

**BOOK III - CHAPTER 5: Sexual Morality**

1. Do you agree with Lewis when he says, "Chastity is the most unpopular of the Christian virtues. ... the Christian rule is, 'Either marriage, with complete faithfulness to your partner, or else total abstinence.' Now this is so difficult and so contrary to our instincts, that obviously either Christianity is wrong or our sexual instinct, as it now is, has gone wrong."? Why or why not?

a. \_\_\_\_\_  
\_\_\_\_\_

2. Lewis goes on to find a number of ways to compare our appetites for sex and for food. Do you think this is a useful comparison? Why or why not?

a. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. "Christianity is almost the only one of the great religions which thoroughly approves of the \_\_\_\_\_ ... that God himself once took on a human body, that some kind of body is going to be given to us even in \_\_\_\_\_ and is going to be an essential part of our \_\_\_\_\_ ... "

4. " ... Christianity has \_\_\_\_\_ marriage more than any other religion: and nearly all the greatest \_\_\_\_\_ poetry in the world has been produced by Christians. If anyone says that sex, in itself, is \_\_\_\_\_, Christianity contradicts him at once."

5. " ... we grow up surrounded by propaganda in favour of \_\_\_\_\_. There are people who want to keep our sex instinct \_\_\_\_\_ in order to make money out of us. Because ... a man with an \_\_\_\_\_ is a man who has very little sales-resistance."

6. Do you agree with Lewis's closing statement comments? "The sins of the flesh are bad, but they are the least bad of all sins. ... there are two things inside me, competing with the human self ... the Animal self, and the Diabolical self. The Diabolical self is the worse of the two. That is why a cold, self-righteous prig who goes regularly to church may be far nearer to hell than a prostitute."

a. \_\_\_\_\_  
\_\_\_\_\_

1. "The monstrosity of sexual intercourse outside marriage is that those who indulge in it are trying to \_\_\_\_\_ one kind of union (the sexual) from all the other kinds of \_\_\_\_\_ which were \_\_\_\_\_ to go along with it and make up the total union."
2. "Being in love is a \_\_\_\_\_ thing, but it is not the \_\_\_\_\_ thing. ... You cannot make it the basis of a \_\_\_\_\_ life. It is a noble feeling, but it is still a feeling. ... \_\_\_\_\_ can last, \_\_\_\_\_ can last, \_\_\_\_\_ can last; but feelings come and go."
3. Lewis explains that "ceasing to be ' \_\_\_\_\_ ' need not mean ceasing to *love*. Love in this second sense—love as distinct from 'being in love'—is not merely a feeling. It is a \_\_\_\_\_ unity, maintained by the will and \_\_\_\_\_ strengthened by \_\_\_\_\_; reinforced by ... the grace which both partners ask, and receive, from \_\_\_\_\_."
4. "It is on this love that the engine of \_\_\_\_\_ is run: being in love was the \_\_\_\_\_ that started it"
5. Lewis goes on to talk about people deciding "to make thrills your regular diet and trying to prolong them artificially". Do you think this is more or less of a problem today than during the 1940's?
  - a. \_\_\_\_\_
6. Lewis suggested that there should be "two distinct kinds of marriage: one governed by the State with rules enforced on all citizens, the other governed by the Church with rules enforced by her on her own members." What are the implications of that idea for our culture today?
  - a. \_\_\_\_\_
7. Do you agree that "There must be something unnatural about the rule of wives over husbands, ... "? Why?
  - a. \_\_\_\_\_