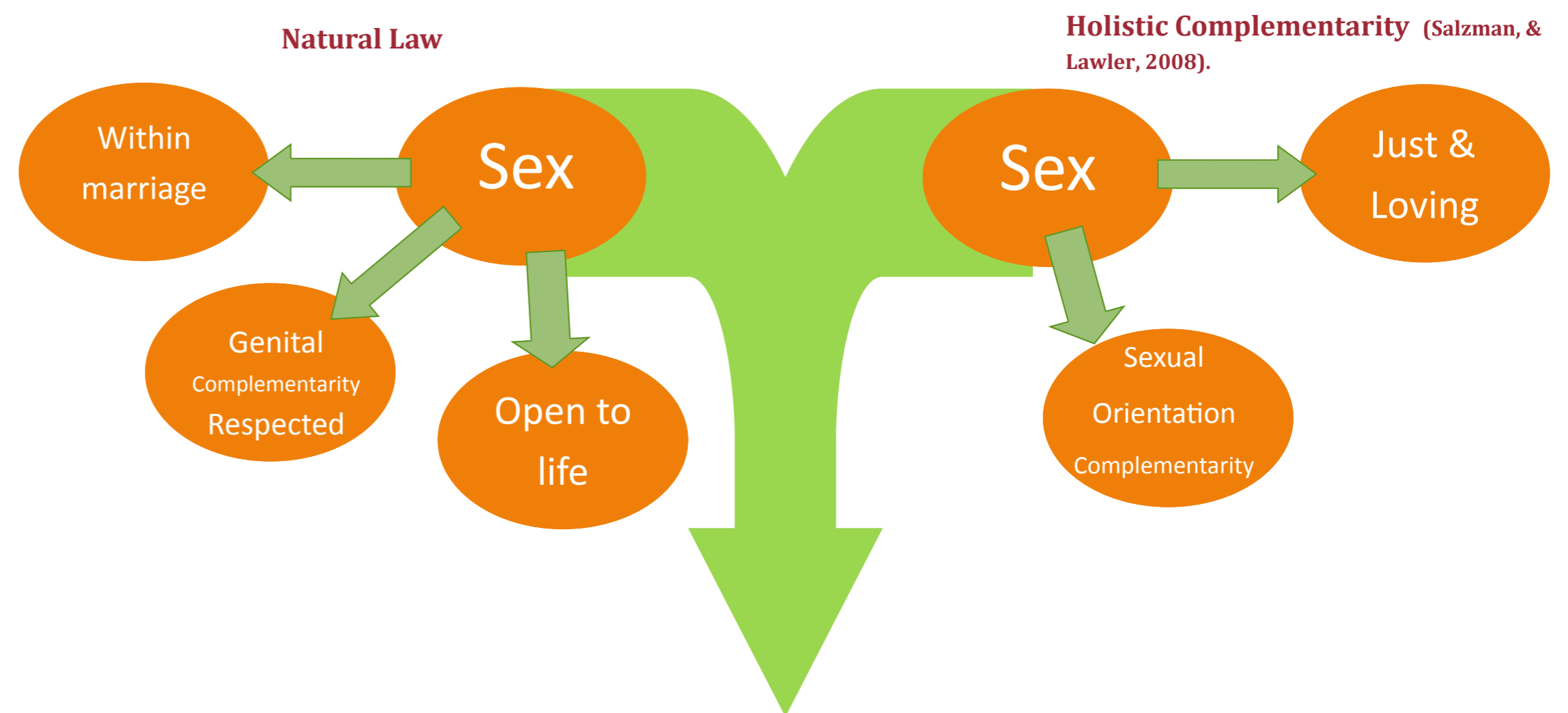
The value of sex, when seen through the life-long bond of marriage, is evident when “the two become one flesh”, thus being united both physically and more importantly metaphysically. It is in this metaphysical frame which one can **interpret sex as self communication.** It is in this framework whereby each person indulges in **self-giving and out loving the other person.** A relationship of giving is what the Church teaches. This view on sex differs from the self-indulgence and egoistic view many promote. Sex should not only be about receiving but also about giving.

Dominion says, this capacity of sex goes beyond the biological generative, it gives life “in a more than biological sense”, it “spawns gratitude.” The role of sex in strengthening a couple’s sexual identity, enriches the sense of commitment. It is in this light, whereby a fuller understanding of sexuality enriches the society itself.

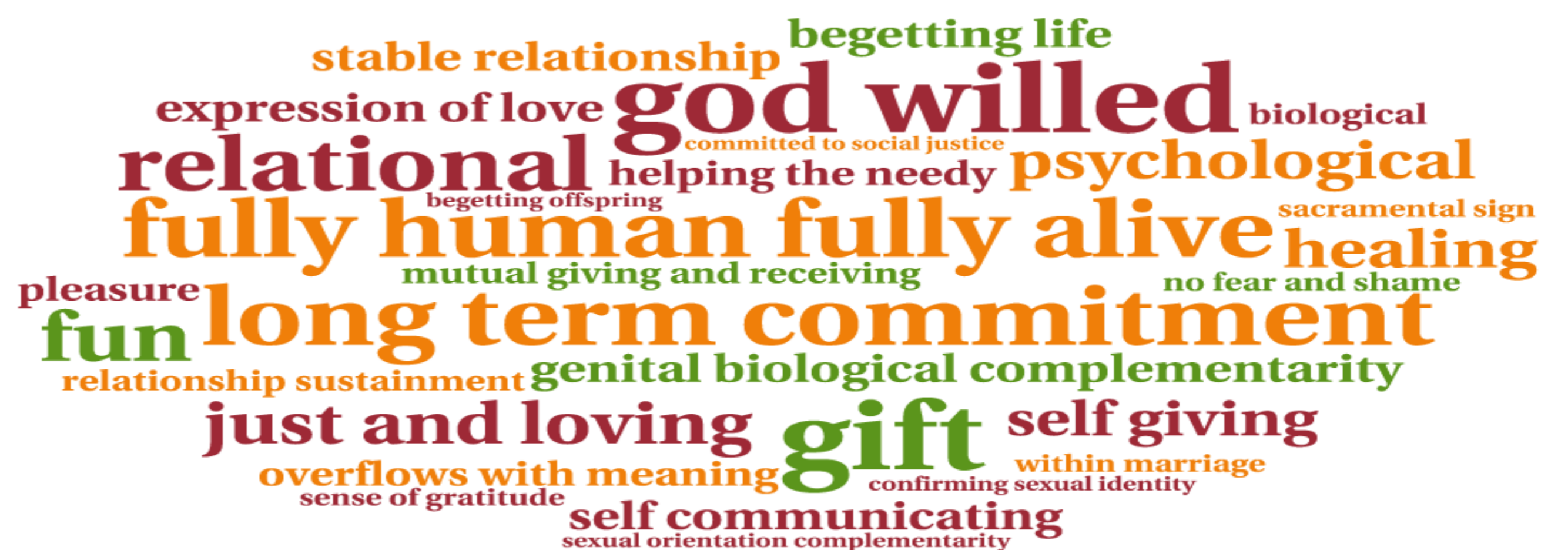
## 5 Functions of Sexuality: (Dominian, 1993)



## Towards a comprehensive understanding of Sexuality



*A more Comprehensive way of Valuing Sexuality (Marx, 2015)*



## References

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Both authors are members of Ghaqda Studenti tat -Teologija (GHST). Any views or opinions presented in this review are solely those of the authors and do not necessarily represent those of GHST

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