

Made By God - Creation and Gender Identity - Quotations list

Scripture

Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.¹

Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; ²⁰you were bought with a price. So glorify God in your body.²

As obedient children, do not be conformed to the passions of your former ignorance, ¹⁵but as he who called you is holy, be holy yourselves in all your conduct; ¹⁶since it is written, “You shall be holy, for I am holy.”³

And one of the scribes came up and ... asked him, “Which commandment is the first of all?” ²⁹Jesus answered, “The first is, ‘Hear, O Israel: The Lord our God, the Lord is one;’ ³⁰and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ ³¹The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”⁴

Catechism

2332 *Sexuality* affects all aspects of the human person in the unity of his body and soul. It especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others. (362)⁵

2333 Everyone, man and woman, should acknowledge and accept his sexual *identity*. Physical, moral, and spiritual *difference* and *complementarity* are oriented toward the goods of marriage and the flourishing of family life. The harmony of the couple and of society depends in part on the way in which the complementarity, needs, and mutual support between the sexes are lived out. (1603)⁶

for “the glory of God is man fully alive; moreover man’s life is the vision of God: if God’s revelation through creation has already obtained life for all the beings that dwell on earth, how much more will the Word’s manifestation of the Father obtain life for those who see God.”⁷

¹ Jn. 14:27.

² 1 Cor. 6:19–20.

³ 1 Pet. 1:14–16.

⁴ Mk. 12:28–31.

⁵ Catholic Church, [*Catechism of the Catholic Church*](#), 2nd Ed. (Vatican City: Libreria Editrice Vaticana, 1997), #2332.

⁶ Catholic Church, [*Catechism of the Catholic Church*](#), 2nd Ed. (Vatican City: Libreria Editrice Vaticana, 1997), # 2333.

⁷ Catholic Church, [*Catechism of the Catholic Church*](#), 2nd Ed. (Vatican City: Libreria Editrice Vaticana, 1997), #294.

Vatican documents

Vatican II

Though made of body and soul, man is one. Through his bodily composition he gathers to himself the elements of the material world; thus they reach their crown through him, and through him raise their voice in free praise of the Creator.(6) For this reason man is not allowed to despise his bodily life, rather he is obliged to regard his body as good and honorable since God has created it and will raise it up on the last day. Nevertheless, wounded by sin, man experiences rebellious stirrings in his body. But the very dignity of man postulates that man glorify God in his body and forbid it to serve the evil inclinations of his heart.⁸

The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come,(20) namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear. It is not surprising, then, that in Him all the aforementioned truths find their root and attain their crown.⁹

Pope Francis

today's culture that confuses "genuine freedom with the idea that each individual can act arbitrarily as if there were no truths, values and principles to provide guidance, and everything were possible and permissible."¹⁰

"It needs to be emphasized that "biological sex and the socio-cultural role of sex (gender) can be distinguished but not separated".¹¹

The acceptance of our bodies as God's gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation. Learning to accept our body, to care for it and to respect its fullest meaning, is an essential element of any genuine human ecology. Also, valuing one's own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different. In this way we can joyfully accept the specific gifts of another man or woman, the work of God the Creator, and find mutual enrichment. It is not a healthy attitude which would seek "to cancel out sexual difference because it no longer knows how to confront it".[121]¹²

⁸ Vat. II, Gaudium et Spes, #14.

⁹ Vat. II, Gaudium et Spes, #22.

¹⁰ Francis, Amoris Laetitia, n. 34.

¹¹ Francis, Amoris Laetitia, n. 56.

¹² Francis, Laudato Si, n. 155.

Pope St. John Paul II

When the first man exclaims at the sight of the woman, “she is flesh from my flesh and bone from my bones” (Gen 2:23), he simply affirms the human identity of both. By exclaiming this, he seems to say, *Look, a body that expresses the “person”!*¹³

The body, in fact, and only the body, is capable of making visible what is invisible: the spiritual and the divine. It has been created to transfer into the visible reality of the world the mystery hidden from eternity in God, and thus to be a sign of it.¹⁴

Education in love as self-giving is also the indispensable premise for parents called to give their children a clear and delicate sex education. Faced with a culture that largely reduces human sexuality to the level of something common place, since it interprets and lives it in a reductive and impoverished way by linking it solely with the body and with selfish pleasure, the educational service of parents must aim firmly at a training in the area of sex that is truly and fully personal: for sexuality is an enrichment of the whole person-body, emotions and soul-and it manifests its inmost meaning in leading the person to the gift of self in love.¹⁵

Sex education, which is a basic right and duty of parents, must always be carried out under their attentive guidance, whether at home or in educational centers chosen and controlled by them.¹⁶

the Church is firmly opposed to an often widespread form of imparting sex information dissociated from moral principles. That would merely be an introduction to the experience of pleasure and a stimulus leading to the loss of serenity-while still in the years of innocence-by opening the way to vice.¹⁷

“Male and Female He Created Them”

“The Christian vision of anthropology sees sexuality as a fundamental component of one’s personhood. It is one of its mode of being, of manifesting itself, communicating with others, and of feeling, expressing and living human love.”¹⁸

The methodology in mind is based on three guiding principles seen as best-suited to meet the needs of both individuals and communities: to listen, to reason and to propose.¹⁹

According to such theories, the only thing that matters in personal relationships is the affection between the individuals involved, irrespective of sexual difference or procreation which would

¹³ John Paul II, [*Man and Woman He Created Them: A Theology of the Body*](#), trans. Michael Waldstein (Boston, MA: Pauline Books & Media, 2006), 183, (14.4).

¹⁴ John Paul II, [*Man and Woman He Created Them: A Theology of the Body*](#), trans. Michael Waldstein (Boston, MA: Pauline Books & Media, 2006), 203, (19.4).

¹⁵ John Paul II, [*Familiaris Consortio*](#) (Vatican City: Libreria Editrice Vaticana, 1981) #37.

¹⁶ John Paul II, [*Familiaris Consortio*](#) (Vatican City: Libreria Editrice Vaticana, 1981) #37.

¹⁷ John Paul II, [*Familiaris Consortio*](#) (Vatican City: Libreria Editrice Vaticana, 1981) #37.

¹⁸ Congregation for Catholic Education, ““Male and Female He Created Them”: Towards a Path of Dialogue on the Question of Gender Theory in Education.” #4.

¹⁹ “Male and Female He Created Them,” #5.

be seen as irrelevant in the formation of families. Thus, the institutional model of the family (where a structure and finality exist independent of the subjective preferences of the spouses) is bypassed, in favor of a vision of family that is purely contractual and voluntary.²⁰

The problem here does not lie in the distinction between the two terms, which can be interpreted correctly, but in *the separation of sex from gender*.²¹

This separation is at the root of the distinctions proposed between various “sexual orientations” which are no longer defined by the sexual difference between male and female, and can then assume other forms, determined solely by the individual, who is seen as radically autonomous. Further, the concept of gender is seen as dependent upon the subjective mindset of each person, who can choose a gender not corresponding to his or her biological sex, and therefore with the way others see that person (*transgenderism*).²²

The ideal presented is that the individual should be able to choose his or her own status, and that society should limit itself to guaranteeing this right, and even providing material support, since the minorities involved would otherwise suffer negative social discrimination.²³

the need to educate children and young people *to respect every person* in their particularity and difference, so that no one should suffer bullying, violence, insults or unjust discrimination based on their specific characteristics...²⁴

In fact, the generic concept of “non-discrimination” often hides an ideology that denies the difference as well as natural reciprocity that exists between men and women.²⁵

Gender theory (especially in its most radical forms) speaks of a gradual process of denaturalisation, that is a move away from *nature* and towards an absolute option for the decision of the feelings of the human subject.²⁶

The underlying presuppositions of these theories can be traced back to a *dualistic anthropology*, separating body (reduced to the status of inert matter) from human will, which itself becomes an absolute that can manipulate the body as it pleases. This combination of physicalism and voluntarism gives rise to relativism, in which everything that exists is of equal value and at the same time undifferentiated, without any real order or purpose. In all such theories, from the most moderate to the most radical, there is agreement that one’s gender ends up being viewed as more important than being of male or female sex.²⁷

From the point of view of genetics, male cells (which contain XY chromosomes) differ, from the very moment of conception, from female cells (with their XX chromosomes)...

²⁰ “Male and Female He Created Them,” #9.

²¹ “Male and Female He Created Them,” #11.

²² “Male and Female He Created Them,” #11.

²³ “Male and Female He Created Them,” #14.

²⁴ “Male and Female He Created Them,” #16.

²⁵ “Male and Female He Created Them,” #21.

²⁶ “Male and Female He Created Them,” #19.

²⁷ “Male and Female He Created Them,” #20.

medical science should act with purely therapeutic ends, and intervene in the least invasive fashion, on the basis of objective parameters and with a view to establishing the person's constitutive identity.²⁸

This oscillation between male and female becomes, at the end of the day, only a 'provocative' display against so-called 'traditional frameworks', and one which, in fact, ignores the suffering of those who have to live situations of sexual indeterminacy.²⁹ (medical Appropriation- my term.)

The first step in this process of throwing light on anthropology consists in recognizing that "man too has a nature that he must respect and that he cannot manipulate at will."³⁰

The denial of this duality not only erases the vision of human beings as the fruit of an act of creation but creates the idea of the human person as a sort of abstraction who "chooses for himself what his nature is to be."³¹

Firstly, the family's right to be recognized as the primary pedagogical environment for the educational formation of children. This "primary right" finds its most concrete expression in the "most grave duty"(CIC1136) of parents to take responsibility for the "well-rounded personal and social education of their children",(*Gravissimum Educationis* 3) including their sexual and affective education, "within the broader framework of an education for love, for mutual self-giving." (AL, 280)³²

Compassion and Challenge

In addition, those who are questioning their identity, and those who consider themselves as having a gender identity at odds with their biological sex, are at risk for a whole series of poor health outcomes. They experience higher rates of anxiety, depression, and substance abuse, and have a much higher rate of suicide attempts than the general population. They are uniquely vulnerable.³³

What we're talking about here is, first, before any action is even taken, a condition people experience, which is not the same as a sin, and a condition most people experience as not freely chosen.³⁴

Whether we're talking about sins we have freely chosen or conditions we have not the Gospels make it very clear: whatever our hurt is, Jesus came for the hurt. He doesn't draw away there, he draws closer.³⁵

²⁸ "Male and Female He Created Them," #24.

²⁹ "Male and Female He Created Them," #25.

³⁰ "Male and Female He Created Them," #30, quoting Benedict XVI, *Address at the Reichstag Building, Berlin*, 22 September 2011.

³¹ "Male and Female He Created Them," #34.

³² "Male and Female He Created Them," #37.

³³ Archbishop Robert J. Carlson, "Compassion and Challenge," p.3.

³⁴ "Compassion and Challenge," p.3.

³⁵ "Compassion and Challenge," p.3.

Yes, he loves us where we are; that doesn't mean he simply affirms or celebrates where we are. When the Rich Young Man came to ask about eternal life Jesus both welcomed him and challenged him (see Mark 10).³⁶

And that's the root issue. Gender ideology maintains that sex can be separated from gender. The Catholic understanding of the human person holds that sex and gender cannot be separated, and that there are limits to how we should manipulate our bodies. According to the Catholic understanding there is, and is meant to be, a profound unity in the human person: "In fact it is from [their] sex that the human person receives the characteristics which, on the biological, psychological and spiritual levels, make that person a man or a woman, and thereby largely condition his or her progress towards maturity and insertion into society."³⁷

But in *his* body Jesus reveals God's plan for *our* bodies.

In the Eucharist Jesus reveals that we're called to make a gift of ourselves to others. The complementarity of men's and women's bodies is made to serve that gift, and allows us to give life. When we integrate that truth into our lives we become living symbols of the Eucharist.

On the Cross Jesus reveals that self-gift also involves sacrifice. We all have our own ways of making our lives a sacrifice. But we're called to make that sacrifice as a man or as a woman – not to change our bodies, but to follow Jesus in our bodies.³⁸

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³⁶ "Compassion and Challenge," p.4.

³⁷ "Compassion and Challenge," p.4.

³⁸ "Compassion and Challenge," p.4.