

MAN AND WOMAN: WORKSHEET

PLAN: In this worksheet, I will try to guide you through a synthesis between John Paul II's *Theology of the Body* and Augustine's view of the transformative power of sacramental/ spousal love configured to the love of Christ.

NOTABLE QUOTES:

“Christ, the final Adam, by the revelation of the mystery of the Father and his love, fully reveals man to man himself and makes his supreme calling clear.” (*Gaudium et Spes* 22)

“Man is the only creature on earth which God willed for itself, [and he] cannot fully find himself except through a sincere gift of himself.” (*Gaudium et Spes* 24)

“Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience love and make it his own, if he does not participate intimately in it.” (*Redemptor Hominis* 10)

WORKSHEET

I. John Paul II's *Theology of the Body* on the meaning of man/masculinity and woman/femininity.

Preparatory note on the significance of knowing the meaning of the terms “sex” and “gender.” *For Catholic theology, sex and gender cannot be separated.*

[Excerpts]

Image of God

“Man became the ‘image and likeness’ of God not only through his own humanity, but also through the communion of persons which man and woman form right from the beginning...Man becomes the image of God not so much in the moment of solitude as in the moment of communion. Right ‘from the beginning,’ he is not only an image in which the solitude of a person who rules the world is reflected, but also, and essentially, an image of an inscrutable divine communion of persons.” (*TOB* Nov. 14, 1979) p. 46

“The human body bore in itself, in the mystery of creation, an unquestionable sign of the image of God.” (*TOB* May 14, 1980) p. 113

Original Unity: Communion of Persons

“Man, whom God created male and female, bears the divine image imprinted on his body ‘from the beginning.’ Man and woman constitute two different ways of the human ‘being a body’ in the unity of that image.” (*TOB* Jan. 2, 1980) p. 58

“Alone man does not completely realize this essence [of being a person]. He realizes it only by existing ‘with someone’ – and even more deeply and completely – by existing ‘for someone’ ... The communion of persons means existing in a mutual ‘for,’ in a relationship of mutual gift.” (*TOB Jan. 9, 1980*) pp. 60-61

Original Nakedness

“‘And the man and his wife were both naked and were not ashamed.’ (*Gen. 2:25*) Nakedness signifies the original good of God’s vision. Man and woman...see and know each other with all the peace of the interior gaze, which creates precisely the fullness of the intimacy of persons. The original meaning of nakedness corresponds to that simplicity and fullness of vision in which understanding the meaning of the body comes about at the very heart of their community-communion. We will call it [the meaning of the body] ‘nuptial.’” (*TOB Jan. 2, 1980*) p.57-58

“He participated in the divine vision of the world and of his own humanity. This gave him deep peace and joy in living the truth and value of his own body, in all its simplicity...” (*TOB May 14, 1980*) p. 113

The Nuptial Meaning of the Body

“The human body includes right from the beginning...the capacity of expressing love, that love in which the person becomes a gift – and by means of this gift – fulfills the meaning of his being and existence.” (*TOB Jan 16, 1980*) p.63

“‘And the man and his wife were both naked and were not ashamed.’ (*Gen. 2:25*) Nakedness signifies the original good of God’s vision. Man and woman...see and know each other with all the peace of the interior gaze, which creates precisely the fullness of the intimacy of persons. The original meaning of nakedness corresponds to that simplicity and fullness of vision in which understanding the meaning of the body comes about at the very heart of their community-communion. We will call it [the meaning of the body] ‘nuptial.’” (*TOB Jan. 2, 1980*) p.57-58

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The Freedom of the Gift

“That original nakedness, mutual and at the same time not weighed down by shame, expresses this interior freedom of man.... At the root of their nakedness is the interior freedom of the gift - the disinterested gift of oneself.” (*TOB Jan. 9 & 16, 1980*) p. 62, 64

“The freedom of the gift is the response to the deep awareness of the gift... Through this truth and freedom that love is built up, which we must affirm is authentic love.” (*TOB May 30, 1984*) p. 372

Summary of Original Unity of Man and Woman

“Interior innocence as purity of heart made it impossible somehow for one to be reduced by the other to the level of a mere object. The fact that they were not ashamed means that they were united by awareness of the gift. They were mutually conscious of the nuptial meaning of their bodies, in which the freedom of the gift is expressed and all the interior riches of the person are manifested...After original sin, man and

woman will lose the grace of original innocence. The discovery of the nuptial meaning of the body will cease to be for them a simple reality of revelation and grace. However, this meaning will remain as a commitment given to man by the ethos of the gift, inscribed in the depths of the human heart, as a distant echo of original innocence. From that nuptial meaning [authentic] human love in its interior truth...will be formed. Through the veil of shame, man will continually rediscover himself as the guardian of the...freedom of the gift. This is so as to defend it from any reduction to the position of a mere object.” (TOB Feb. 20, 1980) p.

QUESTION 1: For John Paul II, what is the “image of God”? Are man and woman the image of the God in the exact same way? How do we parse the relationship between the three concepts: “man,” “woman,” “image of God”?

QUESTION 2: John Paul II states that the subject of the “person” and the subject of the “body-sex” are revealed simultaneously and are essentially simultaneous (p. 36). He goes on to state: “... it can also be said that this ‘body’ reveals the ‘living soul,’ such as man became when God-Yahweh breathed life into him (cf. Gn. 2:7). This resulted in his solitude before all other living beings. By traversing the depth of that original solitude, man now emerged in the dimension of mutual gift. The expression of that gift—and for that reason the expression of his existence as a person—is the human body in all the original truth of its masculinity and femininity. ... Masculinity and femininity—namely, sex—is the original sign of a creative donation and an awareness on the part of man, male-female, of a gift lived in an original way. Such is the meaning with which sex enters the theology of the body” (p. 37). Explain this passage. What is the significance of “body-sex,” i.e. masculinity and femininity?

II. John Paul II's *Theology of the Body* on the meaning of the sacrament of marriage.

[Excerpts]

The Analogy of Christ and the Church and the Sacramentality of Marriage

Marriage is the “most ancient revelation (manifestation) of the plan [of God] in the created world, with the definitive revelation and manifestation – the revelation that “Christ loved the Church and gave himself up for her,” conferring on his redemptive love a spousal character and meaning.” (*TOB Sept. 8, 1982*) p. 321-322

“The analogy used in Ephesians, illuminating the mystery of the relationship between Christ and the Church, contemporaneously unveils the essential truth about marriage. Marriage corresponds to the vocation of Christians only when it reflects the love which Christ the Bridegroom gives to the Church his Bride, and which the Church...attempts to return to Christ. This is redeeming love, love as salvation, the love with which man from eternity has been loved by God in Christ (*Eph. 1:4*)... Marriage corresponds to the vocation of Christians as spouses only if that love is reflected and effected therein.” (*TOB Aug. 18, 1982*) p. 312

“Marriage is the primordial sacrament, reborn in a certain sense in the spousal love of Christ and of the Church.” (*TOB Dec. 1, 1982*) p. 350

“Marriage...is the sacrament in which man and woman, called to become ‘one flesh,’ participate in God’s own creative love. They participate in it both by the fact that, created in the image of God, they are called by reason of this image to a particular union (*communio personarum*), and because this same union has from the beginning been blessed with the blessing of fruitfulness.” (*TOB Dec. 15, 1982*) p. 351

Mutual Submission

“The mutual relations of husband and wife should flow from their common relationship with Christ.” (*TOB Aug. 11, 1982*) p. 309

“Love excludes every kind of subjection whereby the wife might become a servant or a slave of the husband, an object of unilateral domination. Love makes the husband simultaneously subject to the wife, thereby subject to the Lord himself, just as the wife to the husband... It is certain that when the husband and wife are subject to one another ‘out of reverence for Christ’, a just balance will be established, such as to correspond to their Christian vocation in the mystery of Christ.” (*TOB August 11, 1982*) p. 310

“Christ manifests the love with which he has loved her [the Church] by giving himself for her. That love is an image and above all a model of the love which the husband should show to his wife in marriage, when the two are subject to each other ‘out of reverence for Christ.’” (*TOB Aug. 25, 1982*) p. 316

“The husband is above all, he who loves and the wife, on the other hand is she who is loved. One could even hazard the idea that the wife’s submission to her husband, understood in the context of the entire passage of Ephesians, signifies above all the “experiencing of love.” This is all the more so since this submission is related to the image of the submission of the Church to Christ, which certainly consists in experiencing his love.” (*TOB Sept. 1, 1982*) p. 320

The Language of the Body

“The body itself ‘speaks.’ It speaks by means of its masculinity and femininity. It speaks in the mysterious language of the personal gift...the body speaks through fidelity and conjugal love. When it commits adultery it speaks lies; it is guilty of falsity.” (*TOB Jan. 12, 1983*)

“The sacramental sign of marriage...is manifested by the language of the body, a singular language of love originating in the heart.” (*TOB May 30, 1984*) p. 370

“Precisely on the level of this language [of the body], man and woman reciprocally express themselves in the fullest and most profound way possible to them by the corporeal dimension of masculinity and femininity. Man and woman express themselves in the measure of the whole truth of the human person.” (*TOB Aug. 22, 1984*) p. 398

“The human body is not merely an organism of sexual reactions. But it is, at the same time the means of expressing the entire man, the person, which reveals itself by means of the language of the body... Participating in the eternal plan of love (‘sacrament hidden in God’), the language of the body becomes a kind of prophetism of the body.” (*TOB Aug. 22, 1984*) p. 397

Summary of the Sacrament of Marriage

“Those who seek the accomplishment of their own human and Christian vocation in marriage are called, first of all, to make this theology of the body, whose beginning we find in the first chapters of Genesis, the content of their life and behavior. How indispensable is a thorough knowledge of the meaning of the body, in its masculinity and femininity, along the way of this vocation! A precise awareness of the nuptial meaning of the body, of its generating meaning, is necessary.” (*TOB April 2, 1980*) p. 89

QUESTION 3: WHAT SIGNIFICANCE DOES THE MASCULINITY AND FEMININITY (I.E., SEX) HAVE FROM THE POINT OF VIEW OF THE SACRAMENTALITY OF MARRIAGE, ACCORDING TO JOHN PAUL II?

III. Augustine on the “healing of the affections”

QUESTION 4: Read Cavadini, “The Sacramentality of Marriage in the Fathers of the Church,” pgs. 10 (middle of the page) to 12 (3/4 way down). Cavadini speaks about how for Augustine, sexual desire, as we know it (i.e., in our current state), is complex. What is the difference between a “heart that is configured by humility” (p. 11) and one configured by lust/pride (p. 12)? How does that affect sexual desire (pgs. 10-12)?

QUESTION 5: Cavadini describes (starting at the bottom of pg. 12) how, for Augustine, the Christian life is a journey of *healing or purification of the heart* (p. 12). In this journey, “one learns to replace the pleasures of the flesh, meaning all the pleasures configured by pride, with the pleasures of the spirit, meaning all pleasures configured by charity or love” (p. 12-13). He distinguishes between Chrysostom’s view of marriage, in which the husband creates a transformation in his wife through philosophical discipline or education (p. 13), and that of Augustine, in which the transformation of desire happens through the *incorporation* of husband and wife into the Church (p. 14). The key idea here is “transformation-in-incorporation” (p. 14). What does he mean by “transformation-in-incorporation”? What is the significance of the “bonds of charity”?

[Guide: The argument builds up from the bottom of page 12, and introduces the idea of transformation-in-incorporation on p. 14, and explains what this means in Augustine on pgs. 14-15, and finally leads up to its climax on p. 17 (and it’s so beautiful!) and then brings it to bear on the question at hand on pgs. 18-19.]