

Sex and the City

Sometimes a man has been heard to declare that he wishes both to enjoy the advantage of high culture and to abolish compulsory continence. The inherent desire of the human organism, however, seems to be such that these desires are incompatible, or even contradictory. Any human society is free to choose either to display great energy or to enjoy sexual freedom: the evidence is that it cannot do both for more than one generation. J. D. Unwin^[i]

We believe that civilization has been built up by sacrifices in the gratification of the primitive impulses, and that to a great extent it is being perpetually recreated as each individual repeats the sacrifice of his instinctive pleasures for the common good. The sexual are amongst the most important of the instinctive forces thus utilized; they are in this way sublimated--that is to say the energy is turned aside from its sexual goal and diverted towards other ends, no longer sexual and socially more valuable.

Sigmund Freud^[ii]

I had motives for not wanting the world to have a meaning, consequently assumed that it had none and was able without any difficulty to find satisfying reasons for this assumption. For myself, as no doubt for most of my contemporaries, the philosophy of meaninglessness was essentially a matter of liberation. The liberation we desired was simultaneously a liberation from a certain kind of political and economic system and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom. Aldous Huxley^[iii]

Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication... Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations and tongues. And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh, and burn her with fire..." Revelation 17:1-2, 15-16.

Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. Revelation 21:2

The Bible ends with two cosmic cities in the book of Revelation (chapters 17-22). The New Jerusalem, which represents "the New Heaven and the New Earth" is the outcome of the New Covenant in Jesus Christ. At the very end of the Bible, it "comes down from Heaven" and appears to hover over the earth, and is very near. The book of Hebrews assures us that we have now come "to the city of the living God, the New Jerusalem." (Hebrews 12:22) It is a present reality. It is something like "corporate headquarters" of the Kingdom of God.

Likewise, Babylon the Great is also an on-going present reality, and it represents all of fallen humanity's attempts to find sufficiency and life apart from God. For a time, it is a very rich, and in many ways, successful city. It is a city of merchandise and the merchandise named indicates the economic conquests of that city. It has merchandise of "gold, silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of most precious wood, bronze, iron, and marble..." and much more (Rev. 18:12). But it is also a city of corruption, decadence, and violence. Ultimately, the mark of its commerce is that it trades in the "bodies and souls of men." (vs. 13). It is the "dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird..." (Rev. 18:2). It is finally a city that is "drunk with blood".

These images are especially relevant for us because we are living in a time when the entire planet is "metropolizing". Everywhere, human beings are leaving their rural roots and are moving into the city. In China, every year, 30,000,000 people are leaving farms and rural life and are moving into cities. That, as one of my professors reminded us, is the entire population of Canada moving *annually* into the city in that great nation. This phenomena is global on every continent, and in virtually every nation. So it behooves us to study the city, and to find a theology of the city.

But it is also true that typology and symbolism cut to the truth faster and with more clarity than a hundred sophisticated sociological studies ever could. I am currently interested in sexual mores and their effect on civilization, and the Biblical images cut to the chase almost instantly on this theme.

Most languages have masculine and feminine nouns, and I am not sure these are entirely arbitrary. The gender of nouns may convey very deep truths that need to be unearthed. The city, in all languages that I am aware of, is of the feminine gender. Both of the cities at the Bible's end are feminine, and both are symbolized by women.

Biblical imagery is fluid and traverses the depths of meaning by what it immediately transforms into. If one looks the first time, one sees a city. But, if one blinks, what is seen with the second look is not a city, but a woman. In both cases they are beautiful women, and both are possessed of glory. But one is corrupt and is the woman of death, and the second is faithful and true, and is filled with life, infinite life. The first city is Babylon the Great who becomes the Whore of Babylon. The second is the New Jerusalem who becomes the Bride of Christ.

Now here we find an intertwining of two things that in some mystical and final sense belong together. It is also the fascinating case that empirically in the modern world, they belong together. The power of sexual relationship, and the fact of a metropolis belong together. The city is the great trysting place, the place of renewal or destruction of relationship, the place where souls and bodies are bought and sold, or where truth and fidelity create new life. They do so in the text, and they do so in reality.

Socrates was very willing to pay the price exacted upon him by his city because he owed his existence and being to it. And the "it" was not an "it", but a "she", and "she" was a mother to him. Our respective cities ought to function as mothers giving us life, and nourishing and protecting us after our birth. But our cities are not without husband and mate or pimp and master, and all belong to God, or gods who father through them and lend their character and name. In the ancient world, every city had some titular god or gods that she was beholden to. Prostitution was more often than not, sacred prostitution. The prostitute was a gateway to the god whom he or she served. To have intercourse with a sacred prostitute was to consort with the gods, and this sexualized relationship defined the underlying "energy" of the city. The temple was the center of the city and the center of the temple was the sexual commerce of the temple.

The ancient world was, with qualified exceptions, (exceptions that gave rise to both expansive and cultural energy) overwhelmingly given to polymorphous sexuality. The issue was not one of gender. I.e., the issue was not one of male and female, but one of penetrator, and penetratee, and it did not much matter what was penetrated by the aggressive party. It might be boys, girls, men, women, or animals. And while romantic love did exist within marriage (as the story of Helen of Troy, or Penelope and Odysseus remind us) it was a rare aristocratic luxury and did not in principle exclude other forms of sexual expression, especially for the man. And when chastity was imposed, it was

universally imposed on the woman and not on the man. The sexualization and exclusiveness of marriage was the gift of the Torah and of Judaism.[iv] The Torah restricted sexual intercourse to the heterosexual union that was bound in covenant, and in the law of the Old Testament, we see the gradual move away from polygamy to a monogamous standard. The model for both parenting and for marriage as found in the Old Testament is found in Jehovah's relationship to Israel and Jerusalem as Father and finally as Husband. All peoples model themselves on their gods, and Israel likewise modeled herself on the God she belonged to.

But the more radical difference made by the Torah in relationship to marriage had to do with the underlying metaphysics. In the Roman Empire, for example, (and the rest of the ancient world), there were hundreds of cults and religions. They all however, had underlying characteristics that were similar. All of them were dependent on an underlying monism or pantheism. This was not always the bald monism that became the defining characteristic of the Vedas or of what we would now describe as "Eastern religion", but underneath the differentiation of being that existed at the surface level, at a much deeper level, there was a shared unity and power. Sexual energy was one of the shared powers or energies that defined the unity, and also the divinity of being. The religious, monistic, and divine nature of sexual energy is most explicit in a text like The Kama Sutra, and in the discipline of tantric sex. But, it is implicit in all of paganism. To penetrate would be the sign of power and dominion, but to be penetrated meant to overwhelm, engulf, and swallow the other in a great ocean of being. In all of this, there was participation in the underlying divinity of the cosmos.

The one religion in the ancient world that denied the identity of sexual energy and divinity was Judaism. The Torah, alone in the ancient world, confined sexual expression to marriage, and denied the polymorphous sexualization of all being. Christianity followed Judaism and carried the theme of complete fidelity within monogamous marriage forward in the great image of Christ and His Bride as the Church. That now began to redefine the city. The city was not to be an expression of ancient polymorphous sexuality, but an expression of His unique and faithful relationship in monogamy with His Bride. Hence, something relatively new appeared on the scene. There were precursors to this in the inter-testamental period with the Jews while they were still under the rule of Persia, Greece, and Rome, but those precursors were now greatly magnified and expanded. From that point on, the ancient city, which rested upon the foundations of sexualized monism, was to be challenged by another

city which was defined by Christ's faithful marriage. The challenge was and is complete and total. Both cannot be the foundation of the world. One or the other will ultimately predominate. From that point on, pagan polymorphous sexualized monism was to be challenged by Christian monogamy. Hence, just as a wounded animal will lash back with fatal defensiveness, now, polymorphous sexuality will also lash back at its challenger, and it has been radicalized. It has always been defined by domination and submission, but as with everything else in the ancient world (all of the principalities and powers) it was far more benign in the ancient world than now. In the ancient world, apart from the challenge of Israel (which was comparatively small and localized) the challenge spread and threatened to become universal and to completely displace what was previously normative. Hence, polymorphous sexuality now takes on the character of "anti-Christ". What was implicit but often hidden then is now explicit and radicalized. Polymorphous sexuality would now evolve to become sado-masochistic, violent, and blood thirsty (as became evident in the in the Games and Colosseum of the late collapsing Roman Empire). Hence domination and submission are radicalized, and become means of seeking perverse "salvation", and ultimately becomes the worship of death. So, we see in a figure like the Marquis de Sade, torture and murder become means of achieving orgasm and satisfaction. Modern serial murder is almost always tied to pulsating orgasmic pleasure, and pornography as it descends from "softcore" to "hardcore" is defined by how much it relies upon inflicting and receiving pain.

Hence, the beast, the kings, and the woman are all now ultimately defined by what they *hate* and are against. The woman is "drunk with the blood of the saints", the beast is "filled with names of blasphemy" and the kings "make war with the Lamb". They are all defined by being against the Kingdom of God that has now been established and has come into competition with them. The sexual relations of the woman, the kings, and the beast are entirely made up of what we would now term "sado-masochism". The kings that she gives herself to are themselves beholden to a power that is superior to them, and this power is termed the "beast". The woman also has direct relations with the beast and the language and imagery indicates bestiality. She has intercourse not only with the kings, but also the beast upon whom she is "seated". It is lust fueled by pain, domination, slavish submission, hatred, and rebellion. The danger of any woman giving herself to more than one man is that the men involved will either not value her, or if they do, they will be afflicted with great jealousy. These relationships eventually become violent and destructive. The text finally tells us that the ten kings, in the end, "hate

the harlot, make her desolate and naked, eat her flesh and burn her with fire." (Revelation 17:16).

Both of these cities are now active historical powers. Both are now at work and active on the human scene. Real cities in the real world partake of the reality of both of these cities right now. No city in the world is one city or the other. But for every city, especially now as the Gospel is taken to all the world, both of these realities are at work.

While these are symbolic types, what is clear from the Bible is that the Gnostic dualism between symbol and fact, does not exist. The question is never a choice between whether something belongs to the realm of fact, or to the realm of symbol and value. There is no dualism of this sort. The symbolism of the two women and the kind of covenants (or anti-covenants) that they live in extends to the real sexual and marital relationships that real men and women live in, in the real cities of the world. A city that worships like Babylon the Great, will be a city that models its sexual relationships after the harlot and the beast and the kings. A city that worships as a part of the New Jerusalem will model its marital covenants after the Bride and her Husband.

The question is which city will dominate in any given city in the world in which we live. One city is corrupt, and lives ultimately by trading in "the souls of men..." (Rev 17:13) and is under judgment. It is a city given to destruction. The other city is the city of the glory of God and the glorified humanity. It is the place where ultimately all human potentialities are fulfilled, and it is finally blessed with no curse. What is most important for our purposes in this short paper is that the first city is marked by sexual debauchery and what could be termed relations that are sado-masochistic. The second is marked by fidelity and love in the bonds of marriage.

II

The first quotation at the heading is from J. D. Unwin's Sex and Culture, a 676 page volume published in 1934. The second quotation is from a lecture given by Freud at the University of Vienna, and it parallels the theme of his book, Civilization and Its Discontents.^[v] A primary motivation for the researching of Unwin's book was to find material to confirm or refute Freud's book, which came first. The third quotation is from Aldous Huxley's Ends and Means, and was written in response to Unwin's body of work.^[vi] Huxley was one of that generation's luminaries (best remembered as the author of Brave New World),

and he had the honesty to state what made both he and so many of that generation of British intellectuals tick. He later wrote the Introduction to Unwin's final book, Hoplusia.^[vii]

Unwin was a sociologist from Oxford University in England. He had some desire to prove Freud wrong in his book Civilization and its Discontents. Briefly, Freud's thesis was that civilization is dependent upon sexual discipline and sublimation. Unwin's life work led him to study 80 primitive societies, and 16 historical civilizations. The above quotation is the summary of his findings. Unwin's life work led him to study the "qualified exceptions" that I referred to in the above section. Even with an underlying monistic metaphysic, the ancient world still on notable occasions found its way near to monogamous marriage (chastity was ultimately only severely imposed on the woman, and when imposed on the man, it was not for the sake of fidelity to the woman, but in order for the man to give himself fully to a higher cause, like the advancement or protection of the Empire). And when it did, the outworking appears to have been quite marked. Societies with the ideal, fortified with customary and legal consequences and rewards (and ideals are never entirely achieved) of restricting sexual intercourse to a monogamous marital state, and of maintaining sexual continence before, after, and outside of that union, are the cultures that display the highest degree of cultural energy and creativity. Unwin found only a single and qualified exception to this rule.^[viii]

In the ancient world, it was recognized in the higher civilizations that being sparing and parsimonious with one's sexual powers created other energies. Plato was the supreme teacher of sublimation in the ancient world with his teaching that sexual hunger is ultimately a hunger for beauty and wisdom. Hence, there were periods in the ancient world when the parsimonious expenditure of sexual energy was encouraged, or even demanded. This was apparently true in the expansive phase of every ancient empire on the part of the ruling class, or what became the ruling class. In these periods, sexual powers were contained, and generally found outlet in conquest and expansion over other peoples, and in release of cultural energy.^[ix] Later in all of these peoples, sexual energies were again released to be gratified immediately. The result was that those people themselves fell prey to other more disciplined peoples. In the modern world, totalitarian states have often tried to discipline sexual energies and to re-channel them into service to the state in order to replicate ancient militaristic powers of conquest.^[x]

Swiss sociologist, Phillip Mottu in a speech in which he quotes Unwin, said this:

Societies that once displayed very great energy subside and decline when sexual discipline is relaxed. For example, in relation to the early Roman Republic, Unwin says, "It is difficult to imagine a more complete reduction of sexual opportunity or a more rigid cancellation of personal impulses. These men gave Rome her gravitas. Their honorable dealings became proverbial as the 'faith of the Romans,' which towards the end of the Republic disappeared." By the end of the first century of our era we are told that "the Romans satisfied their sexual desires in a direct manner". Consequently, they had no energy for anything else. The old traditions were still preserved in some parts of the Empire, such as Illyria and Spain. Many of the provincials went to Rome and succeeded to high office, and it was these provincials who gave the Roman Empire strength. "Then in their turn the provincials reversed the habits of their fathers by extending their sexual opportunity. The lack of energy displayed by their sons and grandsons, is apparent in the records of the third century."[xi]

Now what is clear is that America, and even more, Western Europe, are marked by exactly the kind of sexual lassitude that Unwin found as a universal marker of cultural decline.[xii] Our universities are struck dumb in the presence of what is almost a polymorphous sexuality that is being actively practiced at, and even promoted by, our state universities.[xiii] And it is predictable, given Unwin's data, and even now observable, that our universities and our cities will come to be dominated by people, many from the outside, who do practice chastity. And in fact in some places, our universities are now using, or seeking to use "affirmative action" to limit the number of Asians who can come into our universities for very fear of this domination. Asians have the lowest illegitimacy rate of all groups in America, being somewhere between 2-3%. The largest import to America from India are intellectuals and PhD candidates, and this group is also marked by chastity. One can quibble that other factors may be at work here, but I have yet to find one critic who denies that the strong traditional family life in these groups is very central to their success. In the mean time, our universities are struck dumb, and are absolutely incapable of even addressing the issue of sexual morality, except on the laughable level of ensuring that plenty of rubbers are available. They are incapable of rising above hygiene and health in any public or official statement. This in itself is an index of the impotence that has overtaken the Western world as it has de-Christianized.[xiv]

There is a certain fascination when the 80+ year old Hugh Hefner shows up on television these days. He always appears with a bevy of young "Hefner girls", "girls next door", young things who only too gladly populate his bed and pleasure him, to whatever degree a man his age is capable of being pleased. Hefner is

always treated with enormous deference and respect. He is never challenged, never asked a difficult question. He is treated like an icon and a great cultural shaper who has earned complete respect as a kind of "elder" to be venerated. This is a kind of index of our sexual debauchery. It would be fascinating to know just how much cultural destruction and how much human misery and degradation that man is responsible for. He, more than anyone, has made promiscuity respectable. [xv] But what is the outcome of the triumph of the vision of which he is the great public icon?

The most immediate index of his triumph is the rate of children being born out of wedlock. Almost thirty years ago, Daniel Patrick Monahan, then Senator from New York State, sounded an alarm in regard to the state of the black family in our cities. The illegitimacy rate was then about 25% and Monahan declared this a crisis of immense proportion. It was one that was of civilization destroying proportions. It is now the case that the illegitimacy rate in the white community is about what it was in the black community then, and the illegitimacy rate amongst blacks has more than doubled. The national illegitimacy rate is now approximately 36%. This is a sign of one of two things. Either it is a sign of how poorly we are giving sex education to our children, or it is a sign of the decline of marriage. But just how much more our children need to know about condoms and how to use them is an interesting question. To paraphrase Malcom Muggeridge, one can foresee a future when the entire educational time in our public schools is taken up with "sex education" and the illegitimacy rate will have risen to 100%. In a post-Cartesian age, marriage, which rests on a social and theological covenant, is left defenseless. What is consistent with our time is the constant clamoring for more rubbers and more education as to how to use them. It is all a technical question of plumbing and plumbing maintenance. A civilized order cannot bear this.[xvi]

III

Biblically, there are two great erotic forces at work in history. They are the New Jerusalem, the Bride of Christ--and Babylon the Great, the Whore of Babylon. The second case (of which all of us by nature partake) is at heart sado/masochistic. She nourishes herself with human blood, and her lovers eventually "hate her", devour her flesh, and give her over to be burned with fire (Revelation 17:17) This is a picture of all destructive eroticism at work in history, and a picture of just what we need sanctified out of us.

The picture of the New Jerusalem, the Bride of Christ is the opposite .

The power of the erotic is hardly taken into account at all in the modern church. However badly worked out, at least the medieval church understood the reality. The great ancient teacher of the power of the erotic was Plato. The great modern non-Christian teacher, and one of the most influential and powerful formers of the modern world was Rousseau. We tend to think of Kant as forming his great project in reaction to Hume's critique of causality (and that is true), but far more deeply Kant (who was the unsexiest of men) formed his project as a theoretical underpinning of Rousseau's erotic vision. He wanted eventually to make a place for the sublime. All of the great flowering of German culture in the 19th century, was eventually a stream that had its head waters in Rousseau.

America is Rousseau gone rotten. Feeling, sentiment, and compassion all stripped of any profundity, is most of the underpinning for most of current liberal ethos. The easy availability of sexual intercourse on American campuses, and in American urban life, is lobotomizing us and destroying most capacity for any hunger for spiritual reality. If there is any hunger, it is connected to the vagueness of eastern mysticism, which is easily compatible with an animal hunger for orgasm. Since we have forgotten The Song of Solomon, we have been overtaken by Hugh Hefner and all of his cheap imitators. Fine wines are unnecessary as long as one has enough of cheap distilled liquors that might blind one, and certainly numb all the sensibilities.

Almost without exception, our apologetics are consumed with the rational/scientific side of things, but the existential realities of most young people are flat eroticism, and to this we have almost nothing to say, except that as Christians we believe in chastity. But, I am convinced that if we are to make any headway, we have to learn what erotic imagination is, and how to speak into it. It is a huge theme in the Bible. It is at least as big as it is in Plato and Rousseau. We had better recover what is really there. And the heart of "what is really there" can be gotten at very quickly in this final pericope of Scripture: the New Jerusalem as juxtaposed against Babylon the Great. Both of these great pictures embody the erotic as a fundamental force of either fidelity and truth in marriage and the Great Marriage, or of promiscuity, destruction, and sado-masochism. These great images intersect perfectly with the reality of the city, which is inescapably going to be our environment as we move ever closer to the consummation of history.

[i] J. D. Unwin, Sex and Culture(London: Oxford University Press, 1934) p 412

[ii] Quoted by Phillip Mottu in "The Secret of Civilization" in *Modernizing America*, ed. by John McCook Roots (Pace Publications, Los Angeles, 1965), pp 79-80

[iii] Aldous Huxley, *Ends and Means* (New York & London: Harper & Brothers Publishers, 1937), p 316

[iv] <http://catholiceducation.org/articles/homosexuality/ho0003.html>

[v] Sigmund Freud, *Civilization and Its Discontents* (London: The Hogarth Press, 1953, translated from German by Joan Riviere)

[vi] Aldous Huxley, *Ends and Means* (New York & London: Harper & Brothers Publishers, 1937)

[vii] J.D. Unwin, *Hopousia, or the Sexual and Economic Foundations of a New Society* (New York, Oskar Piest, 1940) Hopousia means "somewhere" as opposed to "utopia", which means "nowhere". Unwin wanted to create a rationalistic society that recognized the need of sexual discipline but without the Christian doctrine of sin or of the power of shame to enforce this.

[viii] The one exception were the Moors as a polygamous culture. On every occasion of expressing great cultural energy, it was after the conquest of Christian and Jewish geographical areas and the carrying away and marrying of the women of those cultures who had been reared in the atmosphere of the strictest level of pre and extra marital continence. The Jewish and Christian women thus raised the next generation of sons. A summary of his findings can be found on p 368. "An absolutely polygamous society preserves but does not increase its tradition. It does not possess the energy to adopt new ideas; it remains content with its old institutions. Yet in such a case there may be complications. So far as the production of social energy is concerned, the sexual opportunity of the female is of more importance than that of the male. Thus, if the male members of an absolutely polygamous society mate with the females of an absolutely monogamous society, the new generation display a greater energy than that displayed by the sons of women born into a polygamous tradition. That is why, I submit, the Moors in Spain achieved such a high culture. Their fathers were born into a polygamous tradition; but their mothers were the daughters of Christians and Jews, and had spent their early years in an absolutely monogamous environment. The sons of these women laid the foundations of rationalistic culture; but soon the supply of Christian and Jewish women was insufficient , so the incipient rationalism failed to mature greatly. The Moors in Spain, however, could never have advanced up the cultural scale if they had not mated with women who had been reared in a more rigourous tradition than their own. They would simply have remained deistic, as other Mohammendans have done. As it was, the quality of the wives was such that a rationalistic culture was almost created. This tradition, however was not preserved after all the mothers of a new generation had spent their early years in an absolutely polygamous environment." p. 368, Sex and

Culture

[ix] ...the same changes were made successively by the Sumerians, Babylonians, Athenians, Romans, Anglo-Saxons, and Protestant English. These societies lived in different geographical environments; they belonged to different racial stocks; but the history of their marriage customs is the same. In the beginning each society had the same ideas in regard to sexual regulations. Then the same struggles took place; the same sentiments were expressed; the same changes were made; the same results ensued. Each society reduced its sexual opportunity to a minimum and, displaying great social energy, flourished greatly. Then it extended its sexual opportunity; its energy decreased, and faded away. The one outstanding feature of the whole story is its unrelieved monotony. p 381, Sex and Culture.

A survey of the sexual arrangements of the Sumerians, Babylonians, Athenians, Romans, Anglo-Saxons, and the English can be found on pages 381-415 of Sex and Culture.

[x] This was true in both the Soviet Union after the early period of disastrous sexual liberation, and in Mao's China.

[xi] See Phillip Mottu's "The Secret of Civilization" in *Modernizing America*, ed. by John McCook Roots (Pace Publications, Los Angeles, 1965), pp. 78-85

[xii] According to Unwin, it requires 3 generations for the effects of departing from strict monogamy to fully display themselves (and strict monogamy means that opportunity for sexual intercourse is restricted to monogamous marriage and that pre and extra marital intercourse are prohibited). A better example of such cultural decline could hardly be found than Unwin's native Britain, and Europe as a whole. Historically, peoples who depart from monogamy are inevitably overtaken by other more vigorous people. Ironically, polygamous Islam is more chaste than Europe, and Europe with its declining birth rate seems to lack either the will or the energy to so much as lift a finger to defend itself and its cultural heritage. Europe is disappearing.

[xiii] <http://www.goaskalice.columbia.edu>

This is an official web sight sponsored by Columbia University. It deals with all range of topics including: "ménage a trios", "the politics of group sex" and, under "kinky sex", topics like fisting.

[xiv] There is a great deal of public concern over "binge drinking" and excessive alcohol consumption amongst students. This is fair game for university concern, because it is in the realm of "health" rather than metaphysics and morality. Every few years, the concern reaches the level of a new public outcry when there are student deaths. But just how much excessive alcohol consumption is tied to the anxieties of the expectation of participation in the predatory sexual lassitude that marks so much of student life is a

question that always remains hidden and unexplored. Indeed, the university being so rooted and grounded in the dogma of individual autonomy is incapable of addressing this, unless it rises to the level of rape. But short of rape (which offends the dogma of autonomy), sex is wholly without teleology, or moral shape.

[xv] <http://www.lightondarkwater.com/blog/2006/11/sunday-night-journal-november-19-2006.html>,
http://www.macleans.ca/culture/people/article.jsp?content=20060814_132043_132043,
<http://club.cdfreaks.com/showthread.php?t=104920>,
http://www.townhall.com/columnists/ChuckColson/2006/04/10/hugh_hefners_legacy

[xvi] http://www.washingtonpost.com/wp-dyn/content/article/2005/07/24/AR2005072401115_pf.html ,