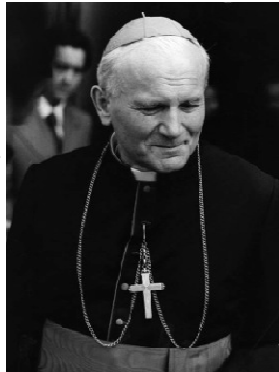


**Happy
Feast !!!
St. John Paul II,
Pray for us!**



Introduction to the “Theology of the Body”

Kino Institute CC109
Diocese of Phoenix
22 October 2014 – WEEK FOUR

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



*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*

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.



OUTLINE

- 6:30 Prayer
- 6:35 Quizzes & Review
- 7:00 Discussion
- 7:30 *Life in the Son: Redeemed Man, "Redeemer of the Heart" & Suffering*
- 8:00ish? **BREAK**
- 8:15 States of Life
- 8:45 Ephesians 5
- 9:10 Final Essay
- 9:20 Questions?

"Do whatever He tells you."



Week FOUR

Beauty of Love: Splendor of the Body

WHERE IS GOD LEADING US?

Week ONE: *History & Foundations*

WHY DID HE WRITE THIS?

Week TWO: *Encountering Love*

HOW IS LOVE REVEALED TO US?

Week THREE: *Redemption of the Heart*

HOW DO WE GROW IN LOVE?



Called to Love

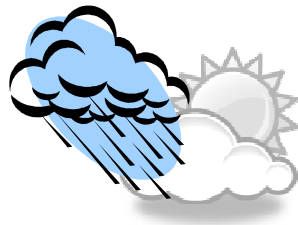
Review of Week Three readings

1. Which experiences in life serve to remind us that God is the source of reality?
1. Chapter Five defines concupiscence as “*grasping*”: “the voice whispered in man’s heart that the world is not a gift to be received but a possession to be grasped” (cf. Philippians 2:6)?
 - What does this mean? How do we experience concupiscence in this way?
 - How do men and women experience concupiscence differently? How is this evident – and aggravated – in the culture?
2. How is the heart the organ for perceiving the meaning of the body? (111)
1. Is love an irresistible force that justifies everything? Where is this logic promoted in our culture? What is lacking in this idea of love? What problems does this logic cause for people’s expectations of love?
1. St. JP II speaks of three different types of shame: *cosmic*, *immanent*, and *relational*.
 - What is the difference between them?
 - How have we lost these senses of shame in our culture today? How does this impact our ability to learn the language of the body, of giftedness?

ORIGINAL EXPERIENCE: “*Life in the S.U.N.*”



HISTORICAL EXPERIENCE



REDEEMED EXPERIENCE: “*Life in the SON*”



“Accusation” & “Appeal”
of Historical Man
(SIN, concupiscence, shame)



Called to Love

Review of Week Three readings

1. Man’s journey to the fullness of love involves a three-stage “ascent” (integrating sensuality, emotions, and the affirmation of the person). What is the fourth-level in the “ascent” of love?
2. Reflect on the following four words (below). What do they mean? What connotations do they have for each of us? In our culture? How does the chapter’s proposals for their meanings differ from your own?

Virtue Chastity Purity Piety

3. Chapter Seven (quoting *Love and Responsibility*) explains that “chastity is...above all the ‘yes’ of which certain ‘no’s are the consequence” (157). To what is chastity a “yes”? What is the “no” it entails? Why is chastity a foundational virtue for *all* relationships, especially the relationship between spouses?
4. What is “reverence”? How does it differ from (or rather, complement) “respect”? How can we cultivate an attitude of reverence for the body in ourselves, our families, and our communities?
5. We can only fully affirm – and therefore, fully love – our beloved if we recognize his/her relation to God – that (s)he was created by God “from” and “for” Him, made to be a gift for others and for me. What is in the experience of loving another that teaches us this truth? How does such a recognition change or transform our love?

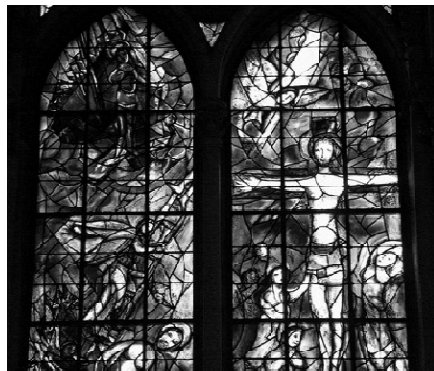
Life in the SON

**“Redeemer of the Heart”
&
Redemptive Suffering**



Gaudium et Spes (1965)

*How do we understand **both** statements...
...not only in light of the filial, nuptial, and fruitful meanings
of the body, but also in terms of sacrifice and suffering?*



GS 22

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.

GS 24

This likeness reveals that man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself.

Called to Love


Review of Week Three readings

1. As individuals *and* as a society, in what ways do we reject God as Father? On the contrary, how do we accept God's Fatherhood?
 - What does it mean to be a child before we can be a parent? (130)
2. How does Mary illuminate the language of the body? (132-133)
3. What connotations do the words "vulnerability" and "dependence" have for us? How does Christ transform these words? What part does suffering play in the transformation of these words?
4. Even though the Holy Spirit lives in us as baptized persons, in what ways do we frustrate His work inside of us? How can we allow the Holy Spirit to attune our hearts to the Heart of Jesus?
5. "Christ reopens the path of love, leading us through the adventure of learning to be children, spouses, and parents." According to Fr. Granados' text, what is the "natural habitat" of this adventure?



The "Sign" of the Body: Part I

Casti Connubi, Humanae Vitae




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

Luke 1:38

Love has the inner form of a vow.

Hans Urs von Balthasar
The Christian State of Life




Audience, 14 November 1979

"...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. [...]

Furthermore, the **communion of persons** could be formed **only on the basis of a 'double solitude' of man and of woman**, that is, as their meeting in their distinction from the world of living beings (*animalia*), which gave them both the possibility of being and existing in a special reciprocity. The concept of 'help' also expresses this reciprocity in existence, which no other living being could have ensured. **All that constituted the foundation of the solitude of each of them was indispensable for this reciprocity.** Self-knowledge and self-determination, that is, subjectivity and consciousness of the meaning of one's own body, was also indispensable."

Love has the inner form of a vow.

Hans Urs von Balthasar
The Christian State of Life



Familiaris Consortio 11 ~ Catechesis (Pt.I, Ch.3, No.2)

God created man in His own image and likeness: calling him to existence through love, He called him at the same time for love.

God is love and in Himself He lives a mystery of personal loving communion. Creating the human race in His own image and continually keeping it in being, **God inscribed in the humanity of man and woman the vocation,** and thus the capacity and responsibility, **of love and communion.**

Love is therefore the fundamental and innate vocation of every human being.

As an incarnate spirit, that is a soul which expresses itself in a body and a body informed by an immortal spirit, man is called to love in his unified totality. **Love includes the human body, and the body is made a sharer in spiritual love.**

Christian revelation recognizes two specific ways of realizing the vocation of the human person...to love: marriage and virginity or celibacy.

Either one is...an actuation of the most profound truth of man, of his being "created in the image of God."



Ephesians 5:21-33

Part II: The Sacrament

28 July 1982+

**the “language of the body”*

RSV

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

22: Wives, be *subject* to your husbands, as to the Lord.

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

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

hypotassō

ὑποτάσσω

subject
subordinate
submissive

NAB

21: Be *subordinate* to one another out of reverence for Christ.

22: Wives should be *subordinate* to their husbands as to the Lord.

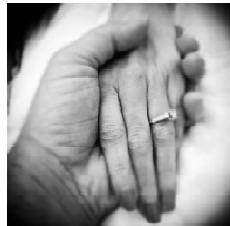
23: For the husband is *head* of his wife just as Christ is *head* of the church, he himself the savior of the body.

24: As the church is *subordinate* to Christ, so wives should be *subordinate* to their husbands in everything.

kephalē

κεφαλή

sustainer
source



Final Essay

“Suffering has a special capacity to reveal love.”



QUESTIONS?

CiL Readings

Compendium

Audiences

Veritatis Splendor 48

[...] *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.* [...] 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** ...