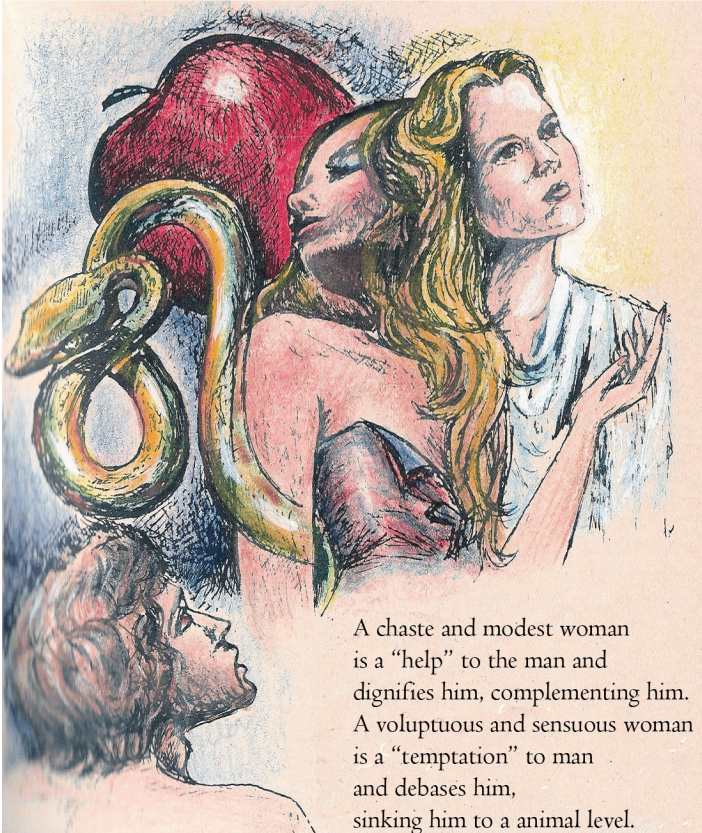


Woman:
help, temptation and complementarity of man



A chaste and modest woman
is a “help” to the man and
dignifies him, complementing him.
A voluptuous and sensuous woman
is a “temptation” to man
and debases him,
sinking him to a animal level.

“MAN” IN HIS MASCULINE AND FEMININE ASPECTS

Just as head and heart physically fulfill a vital complementary function for the subsistence of the human make-up in the physical state in which we find ourselves in this phenomenal world, in the same way the man and the woman fulfill a vital complementary *physical, psychic, and spiritual* function for the subsistence of the Human Nature of the total man.

This is how God ordained it, and it is narrated in the Bible, in Genesis, when it says: “God created man in his own image, in the image of God he created *him*; male and female he

created them”; and the writer in Genesis 5 says that God, when He created them, gave *them* the name of “Adam,” Adam meaning “Man.” Thus, then, neither the male nor the female independently are “Man” in the true sense of the word. This is the meaning of the words of Jesus when he said: “What therefore God has joined together, let no man separate”; neither can the male be separated from the female nor the female from the male, they are two complementary parts; *masculine* and *feminine* aspects of a single reality – the Human Nature, “man.”

This is the deep sense of the words contained in Genesis when it says, “It is not good for the man to be alone; let us make him a help like unto himself.” This “help” signifies a complementarity. It is not a help foreign to man, a help which he can dispense with; she is a part of him – this is why it is said that God took the woman out of the man’s “rib.” The “rib” is not simply “bone and flesh,” without which man is able to subsist; it is, rather, the “heart” of man. That she was taken out of his side signifies *a vital part* of the Human Nature, “the man”. It is not something independent of him; rather, it is a part of him, his vital integral complement, which comprises his physical, psychic, and spiritual reality, as is the heart in relation to the head and the head in relation to the heart in the physical body.

The entire human imbalance is product of this deep ignorance that the human being has dragged along as a consequence of man's sin when he disobeyed God, his true Being, at which time he lost the consciousness of this complementary unity of his human being, *complementary unity* which he can only attain in his identification with his true Being, the only one who “IS,” God, the Being of his human being...

Both the man and the woman have fallen to the lowest level of unconsciousness, unconsciousness which manifests itself as a veritable mutual slavery, each abusing and taking advantage of the other's complementary need: men, using their virility egoistically, in a false power, in order to enslave women; and women, using their femininity egoistically, in a false weakness, in order to enslave men. As a consequence, the man has fallen into despotism, brutishness, and animalistic behavior in relation to the woman; and the woman has fallen into astuteness, frivolousness, and vanity in relation to the man. Women have not recognized the genuine value of men, nor have men recognized the genuine value of women, both being unaware of their true value. Today the extremes of these aspects have been reached, extremes are having both negative and positive results.

Negative results: Men, losing their virility, have become effeminate, imitating women in every aspect. As a partner, he does not assume the responsibility that is his in his function as "head" of the home and very often depends totally on the woman, enslaved by the disorder of his passions. Women, losing their femininity, have wanted to imitate men in every aspect. As a partner, she does not assume the responsibility which is hers in her function as "heart" of the home, and because of an erroneous interpretation of freedom, she falls into all of men's vices as a consequence of licentious behavior, binding herself to a deeper voluntary slavery.

Positive results: Man, because of the woman's lack of responsibility, having to assume the place that belongs to her as "heart" of the home, is coming to consciousness of his *feminine aspect*, coming to appreciate the attributes scorned by her. As a partner, he is more concerned with the home, yet without neglecting his own responsibilities, awakening in him

his paternal instinct, giving love and understanding to his children and to society, thus coming to appreciate the attributes of the woman. Woman, because of the lack of responsibility on the part of man and having to assume the place that is his as “head” of the home is coming to consciousness of her *masculine aspect*, coming to appreciate man’s attributes. As a partner, she finds herself obliged to take care of the needs of the home, responsibility which belongs to him, without neglecting her own, awakening in her the traits of courage, sobriety and a broader sense of responsibility in relation to her children and to society, thus coming to appreciate the attributes of the man. In the end, as a consequence, both man and woman will have to become aware of their deviations, and having come to value each his own attributes, each will occupy his own place, coming to consciousness of their complementarity in the unity of their Being.

Women, today more than ever, have a great responsibility before the world and society. Today, because this is the time of *the Woman* – the time of the Realization of the *Feminine* of “Man” – she is in better condition than man to attain her redemption and to help him liberate himself together with her from the slavery of the selfhood in which they both find themselves. She now has her own consciousness and does not depend on man's consciousness, but she must orient herself to the deep values that will place her in contact with her true Being, God, and become His “help.” In this way, the woman, fulfilling God's Will, through a righteous and conscious behavior, can carry out her mission and atone for her fault by “helping” the man to come to consciousness of the fact that his redemption and Realization depend on his obedience to God, his true Being, by obeying the “voice” of his conscience and in mutual respect for the other's liberty. It is unimportant whether the mission she carries out is great or small, be it at home, in the office, in society, in public positions, etc.; the important thing is that she be *authentic*, that she act with a

righteous conscience and purity of heart so that through her, God may awaken the man, and both may be liberated by Him.

(pp. 28-33)

Carrizal, Venezuela
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QUESTIONS AND ANSWERS ON THIS WRITING:

What do you think should be the behavior of the woman in relation to the man, and what should be the behavior of the man in relation to the woman, independently one from the other?

First and foremost, the woman should assert her dignity as a woman before the man, so that he will respect and value her as such. She should be firm in her convictions and at the same time understanding toward the man's convictions; responsible in the fulfillment of her duties; kind, generous and honest; modest in her behavior and dress, so that she will not awaken the base passions in the man; humble, in the true sense of the word, which is to always recognize the truth, even if it goes against herself; prudent, reserved in that in which she should be reserved and at the same time communicative in that which she can communicate; tolerant, patient, authentic and truthful.

The man, too, should assert his dignity as a man before the woman, so that she may respect and value him as such. He should, above all, be authentic and truthful; loyal, sincere and responsible – responsible in his duties and firm in his convictions; respectful, attentive, understanding, kind, courteous, amiable, courageous, energetic, temperate, prudent in his speech, reserved and communicative at the same time, like I

say about the woman; he should be an observer in order to become thoroughly familiar with the needs proper to the woman, since she is more sensitive and meticulous than he is.

Both the man and the woman carry in themselves their masculine and feminine aspects with their respective characteristics, but each one reveals the outstanding aspect that is his or hers, according to his or her complementary attributes; in the woman, it is characterized in her femininity, and in the man it is characterized in his virility.

What should woman's behavior be like in order to be a help to the man?

In order for the woman, in this state of multiplicity, to be a real "help" to the man, she must come to consciousness of what it means to be a "*woman*" and of the mission that is hers in relation to her complementary opposite, the man. The man, too, must come to consciousness of what it means to be a "*man*" and of the mission that is his in relation to his complementary opposite, the woman; otherwise, it will be very difficult, perhaps impossible, for the woman to fulfill her mission as "help."

The woman is the *manifestation* of the feminine aspect of her Human Nature; in her are revealed principally the "feminine" attributes, as in the man are revealed principally the "masculine" attributes. These "feminine" attributes are: beauty, sensitivity, tenderness, temperance, meekness, fortitude, and charity – charity which consists in her manifestation of love for others. The woman will come to be a true "help" to the man when, by forgetting herself with respect to her egoistic-self, she keeps a humble attitude in relation to him, free and conscious of her mission, free of prejudices, attentive to the dictates of her conscience in order to give to

the other what he needs and to receive from him what she needs. It is very important for her to be conscious of the fact that when she is *giving*, she is at the same time *receiving*; otherwise, her “giving” without her knowing that she is “receiving” can make her feel that she is a victim of the other, that only she is giving and that the other is only receiving. This “help” takes in all the actions of one’s life, in the physical, in the psychic, as well as in the spiritual. For this, the woman, conscious of her mission as a woman and a “help,” must be prepared physically, psychically and spiritually.

In the *physical*: the woman should esteem and respect her body, and this should show in all her actions – in her personal hygiene, in her manners and in her behavior; in her modest dress, neat and discreet yet elegant, showing her good taste, thus awakening sentiments in the man that will lead him to the order, and not the disorder, of his passions. In this way, the union of their bodies will be a consequence of love – on a human plane – and not a consequence of the *disorder* of their passions – on an animal plane.

In the *psychic*: the woman must prepare herself intellectually in order to be on the same level of comprehension as her complement, and this should manifest itself in all her actions, thoughts, words and works, yet being herself. As fruit of her righteous, honest, and responsible behavior, which deserves the unmitigated trust of the other, she will conserve her independence through a mutual respect of their freedom.

In the *spiritual*: the woman should take an interest in deep values, always acting with a righteous conscience and purity of heart; purity of heart would mean not to accept egoistic sentiments of any nature against her complement, being faithful to herself so that she can be faithful to the other in love, which is the only bond that will maintain the union of the two. Everything else will come about as a consequence.

What would be the woman's behavior today as temptation to the man?

The woman is a temptation to the man when she behaves egocentrically, taking advantage of the attributes she has been given for helping the man in his complementary needs, in order to attract him to herself, causing a mutual slavery through their disordered passions. The woman brings about this temptation in all aspects physical, psychic and spiritual – when she behaves egoistically by being demanding, an impulsive buyer, impetuous, frivolous, superficial and vain; astute, domineering, a flirt; feigning weakness before the man, which comes across as infantile behavior; being a chatter-box, a liar, deceitful, a gossip, yielding to vices because of her idleness, and so on and so forth.

What would be woman's behavior as man's complementarity?

In order for the woman to fulfill her complementary mission to the man – that both may become “the man” by coming to consciousness of the unity of their Being – she must fulfill her mission as “help,” as I said before, consciously and responsibly; her *complementarity* will be a consequence of her behavior in conscience and of her *self-denial* in favor of her complementary opposite; the same thing will happen in the man who acts in like manner. This would be the fundamental mission of the couple – the Realization of both in their true and only Being.

(pp. 52-58)



WOMAN AND MARRIAGE

Disparity in marriage is a consequence of original sin – disobedience to God.

The majority of failures in marriage are due to the fact that love is very different in the man than it is in the woman.

When the woman loves, *she gives herself totally* to the loved one.

The man *expects everything* from the loved one, but he is *unwilling to give of himself*.

The woman belongs to the one she loves.

The man belongs to *himself*.

The woman becomes aware of this difference in love after she has suffered a great deal and becomes “disillusioned.”

The man becomes “disillusioned” when the woman has given herself totally, because he has nothing more to expect from her. This is when the woman, staying in her self, “opens her eyes” and understands that she *gave herself completely*, but he only received.

While the man is not yet *totally* in God, there will still be many failures in marriage, for he is not fulfilling the mission for which he was created – to love and serve his Creator, his true and only Being.

The woman fulfills her mission by surrendering herself totally to the man, for she was created to be his “help,” and in him she would find God if the man were not outside of Him, and *in God, their Being, the two would become Realized*. This would be the perfect thing.

When the woman is superficial and vain, she becomes egoistic, and when she becomes disillusioned, she takes the

same attitude as the man, enslaving him or she continues to look for some other thrill without ever finding happiness.

When the woman fathoms the depths of her being, she embraces the cross, she looks beyond the man to her mission as wife and mother; thus she reaches God and finds happiness...

(pp. 71-73)

San Giovanni Rotondo, Italy
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