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Overview of the Theology of the Body  
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## Introduction

- Theology of the Body used to describe teaching of JP II about the human person and human sexuality during Wednesday catecheses between 9/5/79 and 11/28/84. 129 different catecheses. Pius IX. Audiences.
- Theology of the Body. Theology means theou logos, which could be the “word of God,” what God says, or the “study of God,” what God reveals to his zealous disciple. God says and reveals much through the body of man. God has said much. JP II will focus on the sayings of Christ primarily.
- Could be called “Human Love in the Divine Plan” or “The Redemption of the Body and the Sacramentality of Marriage.”
- It was written to provide a much deeper foundation for the teachings contained in HV. JP wanted to elaborate more completely the biblical and personalistic aspects of HV’s doctrine.
- There’s a long prehistory to JP II’s thought here.
  - As a young priest, he said he fell in love with human love.
  - He worked with many couples preparing them for marriage at St. Florian’s in Krakow, giving them retreats, helping them live their marriage well.
  - University of Lublin and then LR. His experience led to LR, in which he tried to put love into love, put Christ-like agape into eros.
  - His method was to look at man’s experience and find in man his true nature and compare it against the Church’s teachings. He wanted to provide his readers with a deeper foundation of what it what it meant to be fully human and to look at sexuality from within that context. Confront revelation and experience.
  - Written in a philosophical way, because of the deprogramming of the young people due to communism as well as a society in the Church that didn’t talk about things of sexuality as much as they should.
  - There were four main phases in the original work, which are relevant to the breakdown he would eventually do in the Catecheses as the Holy Father.
    - The analysis of the sexual urge — man finds the sexual urge, which convinces him that he is not complete and hence he searches for completeness outside of himself. It leads him to search for the other.
    - The analysis of the verb “to use” — That search for the other can lead to one of two outcomes. Genuine self-giving love and appreciation for the one who completes that journey, by raising the sexual urge to the level of the person, which would be love; or using that person as a mere mean’s to satisfy the urge.
    - Chastity — In which the future Pope focuses on the self-mastery that is necessary to make sure love remains in love, that the sexual urge stays at the level of the person of the other;
    - Justice to the Creator — which focuses on the connection between masculinity/femininity and fatherhood/motherhood. That parenthood completes the sexual urge, completes the desire for self-giving and self-receiving. Within this justice to the Creator is the respect never to use the other person as an object for one’s pleasure, as he said explicitly occurs when artificial contraception is used but is not violated through the use of periodic continence.
    - All of these he applied to the subject of periodic continence.
- Over the course of his episcopate, the ground work was set to do things more explicitly. He also noticed that throughout the Church, there was a lack of a sufficient Biblical understanding of the Church’s teachings relative to sexuality. People were receiving them just as a bunch of rules.
- It was tough for him to find the time to write, with all his other duties as Cardinal Archbishop of Krakow. He stole whatever moments he could. When the first consistory happened in 1978, after the death of Pope Paul VI, he thought he’d have the time. There would be two votes a day. Besides that he could have the time to write.
- So he sat in the Sistine Chapel, manuscript in hand, and tried to write as much as he could. He called what he saw Michelangelo paint there, the “image” of the book of Genesis. He looked at man’s beginning and man’s end in the last judgment and saw there that Michelangelo had penned a theology of the body with paint. This was the image speaking to those electing the pontiff. It inspired his writing. After the election of JP I, he returned to Krakow to continue his work. About a month later. During that conclave, it soon became obvious that he would be busier.
- Last year, he wrote a poem in which he said that in every conclave, those who are entrusted with the keys, assemble under the images of Michelangelo to elect a successor, because a successor has the duty to preserve the origin, destiny and dignity of man shown in that chapel.

- In TOB, JP II applies a similar logic and but changes his starting point, method and data. Rather than philosophically analyze man's experience in the world today, he starts with God's revelation and discovers within there what God has revealed about man and about marriage. He looks at the introduction of "love into love" theologically.
- Basically 7 sections to it, all guided by different Scriptural passages:
  - 1) Original Unity of Man and Woman as found in Genesis. The beginning. Christ takes us back to the beginning. Genesis. Original Solitude of Man. Original Unity. Original Nakedness points to the nuptial meaning of the body, the external sign of the communion of persons. They looked at everything and pronounced it good.
 

Matt. 19:3 Some Pharisees came to him, and to test him they asked, "Is it lawful for a man to divorce his wife for any cause?" 4 He answered, "Have you not read that the one who made them at the beginning 'made them male and female,' 5 and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? 6 So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." 7 They said to him, "Why then did Moses command us to give a certificate of dismissal and to divorce her?" 8 He said to them, "It was because you were so hard-hearted that Moses allowed you to divorce your wives, but from the beginning it was not so. 9 And I say to you, whoever divorces his wife, except for unchastity, and marries another commits adultery."
  - 2) Purity of Heart versus Concupiscence: Catechesis on the Sermon on the Mount. The Redemption of the Heart.
 

Matt. 5:27 "You have heard that it was said, 'You shall not commit adultery.' 28 But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. Christ talks to us about historical man, who is a man in which lust and love war in his heart. JP II traces it back to original sin and the lack of trust in the body, in the other, in God. He shows how man's heart has been overcome by the three fold lust — of the eyes, of the flesh, the pride of life — that St. John refers to. Describes shame, as both a call to the former age, and a recognition that others don't see you as a gift.
  - 3) St. Paul's Teaching on the Human Body: Life according to the Spirit.
 

Rom. 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. 6 To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. 7 For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law — indeed it cannot, 8 and those who are in the flesh cannot please God. 9 But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. 10 But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness.

    - We find a contrast in St. Paul. The pathway back to the proper nuptial meaning of the body is through the help of the Spirit properly responded to. There is a choice between flesh and spirit. The body is a temple of the Holy Spirit and we're called to glorify God in the body. The Holy Spirit will help to apply the fruits of the redemption to the body. That will come through holding the body in holiness and honor, through self mastery.
  - 4) Marriage and Celibacy in light of the resurrection of the body. The resurrection of the flesh. The several husbands. The Lord points to marriage as a reality for this world. No marriage or giving in marriage in heaven. It points to the eschatological meaning of the body. Body is made for a communion of persons with the CP of the Trinity and with the CP that is the communion of saints. Marriage is a sacrament to help us to achieve that.
 

Matt. 22:24 "Teacher, Moses said, 'If a man dies childless, his brother shall marry the widow, and raise up children for his brother.' 25 Now there were seven brothers among us; the first married, and died childless, leaving the widow to his brother. 26 The second did the same, so also the third, down to the seventh. 27 Last of all, the woman herself died. 28 In the resurrection, then, whose wife of the seven will she be? For all of them had married her." 29 Jesus answered them, "You are wrong, because you know neither the scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.
  - 5) Virginity and Celibacy for the sake of the Kingdom of Heaven. Christian virginity.
 

Mt 19:10 His disciples said to him, "If such is the case of a man with his wife, it is better not to marry." 11 But he said to them, "Not everyone can accept this teaching, but only those to whom it is given. 12 For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can."

Another way of living the nuptial meaning of the body is to give it back to the Lord for the sake of the kingdom of heaven. Shows this eschatological meaning and anticipates it. A person says back to God, "this is my body... given for you." It's a sign of heaven. It's fully in accord with the way God made the human person.
  - 6) The sacramentality of marriage based on Eph 5:22-33. Christian marriage.

Eph. 5:21 Be subject to one another out of reverence for Christ. 22 Wives, be subject to your husbands as you are to the Lord. 23 For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. 24 Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands. 25 Husbands, love your wives, just as Christ loved the church and gave himself up for her, 26 in order to make her holy by cleansing her with the washing of water by the word, 27 so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind — yes, so that she may be holy and without blemish. 28 In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. 29 For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, 30 because we are members of his body. 31 “For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.” 32 This is a great mystery, and I am applying it to Christ and the church. 33 Each of you, however, should love his wife as himself, and a wife should respect her husband.

Reverence for Christ is the ground for the conduct of husband and wife. Their relationship is supposed to image the love between Christ and his bride. The Pope uses this passage to summarize the entire theology of the body. Christ reveals it when he takes on a human body. He also talks explicitly about the sacramentality of marriage. Form and matter. Leads to language of the body in making love.

7) Reflections on HV based on the redemption of the body and the sacramentality of marriage. Love and fruitfulness. He applies all of this to the question of HV. He said it was in need of a deeper anthropology, and he shows how the nuptial meaning of the lust, original unity, lust, the spirituality of the couple (HS) have to do with the subject of periodic continence vs. artificial contraception. Says there needs to be both method and ethos. Culture of person, couple, family and then everything else.

- Christ takes back to the beginning, to where man is right now, and then to the future, and JP II situates his entire teaching within these parameters.

## I. Original Unity of Man and Woman as found in Genesis

- Christ refers to the beginning in God’s plan:

Matt. 19:3 Some Pharisees came to him, and to test him they asked, “Is it lawful for a man to divorce his wife for any cause?” 4 He answered, “Have you not read that the one who made them at the beginning ‘made them male and female,’ 5 and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?’ 6 So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.” 7 They said to him, “Why then did Moses command us to give a certificate of dismissal and to divorce her?” 8 He said to them, “It was because you were so hard-hearted that Moses allowed you to divorce your wives, but from the beginning it was not so. 9 And I say to you, whoever divorces his wife, except for unchastity, and marries another commits adultery.”

- Genesis, the beginning, provides context for man and woman created in the image and likeness of God as well as for the indissolubility of marriage.
- Man was created and found to be “very good.”
- Christ takes marriage back to original innocence and his words are normative about how we are. We can’t understand man today without going back to the way he was created.
- The proto-evangelium links original experience with man’s historical state now after the Fall. The Redemption of the Body.
- What do we learn from the beginning?
  - Man’s original solitude
    - Different from all creatures, different from God.
    - It is NOT GOOD for man to be alone. I will make a helper fit for him.
  - The original unity of man and woman
    - Man discovers his need for another.
    - His rejoices in Eve, part of his flesh and bones. Adam recognizes his humanity in Eve.
    - Man’s first reaction in the face of the woman is joy.
    - Adam and Eve were created “for” each other. Their original unity in one flesh overcomes the original solitude and leads to true communion of persons.
    - They are mutual helpers of each other, teaching the other how to love.
    - Image and likeness of God is found in communion of persons. God is a communion of persons. This similarity is probably the deepest theological point that can be said about man.

- The deep original unity between man and woman in the body leads to blessing of fertility and procreation. This communion of persons is physically achieved when they become one flesh. In doing so, they discover their own humanity and overcome their original solitude. Procreation is rooted in creation and reproduces its mystery.
- In marriage, man and woman cling to each other by choice, not by nature.
- In sum, the body, through its masculinity and femininity, from the beginning, helps both to find themselves in the communion of persons. The body is meant to unite. “They were naked and unashamed.”
- The meaning of original nakedness and shame
  - After the fall, Adam says “I was afraid because I was naked and hid myself.” Fear of the other using you, and fear of your using the other, has entered.
  - Shame marks this new development and also tries to protect what was lost.
  - The original meaning of the naked human body was as a call to communion, as a sign of the person, who was “for” the other. The other was seen as “very good” in God’s image.
- The nuptial meaning of the body
  - The human body was a sign of the gift who is the person, made in the image of the Divine Giver.
  - Love is the context for the mutual exchange of gifts.
  - The body has the meaning of this gift, a nuptial meaning — man and woman are created for each other in love. There was no shame in the beginning because this nuptial meaning was not obscured.
  - Implied here is an original self-mastery, which is the precondition to give oneself to another.
  - This nuptial meaning remains after the fall, but will be distorted as it awaits redemption.
  - The human person has a nuptial nature (seen in both marriage and continence for the kingdom), which will be fulfilled in heaven.
- Man’s original innocence
  - This was an original “purity of heart” that allowed for the “seeing of God” in the nuptial meaning of the other’s body. They read the body purely as a call to self-giving.
  - Shame begins when this original “purity of heart” is lost.
  - Man entered existence with a body that has an ethos within it. The nuptial meaning allows man to know himself and woman and who they should be. Original innocence molds this ethos of the gift made in freedom.
  - Nuptial meaning of the body is primordial sacrament, which efficaciously transmits the invisible mystery of God’s truth and Love, of God’s self-giving.
  - After original sin, this original meaning of the body is obscured, but remains an echo.
- Knowledge (procreation, motherhood)
  - They know each other and themselves through becoming one flesh in love. They reveal themselves to each other. This knowledge is at the basis of the unity between man and woman.
  - Adam knows Eve as the mother of all the Living and Eve knows she has gotten a man with the Lord’s help.
  - Woman’s maternal role and man’s generativity is revealed through the body.
  - In every child, there is reproduced the image of God, which is the basis of unity and community even after sin. They recognized humanity in child.
  - There is a generative meaning to the body “increase and multiply,” connected to nuptial meaning. Masculinity conceals fatherhood; femininity, motherhood.
- Christ refers us to the beginning, where we discover man’s true identity, which is needed to construct a theological anthropology for the full Christian view of marriage and family.
- Christians, especially those with marital vocation, are called to make this “theology of the body” the content of their life and behavior, to rediscover the nuptial and generative meaning of the body, toward the communion of persons through the redemption of the body.

## II. Purity of Heart versus Concupiscence: Catechesis on the Sermon on the Mount

- Christ interiorizes the law: Matt. 5:27 “You have heard that it was said, ‘You shall not commit adultery.’ 28 But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart.
- OT: “You shall not covet your neighbor’s wife.”
- Christ in the Sermon on the Mount fundamentally revises way of following commandments. He came to fulfill the law and the prophets. He calls us to the real meaning of the commandment against adultery.
- Man becomes a subject of morality; it’s no longer just a law. OT focused on the “act of the body,” Christ on man. Man is called to rediscover in his “heart” the nuptial meaning of the body.

- Adultery is breach of one-flesh unity between man and woman, either physically or according to the heart. Flows from lust, as it did with David and Bathseba.
- St. John describes lust of eyes, of flesh and pride of life.
- Sin transformed man into a lustful man. To understand historical man, we need to go back to the beginning with Christ.
- Response to original sin shows the beginning of lust, which made man begin to fear himself, God and the other. It alienated him from love and from participation in the gift.
- Radical change in the meaning of original nakedness; before it allowed for mutual donation in communion and was a sign of the image of God. Sin causes one to lose this certainty. Man and woman hide their masculinity and femininity from each other. No longer self-mastery in lustful man.
- Shame has double-meaning: indicates a threat to value of human person and at same time preserves this value interiorly. Lust and shame exist side-by-side.
- Loss of original purity and breakdown of male-female relationship.
- Man and woman from this point will fail to satisfy the aspiration to realize the communion of persons in the conjugal union of the body.
- Lust and shame are in the body and in desire. Shame tries to protect from harm of lust.
- Lust distorts body's objective way of existing as a gift in communion. Lust attacks this sincere giving and therefore attacks man's nature. It reduces interpersonal relations to the body and limits self-control.
- Through lust, the body becomes the substrate for "appropriating the other," to "use" and "enjoy" the other.
- The body and the spirit become the battleground between lust and love. That's why Christ appeals to the human heart.
- Christ refers to the "hardness of heart" at the time of Moses. The heart is affected by the three-fold lust. History became a battleground, with polygamy, divorce, adultery.
- Christ came to straighten out the error of OT times.
- Christ goes to the "heart" of OT errors and addresses man's heart, describing "adultery in the heart." Christ goes not just to the external act but the internal cause of it.
- Lust changes the entire intentionality of human existence. Man becomes a taker rather than a giver. He becomes a consumer of the other. The body becomes a means for using the other to satisfy one's own needs rather than a call to communion.
- Christ wants to rebuild a new ethos. He calls us to "purity of heart."
- He puts an "ethos" into "eros," which for Plato dragged someone toward what is good, true and beautiful. (Notion of sexual urge in LR).
- Purity of heart must mark relations within marriage.
- Leads to St. Paul's discussion of means to overcome, means to obtain purity of heart, through living not according to the flesh but according to the Spirit.

### III. St. Paul's Teaching on the Human Body: Life according to the Spirit

- St. Paul contrasts life according to the flesh and life according to the Spirit:
 

Rom. 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. 6 To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. 7 For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law — indeed it cannot, 8 and those who are in the flesh cannot please God. 9 But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. 10 But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness.
- Flesh refers to interior subjection to the world. Life according to the Spirit is a synthesis and a program.
- There are different fruits for each.
  - Fruits of Spirit: Gal. 5:22 By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.
  - Works of flesh: Gal. 5:19 Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these.
- Life of the Spirit is real freedom; life of the flesh kills the Spirit (mortal)
- Call to purity of heart: "God's will is our sanctification, in which we abstain from unchastity and control our body in holiness and honor (1Thes4:3-5).

- Body is called to be the temple of the HS (1Cor6:19), and to “shun immorality.” Body is a temple.
- In incarnation, human body enters into the Trinity. We become members of his body. We can’t join these members to a prostitute (1Cor 6:15). We’re called to unity of spirit with Christ in body.
- V. 20. “Glorify God in your body.” Purity is this glory. Life according to the Spirit is the means.
- Man is not called here to original innocence, but to purity in historical state. This purity allows man to rediscover nuptial value of body, and hold it in holiness and honor.
- This provides the context for the re-reading of GS and HV. GS talked about polygamy, divorce, free-love, selfishness, hedonism and contraception; HV about harm to women from contraception. Christ speaks to them about unity and indissolubility and Paul but purity of heart and mastering lust of flehs.

#### IV. Marriage and Celibacy in light of the resurrection of the body

- Christ’s words on levirate law and resurrection:
 

Matt. 22:24 “Teacher, Moses said, ‘If a man dies childless, his brother shall marry the widow, and raise up children for his brother.’ 25 Now there were seven brothers among us; the first married, and died childless, leaving the widow to his brother. 26 The second did the same, so also the third, down to the seventh. 27 Last of all, the woman herself died. 28 In the resurrection, then, whose wife of the seven will she be? For all of them had married her.” 29 Jesus answered them, “You are wrong, because you know neither the scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.
- This is the third element of the triptych of Christ’s words constitutive for theology of the body.
- Christ says there is no marriage or giving in marriage in heaven.
- Marriage and procreation constitute the “beginning” but not the eschatological future of man. There will be a new condition of the body. His human nature will be spiritualized. Man’s humanity will be divinized.
- This is a new “nuptial” or “virginal” meaning of the body, flowing from vision of God. Not linked with procreation, but bodies will still be male and female. Still meant for communion of persons.
- There will be perpetual “intersubjectivity” in the communion of saints within the communion of persons who is God.
- Paul contrasts the resurrected body with the historical body (perishable, weak, in dishonor, decay). We await inwardly the redemption of our bodies. Life according to the Spirit will prevail.

#### V. Virginity and Celibacy for the sake of the Kingdom of Heaven

- Christ’s words after indissolubility of marriage:
 

Mt 19:10 His disciples said to him, “If such is the case of a man with his wife, it is better not to marry.” 11 But he said to them, “Not everyone can accept this teaching, but only those to whom it is given. 12 For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can.”
- There can be life without marriage, as we will see in heaven, where personal gift and communion of persons is still possible. This is where celibacy for the kingdom is grounded.
- Continenence is a gift, not for everyone, FOR the kingdom.
- Being unmarried was considered a curse for the OT Jews. Continenence for the kingdom is eschatological sign pointing toward kingdom, to the nuptial, virginal meaning of the glorified body in union with God through face-to-face vision and communion of saints.
- Mary and Christ both were celibate for the kingdom and show their great spiritual fruitfulness. They chose it not because it’s inexpedient to marry, but for the kingdom. Supernatural motive.
- Both marriage and continence are gifts. St. Paul, “Each has his special gift from God, one of one kind, and one of another” (1 Cor 7:7).
- Given in a particular way to the King of the Kingdom, the Spouse of the Church and the Spouse of souls. Continenence for the kingdom is a particular respose of love for the Divine Spouse, a nuptial love, reciprocating the nuptial love of the Redeemer.
- Nuptial meaning of the body is more than animal sexual instinct, but includes the “freedom of the gift” in mature knowledge of the nuptial meaning of hte body. Man and woman can give themselves freely and totally to Christ, but to be free, must be done with knowledge of this meaning.
- This is an affirmation of the good of marriage, because it reaffirms nuptial meaning and points toward goal of sacrament of marriage, heaven. Christ teaches spouses how to love in accord with this gift as well.
- St. Paul’s take is more pastoral, looking toward man in his historical situation.

- Continenence is a counsel not a command.
- One who chooses continence “does better” because the time is “short” and the unmarried person is anxious about the affairs of the Lord, about pleasing the Lord.” To please the Lord is a synthesis of holiness.
- Knows, in man’s fallen situation, oftentimes marriage won’t be to please the Lord. That’s the challenge for married couples.
- The form of the world is passing away and every one needs to live with that in mind.
- The redemption of the body is not just an exchatological victory over death but a moral victory over sin, the overcoming of concupiscence. Man must draw from the redemption of the body in overcoming 3-fold concupiscence, both in marriage and in continence for the Kingdom.
- In both vocations, Christ reveals man to himself and makes him aware of his “sublime vocation” inscribed in Him through the mystery of the redemption of the body.”

## VI. The sacramentality of marriage based on Eph 5:22-33

- The words in Eph 5:22-33 crown what Christ said about the “beginning,” the human “heart” and the future resurrection.  
Eph. 5:21 Be subject to one another out of reverence for Christ. 22 Wives, be subject to your husbands as you are to the Lord. 23 For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. 24 Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands. 25 Husbands, love your wives, just as Christ loved the church and gave himself up for her, 26 in order to make her holy by cleansing her with the washing of water by the word, 27 so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind — yes, so that she may be holy and without blemish. 28 In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. 29 For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, 30 because we are members of his body. 31 “For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.” 32 This is a great mystery, and I am applying it to Christ and the church. 33 Each of you, however, should love his wife as himself, and a wife should respect her husband.
- Speaks both about Christ’s marriage and about human marriage and the meanings converge. This passage allows man and woman to understand the revelation of themselves and the other.
- Eph grounds the relationship between spouses on reverence for Christ.
- Reverence for Christ should lead to mutual subjection. This subjection is out of Christ-like love.
- The mystery of Christ and the Church is lived out in a marriage, in which the spouses are called to love each other and give of themselves to each other to make the other holy.
- It also points to the unity in one flesh, loving the other as they do their own body, as himself.
- There is a union, effected by love, that is like head and body. There is a moral unity in love.
- The love of Christ for the Church is the model for spousal love. Christ gives it all for his bride. This is the culmination of “introducing love into love” from LR.
- Human marriage is a sacrament of Christ’s love for his bride, a mystery hidden within it. Efficaciously brings about what’s signified in the couple’s marriage. Whole divine plan of espousing each of us and whole race seen in the prophets.
- Eph leaves us with a profound sense of the “sacredness” of the human body which is called to be holy and sanctified.
- Nourishing and tenderly-caring for the body leads some to refer to the Eucharist, the Pope says. Baldachinos, etc.
- We can take teaching of Eph back to Genesis and see this divine espousal as part of God’s plan from the beginning, hidden in God. “God chose us in him before the foundation of the world...”
- The body is the sacrament of the person (his spiritual and divine endowment), but also of mystery hidden in God. It hides God’s creative intentions.
- In Christ the sacrament of creation and the sacrament of redemption merge, as the latter takes on the former.
- The sacrament of redemption is a permanent dimension of life of the Church, and sacramental marriage fits in here, as they are helpers fit for each other, to make them holy.
- Marriage, as the primordial sacrament, is inserted into the integral structure of the new sacramental economy.
- With regard to eschaton, we see that without marriage and procreation, there would be no eschaton for children who didn’t exist. Marriage gives an ethos of redemption and a participation in it.
- Language of the body

- Couples administer the sacrament by verbally expressing their mutual consent, leaving mother and mother and clinging to spouse. Consummation constitutes marriage in its fully reality, in which they become one flesh.
  - For sacramental sign to be constituted, reality must correspond to words. Words must be true.
  - The constitute it in all its reality by the language of the body, which also must be true.
    - Our actions express a message. Punching someone. Hugging someone. Kissing someone.
    - But our actions can lie, like Judas' blistering kiss of Jesus' cheek.
    - What about language of the body in making love?
    - Expresses what is said in words when the marriage is entered into, that they are wholly for each other, for the rest of their lives. Language of the body express the nuptial meaning of the body, that they are for the other, with the other. Anything short of this is a lie — contraception, premarital sex, etc.
    - Language of the body is geared toward communion of persons and is a constitutive element of it. They express they are a gift for each other.
  - There was a prophetism of the body in the OT. Israel was the “wife” of God and was unfaithful. This is the first level. The second was the “objective” dimension of language, in which they did prophetic deeds that could be interpreted by all, because they had a message. Like Hosea's marrying a prostitute or Ezekiel's using a symbol to describe Jerusalem's playing the harlot with any passerby.
  - The language of the body has a grammar, a truth and falsity, whether it corresponds accurately to reality. Body speak the truth to fidelity and conjugal love.
  - The spouses renew this language in their daily life, to bear witness in their body language to spousal and procreative love.
  - Man both “reads” this language in the other and “speaks” this language to the other. But this needs to be true, which corresponds to morality.
  - Man in the concupiscence of the flesh can re-read and express this language adulterously. Lust distorts the language and there can be errors in re-reading it, which give rise to sin.
- The Song of Songs shows us how to read this language of the body well, as a sign of the gift that is the person.
  - The language of Tobiah's and Sarah's love becomes the language of the liturgy. Real love becomes worship.
  - We see this as well in Eph, when we re-read it on the basis of the language of the Body. The body is called to speak a holy language of love and marriage is meant to inject sanctity into human persons.
  - The spiritual acts and duties that become the spirituality of marriage becomes a liturgical language. Through the expression of the sacramental sign of marriage in the language of the body, man and woman encounter the great “mystery” and transfer the light of that mystery to the language of the practice of love, fidelity and conjugal honesty. In this way, conjugal life becomes liturgical (an act of worship).

## VII. Reflections on HV based on the redemption of the body and the sacramentality of marriage

- We will re-read HV in light of these reflections, especially in terms of the statement that there must be no impairment of its natural capacity to procreate (11) and there is an inseparable connection established by God between the unitive and procreative meanings inherent to the marriage act.” HV focuses on the moment in which spouses become one flesh. The language of the body must be re-read in truth here, so that they can act in truth.
  - HV focuses on the laws written in man's and woman's nature for the generation of new life. The marital act simultaneously (1) unites husband and wife in closest intimacy and (2) makes them capable of generating new life. This is the language of the body that gave rise to the moral norm.
  - Our analysis here shows that this norm belongs not just to the natural law but to the moral order revealed by God, especially in biblical anthropology. We can look to the theology of the body to ground its truth. It helps us to confirm the truth of the norm and prepares us to consider more deeply the practical and pastoral aspects of the problem.
  - HV was pastoral, from the questions it was answering to the focus of the true good of the person in discovering and fulfilling God's plans. We can harmonize human love with respect for life by recalling the norm and showing the possibility of observing it.
- For HV, responsible parenthood means discovering the biological laws of the human person, the domination of reason and will over innate drives, the prudent and generous decision for a large family, or, respecting the moral law, to choose to have no more children for an indefinite now. Not merely avoiding another birth. It's deciding along with God, according to his



creative intention and plan manifested in the “intimate structure of the conjugal act” and “inseparable connection of the two meanings of it.”

- There’s a difference between periodic continence and contraception, “any action, which either before, at the moment of, or after sexual intercourse, is specifically intended to prevent procreation” (HV 14). Morally licit to have recourse to infertile periods if there are “reasonable grounds... from the physical or psychological conditions of husband or wife or from external circumstances (HV 16).
- One rightly uses a faculty provided by nature; the other obstructs the natural development of the generative process.
- There can be a moral reason to space births, but the means must also be moral.
- Man is called to master himself, not like he masters nature, but through virtue. Artificial contraception destroys the constitutive dimension of the person, depriving him of his subjectivity (he becomes a thing) and making him an object of manipulation.
- The human body expresses the person, and in love, should express the language of the body in the eternal plan of love. Man and woman are called to be witness and interpreter of eternal plan of love as ministers of the sacrament.
- Expressed in body language, the conjugal act signifies not only love, but potential fecundity; to try to separate the two artificially is false and illicit.
- The conjugal act deprived of its procreative component of its interior truth ceases to be an act of love. One is rejecting the other person’s fertility in the very act made for it by God, ceases to be an act of personal communion and reciprocal acceptance.
- In responsible fertility, the couple needs to value the blessings of family and acquire self-mastery. A morally right regulation of fertility demands a definite family and procreative attitude.
- Self-mastery through periodic continence is life according to the spirit. This is conjugal chastity.
- Continence is a moral virtue, which leads to a virtuous character. It’s not just a technique, it’s an ethos, which respects the order of the Creator. One is not a master of life, but a minister. The fidelity is not to an impersonal law, but to the Creator, the Lord.
- It involves re-reading the language of the body in truth, especially the natural rhythms immanent in the generative functions.
- It can be an abuse if the couple, for unworthy reasons, seeks in this way to avoid having children. Periodic continence is more than an adequate “method” for acting, but the “method” tied to the ethical dimension proper to it. By considering the natural method only as a method confuses people.
- Need for a spirituality of the couple, as HV 25 calls for, based on the truth of marriage, of masculinity and femininity. Human love is supposed to help couples enter more deeply into God’s love.
- Love is not able to be realized in body language unless concupiscence is overcome.
- Continence is part of the virtue of temperance and consists in the capacity to control and direct drives of a sexual nature and their consequences in the psychosomatic subjectivity of man. When it is a constant disposition of the will, it is a virtue.
- It requires self-mastery, prudence, justice, fortitude and charity to battle concupiscence.
- It opens person up to language of the body, interpersonal communion, nuptial meaning of the body.
- It guides affective manifestations and makes them more spiritually intense.
- Rather than multiplying tensions for man, continence is the only way to free man from such tensions.
- Continence keeps excitement and emotion in balance.
- Periodic continence can point to the proof of a mature conjugal love, which involves ethics and spirituality.
- Chastity is a virtue tied with gift of piety, which makes them sensitive to mystery of their vocation in creation and give reverence to Christ by living in the Spirit.
- Piety, love and chastity mold the couple’s spirituality to protect dignity of the body language of the act and its procreative potential within God’s plan and the other person’s dignity.
- The antithesis of conjugal spirituality is the contraceptive practice and mentality, which greatly harms man’s interior culture. Concupiscence interiorly restricts the mutual freedom of the gift manifested in the spousal meaning of the body.
- The spiritual identification with the other through “affectionate manifestations” helps the other remain faithful and chaste, guided by respect for what is created by God. This is the interior climate suitable for personal communion, in which “responsible” procreation rightly matures. They then live in interior harmony, the interior truth of the “language of the body” which speaks inseparably truth and love.