

INTRODUCTION

Starvation is rampant in our culture. The stomach is full, but the heart is empty. Beneath the static noise of screens and video games there is a grumbling. Urgent questions seep through the cracks of vaulted hearts:

- “Who am I?”
- “How do I find happiness?”
- “What is the purpose of life?”
- “How do I make sense of my desires?”
- “How am I to be human?”

Theology of the Body provides a lens through which to answer these questions. Educators have a unique opportunity to change the lives of their students. Please embrace the teachings of the Theology of the Body and share this gift with the formative youth. “Go therefore and make disciples of all nations...” but first make a disciple of yourself.

“The young are searching for God, they are searching for the meaning of life, they are searching for definitive answers: ‘What must I do to inherit eternal life?’ (Luke 10:25) In this search, they cannot help but encounter the Church. And the Church also cannot help but encounter the young. The only necessity is that the Church have a profound understanding of what it means to be young, of the importance that youth has for every person.”

— St. John Paul II

“Crossing the Threshold of Hope.”, by John Paul II, Alfred A. Knopf, 1994, pp. 125-126.

Frequently Asked Questions



WHAT IS THE THEOLOGY OF THE BODY?

The *Theology of the Body* (TOB) refers to the collection of 129 Wednesday Audiences, or short public speeches, given by St. John Paul II during the first five years of his papacy. TOB helps us to understand the very foundation of our identity created in God's image as male or female.

WHY DID ST. JOHN PAUL II WRITE TOB?

In 1968, Pope St. Paul VI wrote a letter to the world reaffirming the Catholic Church's understanding on married love and the role of the family in the world (*Humanae Vitae*).

It was clear that in order for people to understand God's plan on such a fundamental topic, we would need to approach it in light of a total vision of what it means to be a human person. St. John Paul II took it upon himself to give us this vision through TOB, derived directly from Holy Scripture.

WHO AM I?

From his divine love, God intentionally created you as a unique and eternal human person in his image and likeness. You are made of both body and soul united intimately together.

WHO IS GOD?

God is a Trinity. In the Trinity, we see God's secret revealed. "God himself is an eternal exchange of love, Father, Son, and Holy Spirit, and he has destined us to share in that exchange." (CCC 221)

WHY DID GOD GIVE ME A BODY?

Your body isn't a worthless clump of cells or a cage for your soul. Your body is you and you are a gift! God invites you to share the gift of yourself with the world and all who live in it. By making an authentic gift-of-self to others, out of love, you make God's love visible here on Earth.

This is possible because you have a body. Your body reveals the call to holy union and communion and thus bears the mark of God's eternal love story!

WHAT IS THE PURPOSE OF LIFE?

The purpose of your life is to make a loving gift of yourself to others and God. We struggle to give an authentic gift-of-self because sin has entered the world.

The good news is that God became man, so that you can be restored, redeemed, and one day divinized. The Eucharist is the taste of your heavenly future. Your body will be glorified and you will live in eternal union in heaven with other persons and God. So now, we push away sin and anxiety as we wait in joyful hope for the second coming of our Savior, Jesus Christ.

*We are not the sum of our weaknesses and failures;
we are the sum of the Father's love for us.*

-Pope St. John Paul II World Youth Day 2002



"Do not be afraid! Open wide the doors for Christ."

- John Paul II on the inauguration of his pontificate

Who is St. John Paul II?

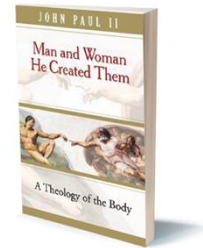
- Karol Wojtyla born May 18, 1920 in Poland
- Polish identity
 - Strong cultural identity
 - Persecuted for years – and in later years from the Nazis and Communists
- Suffering (personal and national)
 - Entire immediate family dead before Karol is 22 years old
 - Country later invaded by Nazis
 - Theater/poetry secret underground Rhapsodic Theater
 - Kept alive polish history & tradition
- Worked at a quarry & then chemical factory (manual labor)
- Became a priest after father died
 - Earned 2 doctorates, professor of ethics at University of Lublin in Poland
 - Ordained bishop of Krakow 1964 then cardinal in 1967
 - Ministry to 200 married couples.

What is Theology of the Body?

Pope St. John Paul II's 500+ pages of writings debuted during first 5 years of his Pontificate Wednesday Audiences

- Commonly thought to be a new take on sexual morality, but this is an incomplete understanding.
 - 1) It's not "new" in the sense of a break from Church teaching, it's a re-articulation of 2,000 years of Church teaching and a deeper understanding.
 - 2) It's not just sexual morality. It is an "adequate anthropology."
- Theology of the Body seeks to understand *who I am* and *how I am to act*. It is a study of how God and His love is revealed in and through the human body.
- We often think theology and the body are total opposites, that the body is incapable of being good or holy.
 - *"Through the fact that the Word of God became flesh, the body entered theology... I would say, through the main door."* (TOB 23:4)

An Overview of the Theology of the Body Text:



PART 1: THE WORDS OF CHRIST

CHAPTER 1: CHRIST APPEALS TO THE "BEGINNING" (TOB 1-23)

- *"For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so" (Mt 19:8).*

CHAPTER 2: CHRIST APPEALS TO THE HUMAN HEART (TOB 24-63)

- *"You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart" (Mt 5:27-28).*

CHAPTER 3: CHRIST APPEALS TO THE RESURRECTION (TOB 64-86)

- *"For in the resurrection they neither marry nor are given in marriage" (Mt 22:30).*

PART 2: THE SACRAMENT

CHAPTER 1: THE DIMENSION OF COVENANT AND OF GRACE (TOB 87-102)

- *Reflections on Ephesians 5:21-33*

CHAPTER 2: THE DIMENSION OF SIGN (TOB 103-117)

- *Reflections on passages from the Song of Songs and Tobit*

CHAPTER 3: HE GAVE THEM THE LAW OF LIFE AS THEIR INHERITANCE (TOB 118-133)

- *Reflections on Humanae Vitae*

- Part 1 establishes the human identity (Who am I?)
- Part 2 puts the human identity into practice (How am I to live?)

Human Identity

- The body is not a birdcage.
 - *"The body is not, contrary to Plato, only temporarily linked with the soul (as its early "prison," as Plato maintained), but that together with the soul it constitutes the unity and integrity of the human being." TOB 66:6*
 - *The truth about man's destiny "cannot be understood as a state of the soul alone, separated (according to Plato, liberated) from the body, but must be understood as the definitively and perfectly 'integrated' state of man brought about by a [perfect] union of the soul with the body." TOB 66:6*
 - *"The evil of our times consists in the first place in a kind of degradation, indeed in a pulverization, of the fundamental uniqueness of each human person." (Letter from Karol Wojtyla to Henri de Lubac)*

- **Humans ≠ Angels** **Humans ≠ Animals** **Humans = Angimals??**

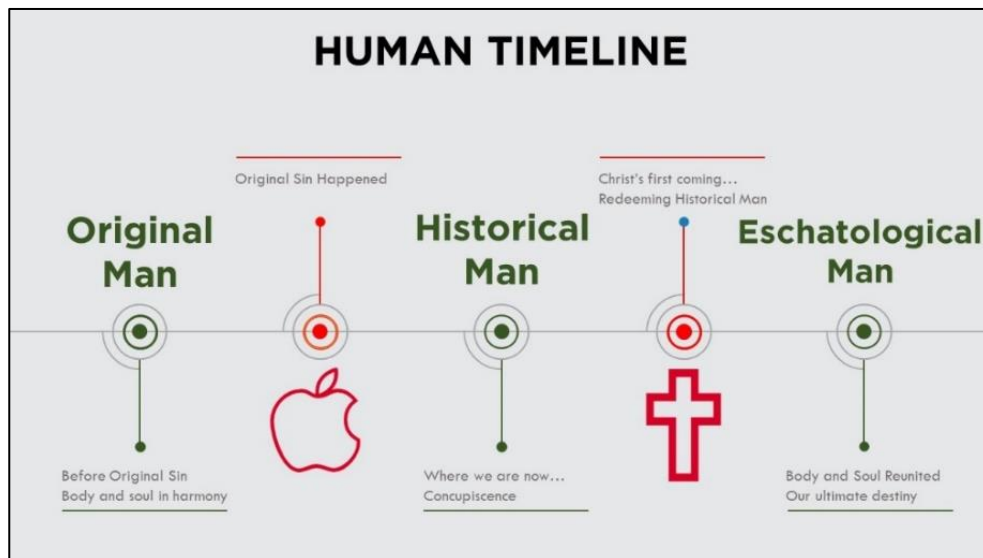
- Unity of body and soul (Body is part of the imago Dei “image of God”)
 - *“There is not a single error of history which is not a perversion of this mysterious body-soul unity.”* (Bishop Fulton Sheen, *Three to Get Married: An Inspiring Guide to Love and Marriage*, pg. 57)
 - “The unity of soul and body is so profound that one has to consider the soul to be the ‘form’ of the body: i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature.” CCC365
 - “‘The flesh is the hinge of salvation.’ We believe in God who is creator of the flesh; we believe in the Word made flesh in order to redeem the flesh; we believe in the resurrection of the flesh, the fulfillment of both the creation and the redemption of the flesh.” CCC 1016
 - *“To be anti-body, or to be against any of its functions, is anti-Christian, just as it is anti-Christian to be anti-soul.”* (Bishop Fulton Sheen, *Three to Get Married: An Inspiring Guide to Love and Marriage*, pg. 53)
 - *“The difference between the animal and the human is to be found in the ontological structure of the human creature, who is in a constant state of conflict because he knows he has wings to fly to the heavens and yet he must walk the earth.”* (Bishop Fulton Sheen, *Three to Get Married: An Inspiring Guide to Love and Marriage*, pg. 51)
 - *“Man is created in between. He is made from the highest, the breath of God, and the lowest, the mud of the earth.”* (Father Brian Bransfield, *The Human Person According to John Paul II*, pg. 124)

The Perfect Storm:

- Fr. Brian Bransfield in *The Human Person According to John Paul II* articulated three main ways in which our identity has been reshaped.
 - 1) Industrial Revolution
 - a. Separated father from the home
 - b. “In 1935 the average working man had 40 hours a week free, including the weekend. By 1990, it was down to 17 hours.”
 - 2) Sexual Revolution
 - a. Separated sexual intercourse from marriage

- b. Rise in cohabitation & divorce
- 3) Technological Revolution
 - a. Separated sexual intercourse from reality
 - b. Rise in Internet pornography
- Theology of the Body will give us the lens through which to see that we were created – not to accumulate wealth or pleasure or to focus on how quickly we can obtain things – but we were created in order to reveal beauty slowly – the beauty of Love.

The Human Timeline



- We've missed the beginning of the movie & we've grown apathetic about its ending.
- Rather than a problem to be solved, man is a mystery to be discovered.
 - Fr. Jose Granados – "Mystery is an excess of light that cannot be controlled or grasped and opens up new horizons. Mystery is like the light that allows me to see." It is a fullness of reality that overcomes and invites me to see.

Christ's Appeal to the "Beginning"

- "Some Pharisees came to him to test him and asked him, 'Is it lawful for a man to divorce his wife for any reason?' And he answered them, 'Have you not read that from the beginning *the Creator created them male and female* and said, '*For this reason a man will leave his father and his mother and unite with his wife, and the two will be one flesh*'? So it is that they are no longer two, but one flesh. Therefore, what God has joined let man not separate.' They objected, 'Why then did Moses order to give her a

certificate of divorce and send her away?’ Jesus answered, ‘Because of the hardness of your heart Moses allowed you to divorce your wives, *but from the beginning it was not so.*’ (Mt 19:3-8)

- “Christ does not accept the discussion on the level on which his interlocutors try to introduce it...He avoids entangling himself in juridical or casuistic controversies; instead, he appeals twice to the ‘beginning.’” TOB 1:2 “We must put ourselves exactly in the position of Christ’s interlocutors today.” TOB 1:4

Is Genesis Real?

- *“We are dealing with a mythical language. In this case, in fact, the term ‘myth’ does not refer to fictitious-fabulous content, but simply to an archaic way of expressing a deeper content.”* TOB 8:2
- The Bible is a library, containing many different genres of books.

Genesis 2:4-25

⁴These are the generations of the heavens and the earth when they were created. In the day that the LORD God made the earth and the heavens,

⁵when no plant of the field was yet in the earth and no herb of the field had yet sprung up -- for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground;

⁶but a mist went up from the earth and watered the whole face of the ground --

⁷then the LORD God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being.

⁸And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed.

⁹And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰A river flowed out of Eden to water the garden, and there it divided and became four rivers.

¹¹The name of the first is Pishon; it is the one which flows around the whole land of Havilah, where there is gold;

¹²and the gold of that land is good; bdellium and onyx stone are there.

¹³The name of the second river is Gihon; it is the one which flows around the whole land of Cush.

¹⁴And the name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵The LORD God took the man and put him in the garden of Eden to till it and keep it.

¹⁶And the LORD God commanded the man, saying, "You may freely eat of every tree of the garden;

¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

¹⁸Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."

¹⁹So out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name.

²⁰ The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him.

²¹ So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh;

²² and the rib which the LORD God had taken from the man he made into a woman and brought her to the man.

²³ Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

²⁴ Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.

²⁵ And the man and his wife were both naked and were not ashamed.

Before the Bite

(Original Man: The human person before Original Sin)

- We have a Theological Prehistory!
 - *"An inner dimension that escapes the outer criteria of historicity, but that can still be considered "historical." Even more: it stands at the root of all facts that constitute man's history-also the history of sin and salvation- and in this way they reveal the depth and very root of his historicity."* TOB 31:5
 - The original experiences are "at the root of every human experience" (11:1). "Indeed, they are so interwoven with the ordinary things of life that we generally do not realize their extraordinary character."
 - We have an Echo of Eden in our hearts.
 - "And what impressed itself at the same time-as we emphasized in our earlier analyses-is a certain 'echo' of the same original innocence of man: a

photographic 'negative,' as it were, the 'positive' of which was precisely original innocence." TOB 55:6

Original Solitude

- Original Solitude is not just mere loneliness, or something bad.
- Solitude is not isolation.
- Original Solitude shows us the priority of our relationship with God. We are literally loved into existence.
- "The Body, by which man shares in the visible created world, makes him at the same time aware of being 'alone.' Otherwise, he would not have been able to arrive at this conviction...on the experience of his own body, the man could have reached the conclusion that he is substantially similar to the other living beings (*animalia*). By contrast, as we read, he did not arrive at this conclusion, but in fact reached the conviction that he was 'alone.'" TOB 6:3
- Original solitude has two dimensions:
 - **Positive dimension** (who he is) – is that Adam is different from the animals because he exists in a unique relationship to God. His life is gift, and he is able to respond to that gift.
 - "The first meaning of man's original solitude is defined based on a specific 'test' or on an examination that man undergoes before God (and in some way also before himself). Through this 'test,' man gains the consciousness of his own superiority, that he cannot be put on a par with any other species of living beings on the earth." TOB 5:4
 - "*Man is a relational being. And if his first, fundamental relationship is disturbed-his relationship with God-then nothing else can be truly in order.*" –Pope Benedict XVI
 - "*Although man is so strictly tied to the visible world, nevertheless the biblical narrative does not speak of his likeness with the rest of creatures, but only with God.*" TOB 2:3
 - Because in Genesis 1, man is identified with God, who looks within Himself for the pattern of man's existence, we see the "absolute impossibility of reducing man to the 'world.'" TOB 2:4.
 - **Negative dimension** (what he is not) – is that Adam is alone among the animals. He does not have a helper fit for him. He is not the same as the animals.
 - The body reveals his need for human communion.

- “Thus, the created man finds himself from the first moment of his existence before God in search of his own being, as it were; one could say, in search of his own definition; today one would say, in search of his own ‘identity.’ The observation that man ‘is alone’ in the midst of the visible world and, in particular, among living beings, has a negative meaning in this search, inasmuch as it expresses what man ‘is not.’ Nevertheless, the observation that he cannot identify himself essentially with the visible world of the other living beings (Animalia).” TOB 5:5
 - *“Man can rule the earth, because only he – and none of the other living beings – is able to ‘cultivate’ and transform it according to his own needs.”* TOB 6:4
 - *“We are creatures created for communion, so we desire union with another human.”*
-DJ Hueneman, *Plunging Pornography*, pg. 38
 - *“We are all called to become a gift of self to others through our God-given masculinity or femininity. We are all in need of ‘helpers’-whether parents, relatives, friends or coworkers- who can help us discover our call to self-giving love.”* Healy, Mary. *Men & Women are from Eden*. Servant Franciscan Media, 2005, pg. 26
- All of the activities regarding tilling the soil, naming the animals, and obeying God’s command regarding the tree take place in the dynamic momentum of a search. That search reveals who man is (a being who possesses consciousness, self-knowledge through self-awareness, and self-determination all revealed in and through the body), and who he is not: ‘It is not good for man to be alone, I shall make a helper fit for him’ (Gen 2:18)” (*The Human Person According to John Paul II* by Msgr. Brian Bransfield, 91).

Original Unity

- Only possible because of the experience of original solitude
- Eve allows Adam to fulfill the deepest purpose of his life: that is, to love. (and vice versa)
- *“This at last is bone of my bone and flesh of my flesh.”* Gen 2:23 = *“Look a body that expresses the ‘person!’”* TOB 14:4
- *“Life together becomes as it were a school for self-perfection.”* Wojtyla, Karol. *Love and Responsibility*. Ignatius Press, 1993, pg. 87
- Past errors (still held today):
 - Androgynous person was split in two – male and female now always seeking their other half.
 - Radical Feminism → Men and women are the same. There is no difference.
- So, what is authentic unity? Original Unity?
 - We are constitutively made for union and relationship.
 - Our encounter with God passes through an encounter with another person.

- Because we are gift, we find ourselves in sincere giving of ourselves.
 - The unity of this self-gift does not obliterate the difference.
 - Sexual difference shows us that we never encompass the whole of reality. It is a built-in call to humility – we are not everything.
- Love is to say, it is good that you exist. Love is re-creational. In creation, God says, “It is good that you exist” but we have a need for this to be reaffirmed by another person.
- “We can deduce that *man became the image of God not only through his own humanity, but also through the communion of persons*, which man and woman form from the very beginning.” TOB 9:3
- “Man becomes an image of God not so much in the moment of solitude as in the moment of communion. He is, in fact, ‘from the beginning’ not only an image in which the solitude of one Person, who rules the world, mirrors itself, but also and essentially the image of an inscrutable diving communion of Persons.” TOB 9:3

Original Nakedness

- The bodily manifestation of Original Solitude and Original Unity.
- They experienced unveiled communication with one another.
- “Nakedness signifies the original good of the divine vision.” TOB 13:1
- They were able to see one another “*with all the peace of the interior gaze, which creates precisely the fullness of the intimacy of persons.*” TOB 13:1
- There is no lust, no temptation to use. No need for shame. There is total freedom to love.
- “[Original Nakedness] is precisely the key for understanding [the first sketch of our Biblical anthropology].” TOB 11:2

The pattern of the three original experiences is foundational to understanding who the human person is.



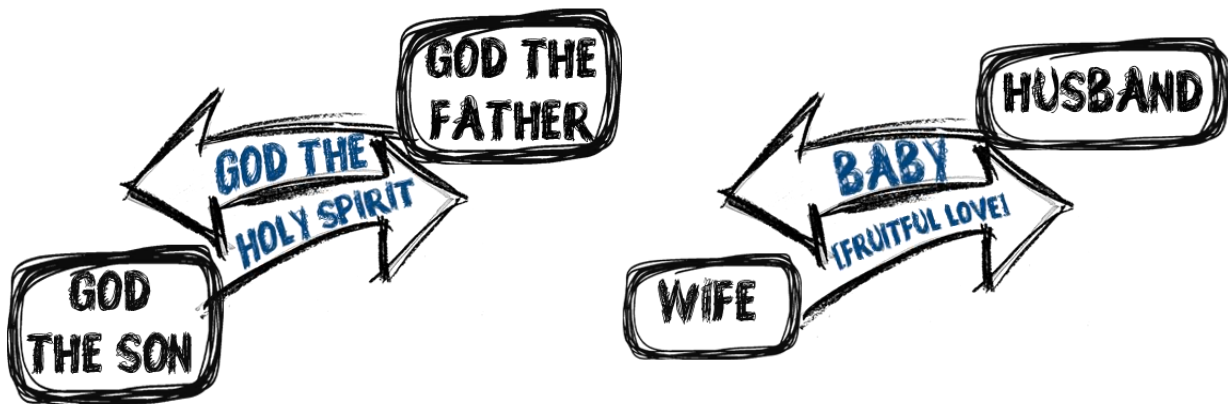
HISTORICAL MAN: THE HUMAN PERSON AFTER ORIGINAL SIN

"Do not be afraid! Open wide the doors for Christ."

- John Paul II on the inauguration of his pontificate

The Gift Exchange

- "God has revealed his innermost secret: God himself is an eternal exchange of love, Father, Son, and Holy Spirit, and He has destined us to share in that exchange." CCC 221
- "To love is to will the good of another." CCC 1766
- "The family is the original cell of social life." CCC 2207



Sacramental Body

- "This is the body: a witness to creation as a fundamental gift, and therefore a witness to Love as the source from which this same giving springs." TOB 14:4
- "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." TOB 19:4
- "According to the generally recognized meaning, the sacrament is, in fact, a 'visible sign.' 'Body' also refers to what is invisible; it signifies the 'visibility' of the world and of man." TOB 87:5
- "The body enters into the definition of a sacrament, which is 'a visible sign of an invisible reality,' namely, of the spiritual, transcendent, and divine reality." TOB 87:5
- "The sacrament is a sign of grace, and it is an efficacious sign. It does not merely indicate and express grace in a visible way, in the manner of a sign, but produces grace and

contributes efficaciously to cause that grace to become part of man and to realize and fulfill the work of salvation in him, the work determined ahead of time by God from eternity and fully revealed in Christ." TOB 87:5

- When man understands his identity as gift. He takes on a **Sacramental Worldview**:
 - Looking at the visible world as a sign of the invisible reality.

The Human Timeline

- We know we are made for more, and yet we know that the world is significantly different now than it was before Original Sin. John Paul calls this post-Original Sin era of man's life "Historical Man."

Original Sin

Genesis 3

¹ Now the serpent was more subtle than any other wild creature that the LORD God had made. He said to the woman, "Did God say, 'You shall not eat of any tree of the garden?'"

² And the woman said to the serpent, "We may eat of the fruit of the trees of the garden;

³ but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.'"

⁴ But the serpent said to the woman, "You will not die.

⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate.

⁷ Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

⁹ But the LORD God called to the man, and said to him, "Where are you?"

¹⁰ And he said, "I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself.

¹¹ He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"

¹² The man said, "The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate."

¹³ Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent beguiled me, and I ate."

¹⁴ The LORD God said to the serpent, "Because you have done this, cursed are you above all cattle, and above all wild animals; upon your belly you shall go, and dust you shall eat all the days of your life.

¹⁵ I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel."

¹⁶ To the woman he said, "I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you."

¹⁷ And to Adam he said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, `You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life;

¹⁸ thorns and thistles it shall bring forth to you; and you shall eat the plants of the field.

¹⁹ In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return."

²⁰ The man called his wife's name Eve, because she was the mother of all living.

²¹ And the LORD God made for Adam and for his wife garments of skins and clothed them.

²² Then the LORD God said, "Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever" –

²³ therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken.

²⁴ He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life.

"It can be said, paradoxically, that the sin presented in the third chapter of Genesis confirms the truth about the image and likeness of God in man, since this truth means freedom, that is, man's use of free will by choosing good or his abuse of it by choosing evil, against the will of God. In its essence, however, sin is a negation of God as Creator in his relationship to man, and of what God wills for man, from the beginning and forever. Creating man and woman in his own image and likeness, God wills for them the fullness of good, or supernatural happiness, which flows from sharing in his own life. By committing sin man rejects this gift and at the

same time wills to become 'as God, knowing good and evil' (Gen 3:5), that is to say, deciding what is good and what is evil independently of God, his Creator." *Mulieris Dignitatem* #9

- "The seven steps present in original sin are present in every ensuing sin." (*The Human Person According to John Paul II* by Msgr. Brian Bransfield, 124).

- 1) Bypass the Family Structure
- 2) The Innocent Little Question
- 3) The Lie
- 4) Fear
- 5) The Choice and the Act
- 6) Hiding
- 7) Blame

Four major points to summarize about sin:

- 1) Sin separates. It's a "NO GO"....It separates us from:
 - o Nature
 - o Others
 - o God
 - o Ourselves
 - Death brings separation of Body and Soul which we were never meant to experience. It is a "*cosmic obscenity*." -Peter Kreeft
- 2) Sin is a grasping at the gift and not trusting God.
 - o "*Sin is not just crossing a line into an impure state. Sin is turning away from the gift, and turning toward nothingness based upon the illusion of temptation.*" (*The Human Person According to John Paul II* by Msgr. Brian Bransfield, 124).
- 3) God always invites us to receive a restoration of relationship with Him. He never gives up.
- 4) God's original plan is not dismantled by sin. The three original experiences and the pattern in our lives of receiving, giving and giving fruitfully are no less true after sin enters the world than they are before.

Making Sense of Concupiscence

- Concupiscence → An inclination to sin or metaphorically, "the tinder for sin" CCC 1264

- *“Concupiscence as a limitation, violation, or complete deformation of the spousal meaning of the body can be observed in a particularly clear way in the two first parents, Adam and Eve; thanks to them, we have been able to find the spousal meaning of the body and to rediscover what it consists of as the measure of the human ‘heart’ such that it shapes the original form of the communion of persons.” TOB 31:6*
- *“The ‘heart’ has become a battlefield between love and concupiscence. The more concupiscence dominates the heart, the less the heart experiences the spousal meaning of the body, and the less sensitive it becomes to the gift of the person that expresses precisely this meaning in the reciprocal relations of man and woman.” TOB 32:3*

The Shame Shield

Genesis 3:7

“Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.”

Genesis 3:21

“And the LORD God made for Adam and for his wife garments of skins, and clothed them.”

- *“Shame is connected with ‘disunion in the body.’” TOB 55:7*
- *“Shame is explained by concupiscence and concupiscence by shame.” TOB 28:4*
- Notice God does not condemn their desire to cover themselves. Rather, He provides for them in abundance and generosity by making clothes for them.
- *“Shame has a twofold meaning: it indicates the threat to the value and at the same time it preserves this value in an interior way.” TOB 28:6*
- *“One can even say that, through shame, man and woman almost remain in the state of original innocence. In fact, they continually become conscious of the spousal meaning of the body and intend to protect it, so to speak, from concupiscence, just as they try to maintain the value of communion or the union of persons in the ‘unity of the body.’ TOB 31:1*
- *“Modesty protects the mystery of persons and their love.” CCC 2522*
- *“Modesty exists as an intuition of the spiritual dignity proper to man.” CCC 2524*
- *“Teaching modesty to children and adolescents means awakening in them respect for the human person.” CCC 2524*

- *"Sexual modesty is as it were a defensive reflex, which protects that status and so protects the value of the person. But there is more to it than that. It is a matter not just of protecting but of revealing the value of the person."* pg. 179 Love and Responsibility
- *"And even through the veil of shame, man was continually to discover himself in it as the guardian of the mystery of the subject, that is, of the freedom of the gift, in order to defend this freedom from any reduction to the position of a mere object."* TOB 19:2
- "If victory over evil must consist in detachment from it, nevertheless one must only detach oneself from the evil of the act and must never transfer the negativity of this act to its object." TOB 45:4
 - In other words....If someone looks lustfully at the human body we have to distinguish the act from the object. The lustful look is bad. The human body is good.

Christ's Appeal to the Human Heart (Matthew 5:27-28)

²⁷ "You have heard it was said, 'You shall not commit adultery.'²⁸ But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart."

- Not polemical but a transition to the new ethos.
- "The comparison between concupiscence of the flesh and fire: flaring up in the man, it invades his senses, arouses his body, draws the feelings along with itself, and in some way takes possession of the 'heart.' Such passion springing from carnal concupiscence, suffocates the deepest voice of conscience in the 'heart'; it suffocates the sense of responsibility before God ..." TOB 39:2.
- The "look" expresses what is in the heart. TOB 39:3
 - This particular "look" – "indicates an experience of the value of the body in which its spousal meaning ceases to be spousal precisely because of concupiscence. What also ceases its procreative meaning [...], which – when it concerns the conjugal union of man and woman – is rooted in the spousal meaning of the body and comes forth organically, as it were, from it. So then, when man 'desires' and 'looks to desire' (as we read in Mt 5:27-28), he experiences more or less explicitly the detachment from that meaning of the body which (as we have already observed in our reflections) stands at the basis of the communion of persons: both outside of marriage and – in a particular way – when man and woman are called to build the union 'in the body.'" TOB 39:5
- "Concupiscent 'desire,' I would say, is the deception of the human heart with regard to the perennial call of man and woman to communion through a reciprocal gift – a call that has been revealed in the very mystery of creation." TOB 40:1
 - There is a perennial call and reciprocal attraction between femininity and masculinity that acts as an "invitation mediated by the body." This is not concupiscent desire!

- Concupiscent desire is an intentional reduction of the person to an object. It limits and obscures the call of man to communion.
 - “Lustful desire has the effect that in the interior, in the ‘heart,’ in man and woman’s interior horizon, the meaning of the body proper to the person is obscured. In this way, femininity ceases to be above all a subject for masculinity; it ceases to be a specific language of the spirit; it loses its character as a sign. It ceases, I would say, to bear on itself the stupendous spousal meaning of the body. It ceases to be located in the context of the consciousness and experience of this meaning. The ‘desire’ born precisely from concupiscence of the flesh, from the first moment of its existence in the man’s interior – of its existence in his ‘heart’ – bypasses this context in some way (to use an image, one could say it tramples on the ruins of the spousal meaning of the body and of all its subjective components), and, in virtue of its own axiological intentionality, it aims directly toward one and only one end as its precise object: to satisfy only the body’s sexual urge.” TOB 40:4
- The “look”, even though only interior at this point, expresses a change “in the very intentionality of existence.” Instead of existing “for” another, the other exists merely as an object for personal satisfaction.
- Important to note that this change in the intentionality of existence takes place in the heart only if it first takes place in the will. When the concupiscent desire gains mastery over the heart, then it can be said that concupiscence has gained mastery over the person.
- Above all, it depends upon the dignity of the man and the woman.
- “Adultery ‘in the heart’ is not committed only because the man ‘looks’ in this way at a woman who is not his wife, but precisely because he looks in this way at a woman. Even if he were to look in this way at the woman who is his wife, he would commit the same adultery ‘in the heart.’” TOB 43:2
- Adultery committed in the heart consists of treating the other, not as one who exists “for” but rather as an object to be made use of.
- How is this commandment fulfilled? By embracing purity of heart (a positive), by consistently demanding the heart to see the true and inherent value of the other, receiving and respecting the spousal meaning of the body.
- St. John Paul II says rather than seeing the body as an “anti-value” we must see that it is a value not sufficiently appreciated. TOB 45:4
 - When a man lusts after a woman, the woman is not an “anti-value.” She is a value not sufficiently appreciated. She is a person – a body *and* a soul.
- “The words of Christ, who in the Sermon on the Mount appeals to the ‘heart,’ lead the listener in some way to such an inner call. If he allows them to work in him he can at the same time hear in his innermost being the echo, as it were, of that ‘beginning,’ of that good ‘beginning’ to which Christ appealed on another occasion to remind his listeners

who man is, who woman is, and who they are reciprocally: one for the other in the work of creation." TOB 46:5

- If we allow Christ's appeal to the heart into every aspect of our life it will lead to "the rediscovery of the meaning of the whole of existence, of the meaning of life, which includes also the meaning of the body" TOB 46:5

Love Defined

- "To love is to will the good of the other." St. Thomas Aquinas
- God created man in His own image and likeness: calling him to existence through love, He called him at the same time for love.
 - We are 2x4s
- As an incarnate spirit, that is a soul which expresses itself in a body and a body informed by an immortal spirit, man is called to love in his unified totality. Love includes the human body, and the body is made a sharer in spiritual love.

Personalistic Norm

- A person is to be loved, not used.
 - Concept expounded in Karol Wojtyla's (Pope John Paul II) book "*Love and Responsibility*"
- *Use* is the opposite of *love*
 - To use a person is to negate their humanity.
- *"In the first case, the feeling of shame goes with the realization that one's person must not be an object for use on account of the sexual values connected with it, whether in fact or only in intention. In the second case, the feeling of shame goes with the realization that a person of the other sex must not be regarded (even on one's private thoughts) as an object of use."* pg. 178 *Love and Responsibility*
- *"Consequently each man must look within himself to see whether she who was entrusted to him as a sister in humanity, as a spouse, has not become in his heart an object of adultery; to see whether she who, in different ways, is the cosubject of his existence in the world, has not become for him an "object": an object of pleasure, of exploitation."* - JP2 *Mulieris Dignitatem* 14

Redeemed Man

- *“Christ does not invite man to return to the state of original innocence, because humanity has left it irrevocably behind, but he calls him to find...the living forms of the ‘new man.’”* TOB 49:4
- Through an act of eating, we lose our relationship with God. Through an act of eating (Eucharist) we are restored in our relationship with God. Both acts involve the body.
 - Christ is the new Adam
 - Mary is the new Eve
 - The cross is the new tree
 - Jesus is the new fruit that redeems us
- “We ourselves, who have the first gifts of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies” Romans 8:23
- **Jesus Christ reveals man to himself**
“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 type of him who was to come (Rom. 5:14), Christ the Lord. Christ, the new Adam, in the very revelation of the mystery of the Father and of His love, fully reveals man to himself and brings to light his most high calling.” GS 22



"Do not be afraid! Open wide the doors for Christ."

- John Paul II on the inauguration of his pontificate

The Human Timeline (Eschatological Man)

- Death is not the end of the body.
- *"That is why we are terrified of ghosts and corpses, though both are harmless: they are the obscenely separated aspects of what belongs together as one."* -Peter Kreeft (as quoted by Jason Evert on pg. 60 of *TOB in one hour.*)
- Historical man has an opposition between body and soul, but *"Eschatological' man will be free from this 'opposition.'* *In the resurrection, the body will return to perfect unity and harmony with the spirit: man will no longer experience the opposition between what is spiritual and what is bodily in him."* TOB 67:1

What is Marriage?

- Most common analogy used to describe God's love for us.
- Marriage is a sacrament, an efficacious sign of God's grace instituted by Jesus Christ.
 - In this sacrament one "lays down his life" of his own free will.
 - They resolve to will the good of the other; mindful of the ultimate good, the beatific vision in heaven.
 - In doing so, the couple is a living, breathing sign of:
 - the love Christ has for the Church
 - the inner life of the Trinity itself
 - a foretaste of heaven.
 - They participate in the mysteries of creation and redemption.
 - All of this is accomplished in and through the body.
- The sacrament of marriage and the family (and all relationships) carries far more significance than our modern culture suggests.
- "The sacrament consists in 'manifesting' that mystery in a sign that serves not only to proclaim the mystery but also to accomplish it in man...It is a means for accomplishing in man the mystery hidden from eternity in God..." TOB 93:5

- **The point of marriage:** “Can we not deduce that marriage has remained the platform for the realization of God’s eternal plans, according to which the sacrament of creation had come near to human beings and prepared them for the sacrament of redemption, introducing them into the dimension of the work of salvation?” TOB 97:1

Participation in the Mystery of Creation

- Humans, when they participate in the marital embrace, create a new immortal being made in the image and likeness of God.
 - Not only do we participate in the creation of new life, but the new life that is created has been created for a union with God that never ends.
- *“You and I, in our deepest identity, are born from an act of love. My parents came together in an act of love some forty year ago. I was born in August 1967. This means that sometime in November or December 1966, my parents engaged in an act of love. In this act they made a total gift of self one to another that involved their entire beings and identity...Through all their masculine and feminine particularity, they made a total gift of self one to another. That act of love they engaged in during late fall 1966 has never ended. It is writing this book right now. I am that act of love, walking around. Their love, no matter what their shortcomings later, lacked nothing. I am their gift of love. My identity is their gift of love. This is who I am – a gift of love. I am a gift; nothing less than being a gift can fulfill my identity...Their gift was so perfectly united that is another person, me. The two became one, so that they might become three.”*
(Bransfeld, *The Human Person According to John Paul II*, p. 102-103)

The Reasons for Ephesians

- Ephesians 5 shows us the incredible role of marriage in salvation – it serves as a sign of God’s love for His people, of Christ’s love for the Church.
- “We have to conclude that all the sacraments of the New Covenant find their prototype in some way in marriage as the primordial sacrament.” TOB 98:2

Ephesians 5

²¹ Be subject to one another out of reverence for Christ.

²² Wives, submit to your husbands, as to the Lord.

²³ For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior.

²⁴ As the church is subject to Christ, so let wives also be subject in everything to their husbands.

²⁵ Husbands, love your wives, as Christ loved the church and gave himself up for her,

²⁶ that he might sanctify her, having **cleansed her by the washing of water** with the word,

²⁷ that he might present the church to himself in splendor, without spot or wrinkle or any such thing, **that she might be holy and without blemish.**

²⁸ Even so husbands should love their wives as their own bodies. He who loves his wife loves himself.

²⁹ For no man ever hates his own flesh, but **nourishes and cherishes it**, as Christ does the church,

³⁰ because we are members of his body.

³¹ "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."

³² **This mystery is a profound one, and I am saying that it refers to Christ and the church;**

³³ however, let each one of you love his wife as himself, and let the wife see that she respects her husband.

Foretaste of Heaven

Revelation 19: 6-9

⁶ Then I heard something like the sound of a great multitude or the sound of rushing water or might peals of thunder, as they said: "Alleluia! The Lord has established his reign, [our] God, the almighty.

⁷ Let us rejoice and be glad and give him glory. **For the wedding day of the Lamb has come, his bride has made herself ready.**

⁸ She was allowed to wear a bright, clean linen garment." (The linen represents the righteous deed of the holy ones.)

⁹ Then the angel said to me, "Write this: **Blessed are those who have been called to the wedding feast of the Lamb.**" And he said to me, "Thee words are true; they come from God."

- Our marriage here on Earth is meant to point us to the union we will have with God in heaven. It points us to the marriage of the lamb.
- "This will be a completely new experience, and yet at the same time, it will not be alienated in any way from the experience man shared 'from the beginning' nor from that which, in the historical dimension of his existence, constituted in him the source of the tension between the spirit and the body. The man of the future world will find in this new experience of his own body the fulfillment of what he carried in himself perennially and historically." TOB 69.5
- The beatific vision is a "concentration of knowledge ... and love on God himself – a concentration that cannot be anything but full participation in God's inner life, that is, in Trinitarian Reality itself." TOB 68:4

Christ Appeals to the Resurrection

Will I still be Married in Heaven?

“On that day Sadducees approached him, saying that there is no resurrection. They put this question to him, saying, “Teacher, Moses said, ‘If a man dies without children, his brother shall marry his wife and raise up descendants for his brother.’ Now there were seven brothers among us. The first married and died and, having no descendants, left his wife to his brother. The same happened with the second and the third, through all seven. Finally the woman died. Now at the resurrection, of the seven, whose wife will she be? For they all had been married to her.” Matthew 22: 23-28

The law of so-called levirate marriage:

When brothers live together and one of them dies without a son, the widow of the deceased shall not marry anyone outside the family; but her husband’s brother shall come to her, marrying her and performing the duty of a brother-in-law. The firstborn son she bears shall continue the name of the deceased brother, that his name may not be blotted out from Israel. But if a man does not want to marry his brother’s wife, she shall go up to the elders at the gate and say, “My brother-in-law refuses to perpetuate his duty toward me.” Thereupon the elders of his city shall summon him and speak to him. If he persists in saying, “I do not want to marry her,” his sister-in-law, in the presence of the elders, shall go up to him and strip his sandal from his foot and spit in his face, declaring, “This is how one should be treated who will not build up his brother’s family!” And his name shall be called in Israel, “the house of the man stripped of his sandal.” Deuteronomy 25:5-10

- **“For the Resurrection they neither marry nor are given in marriage.” Matthew 22:30**
 - “As is clear from these words, marriage – the union in which ‘the two will be one flesh’ (Gen 2:24) ...belongs exclusively to this world. Yet it is very significant that Christ reveals the new condition of the human body... precisely by proposing a reference to and a comparison with the condition in which man shared from the beginning.” TOB 66: 2, 3
- “In this dialogue, Jesus appeals to the resurrection, thereby revealing a completely new dimension of the mystery of man.” TOB 64:1
- Christ’s answer is one of the key answers of the Gospel, in which – taking purely human arguments as a point of departure and in contrast to them – he reveals another dimension of the question, one that corresponds to the wisdom and power of God himself. TOB 64:3

Witness to the Power of the Living God

- Jesus said to them in reply, “You are misled because you do not know the scriptures or the power of God.” Matthew 22:29
- Jesus responds to these men – the Sadducees – that mere literal knowledge of Scripture is not enough. Scripture is in fact and above all a means for knowing the power of the living God, who reveals himself in it...TOB 65:3

- “At the resurrection they neither marry nor are given in marriage but are like the angels in heaven. And concerning the resurrection of the dead, have you not read what was said to you by God, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.” When the crowds heard this, they were astonished at this teaching. Matthew 22:30-33
- One can only understand this key statement, in which Christ interprets the words addressed to Moses from the burning bush if one admits the reality of a life that does not end with death. Moses’ fathers in the faith, Abraham, Isaac, and Jacob, are living persons for God although according to human criteria they should be numbered among the dead. Correctly rereading Scripture, and particularly God’s words just quoted, means knowing and welcoming with faith the power of the Giver of life, who is not bound by the law of death, which rules over man’s earthly history. TOB 65:3

The New Meaning of the Body

- Marriage and procreation do not constitute man’s eschatological future. In the resurrection they lose, so to speak, their [reason for existence]. TOB 66:2
- Human bodies, which are recovered and also renewed in the resurrection, will preserve their specific masculine or feminine character and that the meaning of being male or female in the body will be constituted and understood differently in the “other world” than it had been “from the beginning” and then in its whole earthly dimension. TOB 66:4
- The resurrection, according to Christ’s words reported by the Synoptics, means not only the recovery of bodiliness and the reestablishment of human life in its integrity, through the union of body and soul, but also a wholly new state of human life itself. We find this confirmation of this new state of the body in Christ’s resurrection. TOB 66:3

Spiritualization of the Body

- One must suppose that in the resurrection this likeness will be greater: not through a disincarnation of man, but by another kind of spiritualization...The resurrection signifies a new submission of the body to the spirit. TOB 66:5
- In fact, the truth about the resurrection clearly affirms that man’s eschatological perfection and happiness cannot be understood as a state of the soul alone, separated from the body, but must be understood as the definitively and perfectly “integrated” state of man brought about by such a union of the soul with the body that it definitively qualifies and assures this perfect integrity. TOB 66:6
- In earthly life, the mastery of the spirit over the body – and the simultaneous subordination of the body to the spirit – can, as the fruit of persevering work on oneself, express a spiritually mature personality; nevertheless, the fact that the energies of the spirit succeed in mastering the forces of the body does not take away the possibility of their reciprocal opposition. TOB 67:2

- Nevertheless, this should not be understood as a definitive “victory” of the spirit over the body. The resurrection will consist in the perfect participation of all that is bodily in man in all that is spiritual in him. At the same time, it will consist in the perfect realization of what is personal in man. TOB 67:2

Divinization

- “The resurrection will consist in the perfect participation of all that is bodily in man in all that is spiritual in him.” TOB 67:2
- “Spiritualization” signifies not only that the spirit will master the body, but, I would say, that it will also fully permeate the body and the powers of the spirit will permeate the energies of the body.” TOB 67:1
- The “divinization” in the “other world” indicated by Christ’s words will bring to the human spirit such a “range of experience” of truth and love that man would never have been able to reach it in life.
- “Participation in the divine nature, participation in the inner life of God himself, penetration and permeation of what is essentially human by what is essentially divine, will then reach its peak, so that the life of the human spirit will reach a fullness that was absolutely inaccessible to it before.” TOB 67:3
- “This intimacy--with all its subjective intensity--will not absorb man’s personal subjectivity, but, quite on the contrary, will make it emerge in an incomparably greater and fuller measure.” TOB 67:3

The Eucharist is a foretaste of Heaven....

- We receive Jesus’ body after the resurrection.
- The Eucharist is a taste of the resurrection!

“For in the Eucharist we also receive the pledge of our bodily resurrection at the end of the world: “He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day” (*Jn* 6:54). This pledge of the future resurrection comes from the fact that the flesh of the Son of Man, given as food, is his body in its glorious state after the resurrection. With the Eucharist we digest, as it were, the “secret” of the resurrection. For this reason, Saint Ignatius of Antioch rightly defined the Eucharistic Bread as “a medicine of immortality, an antidote to death”. *ECCLESIA DE EUCHARISTIA* 18

Recommended Resources

www.RuahWoodsPress.com (513) 407-8672 (main office)

TOBTeachers.net

D.J. Hueneman DJHueneman@RuahWoods.org

Great, free videos on Theology of the body here:

www.newmanconnection.com/institute/courses/rich-gift-of-love (Rich Gift of Love video series with Sr. Jane Dominic Laurel, OP, available to watch for free)

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www.dumboxproductions.com (Theology of the Body youth organization)

jp2renew.org/ (John Paul II Renewal Center)

www.marriageuniqueforareason.org (The USCCB’s site dedicated to the promotion and defense of marriage)

www.newmanconnection.com/institute/courses/rich-gift-of-love (Rich Gift of Love video series with Sr. Jane Dominic Laurel, OP, available to watch for free)

www.theologyofthebody.com (Christopher West’s articles and resources)

www.timeforthefamily.com (Reflections on the gift of marriage and family by graduates of the John Paul II Institute)

PracticalPurity.com Information about chastity and safeguarding kids from pornography

Whatisthethirdway.com (Documentary film, “The Third Way” about the Church’s teaching on same-sex attraction)

www.womenmadenew.com (Crystalina Evert’s ministry to women)

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