

Catechesis on Theology of the Body

A

Catechetical Exposition for Teens, Parents and Families

By

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Introduction

(The meaning of the Theology of the Body)

“We are to grow up in every way into him who is the head, into Christ from the whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly makes bodily growth and up-builds itself in love.”

- Eph 4:15-16

The Head-our Lord Jesus Christ

I. Do that which is from above and avoid that which is from below. (Col 3:1-4)

A. Metanoia – a conversion of heart, mind and soul to Christ

1. God’s children are created in his image and likeness.
2. The natural inclination of God’s children is to perform acts that our consistent with the natural law of God.
3. “Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.” (Eph 5:1-2)

B. Grow up in every way

1. Of all visible creatures only man is “able to know and love his creator.” (Guadium et Spes, 12)
2. He is the only creature on earth that God has willed for its own sake (Guadium et Spes, 24)
3. . . . and he alone is called to share, by knowledge and love, in God’s own life. It was for this end that he was created, and this is the fundamental reason for his dignity: (CCC 356)

C. Our Body in Christ

1. The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws . . . God himself is the author of marriage. (GS 48, 1)
2. The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. (CCC 1603)

Part One

The Exposition of the Body

“For this is the will of God, , your sanctification: that you abstain from immorality; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like heathen who do not know God . . .”

- 1 Thess 4:3-5

I. Theology of the Body Defined

A. It is a series of 129 talks delivered between September 1979 and November 1984.

1. It is a catechesis on the biblical reflection of the human embodiment concerning sexuality and erotic desires.
2. The Theology of the Body is aimed at discovering the true meaning of man’s capacity to love.
3. One aim is to follow what St. John reveals in his Gospel: that the meaning of life is to love as he loves.” (Jn 15:12)
4. Pope John Paul II’s catechesis is to provide an adequate blue print to a proper understanding of the order of love.

B. The beauty of the body

1. Creation of man is not a negative.
2. Joy in our bodies must be front and center in that this gift of life comes from the author of Joy Himself. (CCC 344)

Main Thesis of Pope John Paul II:

The body, in fact, and it alone, is capable of making visible what is invisible: the spiritual and divine. It was created to transfer into the visible reality of the world, the mystery hidden since time immemorial in God, and thus to be a sign of it. (Feb 20, 1980)

C. The sign of the Body

1. Is revealed through the human flesh. (CCC 1146, 477)
2. “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. This is the great mystery, and I mean in reference to Christ and the Church.” (Eph 5:31-31)

Part Two

The Purpose of the Body

Within the Sacrament of Holy Matrimony

“I appeal to you therefore brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind that you may prove what is the will of God, what is good and acceptable and perfect.”

- Rom 12:1-2

“. . . love is always a mutual relationship between persons. . . Love between man and woman is one particular form of love, in which elements common to all of its form are embodied in a certain way.”

- Love and Responsibility pg. 73

I. The Attractiveness of the Body

“For something to please means that it is apprehended as a good, or – we should say in the name of the truth which is so important a component of attraction – apprehended as that good which it in fact is. The object of attraction which is seen by the subject as a good is also seen as a thing of beauty. This is very important in the attraction on which love between man and woman is based. . . A human being is beautiful and may be revealed as beautiful to another human being.”

- Love and Responsibility pg. 79

A. The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. (CCC 1603)

1. Marriage is rooted in the Divinity of God.

- Man and woman were created for each other.
- “It is not good that man should be alone.” Gen 2:18
- The woman is “flesh of flesh” she is his equal Gen 2:18-25
- “They are no longer two but one.” Mt 19:6

II. The Virtue of Chastity within the Body (CCC 1618)

A. Christ is the center of our chaste encounter with one another

1. Virginity is for the sake of the kingdom of heaven.

- It unfolds our baptismal grace
- Powerful sign of the supremacy of the bond with Christ
- It prepares us for his final return
- Recalls the present reality of marriage. (CCC 1619)
- Virginity is a gift from our Lord.

III. Matrimonial Consent (CCC 1625-1632)

A. Confirms the free self-giving of each other via the following:

- Consent is to not be under constraint
- Not be impeded by any natural or ecclesiastical law
- Consent is freely given without any outside influence
- Consent = mutual self-giving of each other. I take you to be my lawfully wedded wife/husband.
- Consent must be an act of the will.

The Cycles of the Theology of the Body

Cycle 1: Our Origin

This concerns the human experience of sexual embodiment before sin. It is based on Christ's discussion with the Pharisees about God's plan for marriage "in the beginning" **(Mt 19:3-9)**

Cycle 2: Our History

This concerns our experience of sexual embodiment affected by sin yet redeemed in Christ. It is based on Jesus' words in the Sermon on the Mount regarding adultery committed "in the heart" **(Mt 5:27-28)**

Cycle 3: Our Destiny.

This concerns the human experience of sexual embodiment in the resurrection. It is based on Christ's discussion with the Sadducees regarding the body's glorified state. **(Mt 22:23-33)**

Cycle 4: Celibacy for the Kingdom

This is a reflection on Christ's word about those who sacrifice marriage for the kingdom of heaven. **(Mt 19:12)**

Cycle 5: Christian Marriage

This is primarily a reflection on St. Paul's grand "spousal analogy" in Eph 5

Cycle 6: Love and Fruitfulness

This re-examines the Christian sexual ethic in light of the entire preceding analysis, giving fresh insight into the nature of sexual love and procreation.

Part Two

The Nuptial Blessing of the Body

“The deepest desire of the human heart is to see another and be seen by that other’s loving look.”

- **St. Augustine, Sermon 69**

Section One

I. Biblical Anthropology

A. Gen 1:26 ff. Unity and Indissolubility of Marriage

1. From the beginning man and woman were created in the image and likeness of God.
2. Marriage is indissoluble from the very beginning.
3. There is a nuptial blessing given by God directly to Adam and Eve.
4. My 19:3 ff.; Mk 10:2

B. Original Innocence

1. Outside of the sphere of good and evil. (Prior to the fall)
2. Obtained the knowledge of good and evil after the first sin.
3. Original nakedness – refers to the gift that was given and then lost by the sin of humanity.

“Then the eyes of both were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves aprons (Gen 3:7)

4. A mutual shame develops here.
5. No longer is there a natural beauty of love between man and woman.
6. Man and woman hide themselves from God amidst the garden.
Gen 3:8 (TB, 111)

“In the Beginning”

“Then God said; let us make man in our image and likeness . . . so he created man in his own image. . .

Gen 1:26-27

I. In the beginning . . . Gen 1:26 ff.

A. The beginning means original order.

1. “Ordered creation” – Gen 2:24

- To give divine worship
- To celebrate the one true source of creation
- Male and female he created them.

II. The Greatest Commandment of the Law

A. “And one of them, a lawyer, asked him a question, to test him. “Teacher, which is the greatest commandment in the law? And he said to him, “You shall love the Lord your God with all of your heart, and with all of your soul, and with all your mind. This is the great and first commandment. And the second is like it. You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.” **(Mt 22:35-40) Also see: (Ex 20:3; Deut 5:7)**

1. The first commandment is the fundamental acknowledgement of God and his existence and reign.

B. The one and true God first reveals his glory to Israel. (Ex 19:16-25; 24:15-18)

- The revelation of the vocation and truth of man is linked to the revelation of God.
- Man’s vocation is to make God manifest by acting in conformity with his creation “in the image and likeness of God.” (CCC 2085)

C. What does the first commandment embrace?

- It embraces faith, hope and charity.
- When we say “God” we declare an unchangeable being who is always the same, faithful and just without any evil.
- All of our hope rests in Him. (CCC 2086)

Theological Virtues and Theology of the Body
(FAITH, HOPE AND LOVE)
CCC 2087-2094

Preparation

1st Reading: Ex 19:16-25

Psalm: 14:1-7

Gospel: Mt 19

Proclamation

The theological virtues animate the soul to view God's creation as (Truth, Beautiful, and Good)

Explanation

FAITH IS AN ADHERENCE TO THE ACT OF OBEDIENCE TO GOD THE FATHER.

HOPE IS THE CONFIDENT EXPECTATION OF DIVINE BLESSING AND THE BEATIFIC VISION OF GOD (IT IS ALSO A FEAR OF OFFENDING GOD'S LOVE AND INCURRING PUNISHMENT.

LOVE IS A SINCERE PRACTICE TO LOVE GOD AND NEIGHBOR. IT IS AN EXERCISE IN CHARITY. (CCC 2087-2094)

Role of Sacred Scripture

- Rom 1:5; 16:26
- Rom 1: 18-32
- Lk 4:8

SINS AGAINST THE THEOLOGICAL VIRTUES

Sins against Faith:

- **Voluntary doubt:** refusing to hold true what God has revealed. It cannot exist because of Him.

- **Incredulity:** to neglect the revealed truth or the willful refusal to assent to truth as revealed by God.

Sins against Hope:

- **Despair:** When man ceases to hope for personal salvation from God, for help in attaining it or the forgiveness of sins.

- **Presumption: (Two kinds): First** – man presumes his own capacities (I can save myself thank you very much) **or Second** – man presumes God almighty power or his mercy to be obtained (without any merit or attempt at conversion)

Sins against Charity:

- **Indifference:** rejects and does not acknowledge divine charity
- **Ingratitude:** refuses to return love for love
- **Luke warmness:** Hesitation or neglect to respond to divine love.
- **Acedia:** spiritual sloth; to refuse joy that comes from God.
- **Hatred of God:** Pride

Application and Celebration

In the Beginning (Cont'd)

I. From the beginning, God created them male and female. (Mt 19:4)

A. The creation of man and woman serves as a feast of life for all of humanity.

1. God is the author of this union which is known as Holy Matrimony.

- Matrimony i.e. marriage is written in the hearts of man and woman. It is a natural inclination to form one single union of faith between both.
- The second account of creation (Gen 2:24) reveals the consummation of man and woman before the eyes of God.
- God's order is to be fruitful and multiply
- Carry forth original innocence, purity, chastity, sanctifying grace, preternatural grace, and beatific vision. (TOB pg. 135-136; 2nd. Ed. 1.3-2-4)

Indissolubility from the Beginning
(TOB pg. 139; 2nd ed.; 3.2)

**The Four Reasons for the Incarnation and
Theology of the Body**

Preparation

1st Reading: Deut 6:4-5

Psalm: 18:3-6

Gospel: Jn 3:16

Proclamation

The Word Became Flesh

Explanation

One: In order to save us by reconciling us with God. (Remember: original innocence, purity, chastity was lost because of the Original Sin.

- Jesus Christ **reconciles** us to God (**Redemption**)
- He is the **expiation of our sins** (1 Jn 4:10; 4:14)
- Jesus **reveals** the **world** to us for the **Father**

Two: So that we might know God's love.

- **God's love** is manifested through **His Son on the Cross**
- Jn 3:16

Three: To be our model of Holiness.

- Jn 14:6
- The **Transfiguration** – (Mk 9:7; Deut 6:4-5)
- **Love one another as I have loved you.** (Jn 15:12)

Four: To make us partakers of the divine nature. (2 Pt 1:4)

- The word became flesh (To take on human understanding)
- The Son of God became man (Prepare man for his relationship with God and his brother and sister in Christ)
- The Son enters into communion with the word of God.
- He assumed our human nature, so that he, made man, might make men gods.”

Theology of the Body

The Redemption of the Body (TOB, 3.4; PG. 141)

I. Christ came to fulfill the Law of Moses and catechize the Jews to the indissolubility of Marriage between man and woman.

A. What does the Tree of Knowledge do?

The Tree of knowledge of good and evil is:

- And expression and a symbol of the covenant with God broken in man's heart.
- It marks out two diametrically opposed situations and sets them against each other: that of original innocence and that of original sin
- We also have man's hereditary sinfulness deriving from it.

II. Christ's Redemption allows us to recognize that the state of sin is part of man.

A. It is a law of knowing between right and wrong

1. We have the state of original innocence vs. original sin
2. Man is rooted in the prehistory of his sinfulness

B. Man loses original innocence

1. Man and woman receive the first promise of redemption in Gen 3:15 the Proto-evangelium.

C. Indissolubility (CCC 1612-1616)

Application

A proper understanding of the Incarnation is to have a proper disposition to receive the body and blood of Christ in the Holy Eucharist.

I. The Incarnation is "the word that became flesh." (Jn 1:14)

A. In the Incarnation the Son of God assumed a human nature in order to accomplish our salvation in it. (CCC 461)

The Lord addresses an invitation to us, urging us to receive him in the sacrament of the Eucharist: "Truly, I say to you, unless you eat the flesh of the son of man and drink his blood, you have no life in you."

- (Jn 6:53); CCC 1384

The Holy Eucharist is "the source and summit of the Christian life."

- Lumen Gentium, 11

Celebration

The Holy Sacrifice of the Mass

Original Solitude

“Searching for the Essence of Man”

Preparation

1st Reading: Gen 2:5

Psalm: 39:1-5

Gospel: Rom 8:23-24

Proclamation

Man seeks cannot seek his essence apart from God.

Explanation

I. Man was created out of love. (Gen 1:26)

A. His placement within the Garden of Eden signifies the Love of God for man because of God’s willingness to place in a holy place.

1. Man has a superiority given to Him by God over all the beasts of the earth, including the naming of all beasts. (Gen 2:19)
2. Man is continuously looking for his meaning before the eyes of God.
3. He possesses knowledge with respect to the visible world.
4. Man is alone in the world because he is set apart from all the other animals of the world.
5. He is placed in the Garden and is positioned to exercise a free will in union with God when he is told about the tree of the knowledge of good and evil.

The original meaning of man’s solitude rests on the experience of the existence he obtained from the Creator. (TOB, 3; pg. 154; 2nd Ed.)

Application

Man is called to be in intimate communion with our through the Mass and the Sacraments.

Faith and Reason must be applied in the existence of man.

Application the virtues of Prudence and Temperance

Celebration

Divine Mercy Chaplet

Holy Rosary

Eucharistic Adoration

Spiritual and Corporal works of mercy

The Meaning of Original Unity (The Unity of Two)

Preparation

1st Reading: Gen 2:18 – It is not good that man should be alone

Psalm: 27:4-6

Gospel: Mt 19:5 ff.

Proclamation

Man and woman are united by God to form one holy union and covenant with Him.

Explanation

I. Man is not left alone. Woman will complement man in communion with our Lord.

A. Gen 2:20-21

1. Man is placed in a state of sleeplessness in order for God to create woman from the rib of Adam.
2. There is a division between man and woman. Two distinctive characters.
3. Both male and female have one single homogeneity from God.

B. Homogeneity

1. The female is created from the rib of Man.
2. She is flesh of flesh and bone of bone. (Gen 2:23)
3. Woman is created in a certain sense based on the same humanity.

C. Communion of Persons

1. The unity of man and woman is derived from their masculinity and femininity.

Application

The Theology of the Body is linked from the beginning of creation of man in the image of God, becomes in some way also a theology of sex, or rather a theology of masculinity and femininity.

II. The Unity of the Body

A. The unity of the Body is linked with Christ

1. Through the Pharisees – Mt 19; Mk 10
2. There is a sacramental dimension – Eph 5:29-32

Celebration

1. Sex expresses a unique solitude for man that makes up his body and determines its original meaning.

Original Nakedness
TOB pg. 169 #11

Preparation

1st Reading: Gen 2:25

Psalm: 51 ff.

Gospel: Mt 19 ff.

Proclamation

Now both were naked and they both felt no shame. (Gen 2:25)

Explanation

I. God creates man and woman centered on Truth, Beauty, and Goodness. (CCC 299)

A. Nakedness symbolizes – natural truth, beauty, and goodness.

1. Man and woman are in a state of consciences that enables them to see each other for the beauty that they are in the order of God's creation.
2. Man and woman view themselves in perfect harmony towards God and themselves.
3. There was perfect acceptance. There was no need to be accepted in the context of having one recognize you for who you are.

B. Reconstructing the Lost

1. When shame is introduced, man and woman experience a loss of truth.
2. The innocent structure is lost.
3. Man and woman become distant from each other.
4. The shame is understood. They realize they are naked.

C. Nakedness is understood once they realize their humanity through nakedness.

II. The Spousal Meaning of the Body (TOB, pg. 188; 15th general audience #5)

A. Man and woman's sexual orientation.

1. The human body with its sexual masculinity and femininity are a source of fruitfulness and of procreation in the whole natural order.
2. Man and woman from the very beginning are free to engage in the sexual act.

3. It is a sincere gift.

4. They have self-mastery (self-dominion) over their bodies.

B. Man and woman can truly enjoy each other in perfect communion.

1. Happiness is being rooted in love.

III. Original Innocence (TOB, pg. 190-192)

A. Man existed prior to the knowledge of good and evil.

1. It is the mystery of man's beginning

2. Original innocence at its very root excludes the shame of the body in relation between man and woman, that which eliminates the necessity of this shame in man, in his heart or consciousness.

3. Original innocence refers to the state of the inner heart.

Note: Happiness and innocence are intrinsically united within the framework of a communion of persons.

Note: The spousal meaning of human masculinity and femininity is conditioned by original innocence. (Leads to the purity of heart)

IV. Exchanging the Gift of Innocence

A. Christ is at the center of all Christian Life.

- Virginitly for the sake of the kingdom of heaven is an unfolding baptismal grace. (CCC 1618)
- Both the sacrament of Matrimony and virginitly for the Kingdom of God come from the Lord himself. (CCC 1620)

B. **Inner Innocence** refers to the (rightness of intention)

C. Man is enriched by the creation and innocence of woman.

1. Man self-donates himself to woman via the rib.

2. Woman enriches man through her femininity.

3. The exchange is reciprocal, and the mutual effects of the "sincere gift" and of "finding oneself" reveal themselves and grow in that exchange. (Guadium et Spes, 24:3)

V. Theology of Original Innocence

A. "Have you not read that from the beginning the Creator created them male and female?"(Mt 19:4)

1. God orders us to return to the mystery of creation.
2. This is done through original innocence.

B. Ethos of the Human Body

1. Man and woman are given to one another in the order of creation.

"Man enters into the world and into the innermost guiding thread of his future and his history with the consciousness of the spousal meaning of his own body, of his own masculinity and femininity. Original innocence says that this meaning is conditioned 'ethically,' and further that, on its part, it constitutes the future of human ethos. This is very important for the theology of the body 'from the beginning,' carefully following the indication of Christ's word." (TOB, pg. 200; 18th general audience, # 4)

"Original innocence manifests and at the same time constitutes the perfect ethos of the gift." (TOB, pg. 18th general audience, #5)

The Sermon on the Mount

“Whoever looks to desire”

- Mt 5:27-28

Preparation

1st Reading Gen 1:28

Psalm

Gospel Mt 5:27-28

Proclamation

The heart of Man and woman is ordered towards a love that never ends.

Explanation

I. The fidelity of the Conjugal Love

A. Fidelity of the spouses

1. “You shall not commit adultery. . . “ (Mt 5:27-28)
 2. Christ completes the catechetical restructuring of the Old Law to not look at a woman in an impure manner.
- Mt 5:27-28 and Mt 19:3-9; **serve as a key to the Theology of the Body.**
 - These scriptures serve as a principle of human morality.
 - There is a “**fulfillment**” by the moral contract between man and God
 - There shall be no adultery nor desire for your neighbors’ wife (**Ex 20:17; Deut 5:21**)

II. Anthropology of the Body

A. The Content of the Law (Rom 2:22-23) (CCC 1639)

1. Man from the beginning (O.T.) and now (N.T.) is to hold to the moral law of Christ. (CCC 1640)
2. Man “from his beginning” gained a precise sense of the meaning of the body already, before crossing the threshold of his historical experiences in the very mystery of creation.

In terms of an earthly drama man found himself inside the knowledge of good evil by breaking the covenant with his creator. (TOB, PG. 230-231; 25TH general audience, April 23, 1980)

Man is to remain within his flesh his body with woman i.e. maintaining his sex in relation with woman. (TOB, PG. 231, #2)

The results of this one flesh:

“The heart is the dimension of humanity with which the sense of the meaning of the human body, and the order of this sense, is directly linked.”(TOB, pg. 231, #2)

“The consent by which the spouses mutually give and receive one another is sealed by God himself.” (CCC 1639)

“From their covenant arises” an institution confirmed by the divine law . . . even in the eyes of society.” (CCC 1639)

“The Covenant between the spouses is integrated into God’s covenant with man:
“Authentic married love is caught up into divine love.” (Gaudium et Spes, 48, article 2)

Application

Renewal of Matrimonial Vows
Openness to life
Spiritual Works of Mercy
Marriage Encounter

Celebration

“Husbands, love your wives, as Christ loved the Church . . . This is the great mystery , and I mean in reference to Christ and the Church.” (Eph 5:25, 32)

Man of Concupiscence

“Rebellion of the flesh against the spirit.”

- Gal 5:16, 17, 24; Eph 2:3

Preparation

1st Reading Gal 5:16, 17

Psalm 82:1-8

Gospel Jn 15:1-7

Proclamation

“All that is in the world, the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life, comes not from the Father but from the world. And the world passes away with its concupiscence; but the one who does the will of God will remain in eternity.”

- 1 Jn 2:16-17

Explanation

I. The world as the place of concupiscence

A. Source of concupiscence is the world. (1 Jn 2:15-16)

1. Concupiscence comes from the world and not the Father.

2. There are three forms of concupiscence:

- Of the flesh
- Of the eyes (El Vaquero and Katie McEntire Hot Mexican Pants)
- Pride of life

B. “The eyes of both were opened, and then they realized that they were naked; they sewed fig leaves together and made themselves loin cloths. (Gen 3:6)

1. Results of their eyes being opened.

- Shame enters in
- Distance themselves from God
- Fear
- Man deprives himself of the Gift of God
- Alienates himself from Love
- Loss of supernatural and preternatural gifts

Purity and Heart

“Blessed are the Pure of Heart for they shall see God.”

- Mt 5:8

Preparation

1st Reading Eph 5:1-5

Psalm

Gospel Mt 15:11

Proclamation

“You shall not commit adultery”

Explanation

I. Christ sees the innermost purity of heart in Man

A. Everyone man and woman, should acknowledge and accept his sexual identity. (CCC 2333)

1. God gave male and female their own dignity. (CCC 2334)

B. Jesus came to restore creation to the purity of origins. (CCC 2335)

1. Gen 2:24: man leaves his father and mother and cleaves to his wife.”

C. Chastity is the successful integration of sexuality within the person and thus the inner unity in his bodily and spiritual being. (CCC 2337)

II. The characteristics of Chastity

One: It is an apprenticeship in self-mastery which is training in human freedom.

Two: Retaining faithfulness to your baptismal promises

Three: Practice of Temperance

Four: Self-mastery as a long and exacting work.

Five: Laws of growth which progress through stages marked by the imperfection and too often by sin.

Sixth: Represents an eminently personal task; it also involves a cultural effort

Seventh: It is a moral virtue.

III. Gifts of Chastity

- Charity
- Self-mastery
- Loving kindness
- Fidelity
- Friendship with one's neighbor
- Spiritual Communion

Application

IV. St. Paul's discourse on body and spirit

"I say to you, live by the spirit and do not satisfy the desires of the flesh; for the flesh has desires contrary to the flesh; for these opposed to each other, so that you do not do what you want."

-Gal 5:16-17

"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 on the things of the Spirit."

- Rom 8:5

Theology of the Body (pg. 330; Gen Audience #51; Dec 17, 1980)

"The issue is not just the body (matter) and spirit (the soul) as two essentially distinct anthropological components that have from the "beginning" constituted man's very essence. What is presupposed is, rather, the disposition of powers formed in man together with original sin, the sin in which every 'historical' human being shares."

I. The Language of the Flesh in St. Paul

A. It indicates not only the outer man but also the interiority subjected to the world.

B. Works of the Flesh vs. the Fruits of the Spirit

- Gal 5:19-23

Celebration

Exercise the virtues of temperance, fortitude, charity, chastity

Pauline analysis of the Body

“God arranged the members in the body, each one of them, as he willed.”

- 1 Cor 12:18

Preparation

1st Reading 1 Cor 12:22-25

Psalm

Gospel Mt 5:28

Proclamation

Keeping the body with holiness and reverence

Explanation

I. God arranged the members of the body according to how He willed it. (1 Cor 12:18)

A. The body is given great honor

1. Holiness and reverence
2. Realistic description

II. The vocation to marriage is written to the very heart of man and woman. (CCC 1603)

A. Man expresses himself through the means of the body.

1. Pauline description corresponds to the to the spiritual attitude of reverence for the human body. (1 Thess 4:3-5, 7-8)

2. The human body is :

- A reality
- Historical
- Dignity
- An echo of the essence of the original man

3. Man through his body carried the stain of the original sin. (Pg. 347)

4. From “shame” is born “reverence”

Resources on the Web

- † www.ourfatherswillcommunication.com
- † www.tobia.org – Theology of the Body alliance
- † www.catholicmarriagepreonline.com
- † www.e5men.org
- † www.familyhonor.org
- † www.godofdesire.com – on dating and courtship
- † www.catholicculture.com – on Love and Responsibility
- † www.preservemarriage.org
- † www.tobministries.com
- † www.wttm.org – women of the third millennium
- †