Introduction to the “Theology of the Body”

Pope St. John Paul II’s Catechesis on Human Love

Kino Institute CC109
Diocese of Phoenix
29 September 2015 – WEEK ONE
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Mary said, “Behold, I am the handmaid of the Lord. May it be done to me according to your word.”

Luke 1:38

In his Angelus address on Oct. 3, 2010, Pope Emeritus Benedict XVI said, “Mary is the model of the Christian life” (OR).

Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thine intercession was left unaided.
Inspired by this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee do I come, before thee I stand, sinful and sorrowful.
O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me.
Amen.

Mary said, “Behold, I am the handmaid of the Lord. May it be done to me according to your word.”

Luke 1:38

The Annunciation, 1898
Henry Ossawa Tanner
OUTLINE

6:30 Prayer
6:40 CC109: Syllabus, Text, Compendium, etc.
7:00 HISTORY & FOUNDATIONS
8:00 BREAK
8:15 History & Foundations, cont'd
8:45 Called to Love
9:15 Questions?

“Do whatever He tells you.”

CC 109

“Through patient reading and careful reflection, the teaching on the gift of self, on the communion of persons, finds its way to [people]...

We learn to see the other as a person rather than a thing.”

Msgr. J. Brian Bransfield

Syllabus
Text
Compendium
Audiences
Final Paper
WHAT is the
“Theology of the Body?”

“theological anthropology”

“vision of reality”

“contemplation of the person”

133+ audiences (now in text)
given by our late Holy Father between 1979-1984.

They are a life-changing encounter with God’s design
for life and love,
for marriage, sexuality, family, and culture,
for the origin, meaning, and destiny of the body.

St. John Paul II insights give us
new language to talk about time-tested truths –
our relationship to God and to each other,
the significance of being persons,
embodied as male and female,
and the vocation to LOVE.
HISTORY of the CATECHESIS

A. **WHY** did St. John Paul II write this?

1. LOVE

2. Response of *valorization* to 20th century *dehumanization*
   - Totalitarian regimes: attempts to (re)define the human person
   - Revolutions of ’68: freedom as personal autonomy
   - Technologized, utilitarian, consumerist “vision” vs. “blindness”


4. Bridging Vatican II & the Third Millennium

5. Response to the “response” : *Humanae Vitae*

*Humanae Vitae: Interpreting the Moral Law*

4. This kind of question requires from the teaching authority of the Church a new and deeper reflection on the principles of the moral teaching on marriage—a teaching which is based on the natural law as illuminated and enriched by divine Revelation.

“Do not be afraid!
Open wide the doors to Christ.”

St. John Paul II
*Canonized: 27 April 2014*
## HISTORY of the CATECHESIS

### B. WHEN did St. John Paul II give/write this?

#### Proximate Background Context

<table>
<thead>
<tr>
<th>Year</th>
<th>Document</th>
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</thead>
<tbody>
<tr>
<td>1880</td>
<td>Arcanum (Leo XIII)</td>
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<tr>
<td>1930</td>
<td>Casti Connubii (Pius XI)</td>
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<tr>
<td>1951</td>
<td>Speeches: conjugal life, “method” (Pius XII)</td>
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<tr>
<td>1960</td>
<td>Love &amp; Responsibility, The Jeweler’s Shop (K.Wojtyla)</td>
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<tr>
<td>1964</td>
<td>Gaudium et Spes 51, Lumen Gentium II (Vatican II: John XXIII-Paul VI)</td>
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<tr>
<td>1968</td>
<td>Krakow Commission</td>
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<tr>
<td>1968</td>
<td>Humanae Vitae (Paul VI)</td>
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| 16 October 1978 | JPII election to the papacy |
| 4 March 1979 | Redemptor Hominis |
| 5 September 1979 | Wednesday “series of ‘thematic audiences’” begins… |
| 30 November 1980 | Dives in Misericordia |
| 13 May 1981 | Assassination attempt: Magnum Matrimonii Sacramentum (Apostolic Constitution) |
| 14 September 1981 | Laborem Exercens |
| 22 November 1981 | Familiaris Consortio (Apostolic Exhortation) |
| 7 October 1982 | Magnum Matrimonii Sacramentum (Apostolic Constitution) |
| 28 November 1984 | “Theology of the Body” AUDIENCES conclude |

#### AUDIENCES to TEXT

**Italian**

1. Collected, translated, published one by one by L’Osservatore Romano*
2. Collection published by Vatican as Insegnamenti de Giovanni Paolo II
3. 1985: Uomo e donna lo creò: Catechesi sull’amore umano (Ed. C.Caffarra, pres. JPII Institute)**

**English**

Daughters of St. Paul - Pauline Press & Media

1. OR translations, four separate volumes:  *OR imposed titles, different translators, no context or whole
   - Original Unity of Man and Woman (1981), Blessed Are the Pure of Heart (1983),

**Polish**

1986 edition, ed. (Card.) Stanislaw Dźwięs

#### TITLES - TEXTS

**Original**: Man and Woman He Created Them (; Catechesis on Human Love)

“reflections on the theology of the body” (64:1)

“Human Love in the Divine Plan” (133:1)

**Subtitle**: “The Redemption of the Body and the Sacramentality of Marriage” (133:1)
HISTORY of the CATECHESIS

Translation issues (ex.):

- Scripture: CEI vs. RSV, NAB: “a help similar to him” (CEI) vs. “a helper fit for him” (RSV)
- “significato sponsale del corpo”: transl. eight different ways; “spousal” vs. “nuptial”
- “lust” vs. “concupiscence”
- JPII’s use of italics
- Polish, Italian, English

C. HOW did St. John Paul II write this?

1. Scripture

2. Philosophy

3. Theology

4. Structure: (cf. Waldstein outline, 106)
“Remote” Sources: The Formation of Karol Józef Wojtyła

A. Personal

B. Intellectual

C. Pastoral

“The Perfect Storm”
THREE REVOLUTIONS

A. Industrial

B. Sexual

C. Technological

Impact on IDENTITY?
Five years of Wednesday audiences grounded in the words of Christ and the tradition of the Church… John Paul II helped open the doors to a renewed, panoramic vision of what it means to be a person… …from life “in the beginning” to our eternal destiny with God.

George WEIGEL: “the density of John Paul’s material”
“secondary literature capable of ‘translating’ John Paul’s thought into more accessible categories and vocabulary is badly needed.” (WtH, 343)

Kenneth SCHMITZ: “Indeed, it is no doubt true that the Talks would tax the ability of an audience hearing these ideas for the first time…for the talks make little concession to their hearers…One finds in the Talks the results of years of prolonged meditation upon the deepest aspects of the Christian faith. And so, they are meant to be reread – and reread – for insights that are at once fresh and profound.” (ArCHD, 91)

Called to Love

First, skim-read the Preface (vii-x). Then…

1. Reread and discuss the four bullet points on page ix of the book, which explain the authors’ intentions.
   - Have you heard of the “theology of the body” before? What are your impressions of it?
   - What do you think is meant by the phrase “novelty of the theology of the body” (vii)?

2. Reread this sentence from page viii:
   “For a right appreciation of the body, it is necessary to cultivate a contemplative gaze, one that grasps the body’s mystery in relation to the person and the vocation to love, which is definitively illuminated and fulfilled in the Risen Christ.”
   - Drawing on your own experience and previous study, what do you understand by the following words: contemplative, mystery, person, vocation?
   - Why speak of a “contemplative gaze”? How does “contemplation” differ from “thinking” or “reflection” or “meditation”?

3. What are some examples of the extreme attitude towards the body in our culture that Msgr. Livio Melina calls “worship of the body”? Do you think these attitudes can be changed? Where have you seen or experienced an alternative attitude?

4. How does Christ “illuminate” the body for us?
Veritatis Splendor 48

[...] These definitions not only point out that the body, which has been promised the resurrection, will also share in glory. They also remind us that reason and free will are linked with all the bodily and sense faculties. The person, including the body, is completely entrusted to himself, and it is in the unity of body and soul that the person is the subject of his own moral acts. The person, by the light of reason and the support of virtue, discovers in the body the anticipatory signs, the expression and the promise of the gift of self, in conformity with the wise plan of the Creator. It is in the light of the dignity of the human person — a dignity which must be affirmed for its own sake — that reason grasps the specific moral value of certain goods towards which the person is naturally inclined. And since the human person cannot be reduced to a freedom which is self-designing, but entails a particular spiritual and bodily structure, the primordial moral requirement of loving and respecting the person as an end and never as a mere means also implies, by its very nature, respect for certain fundamental goods, without which one would fall into relativism and arbitrariness.


SAFETY

FREEDOM

HAPPINESS

GOD

Yet, we still find ourselves in the desert, in the woods, etc…. 😊