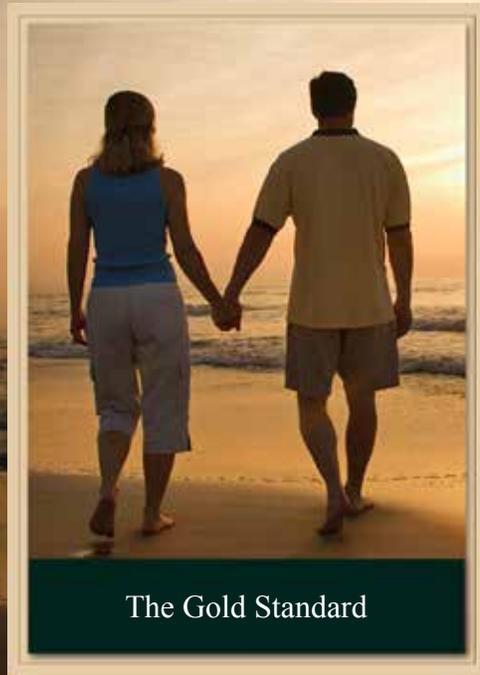


A Way of Life: The Gold Standard



The Gold Standard

The[♂]ology
of the [♀]Body for families
& single people
plus Family Chastity Formation in Virtue & Purity of Heart

Universal Truths about Human Sexuality for People of All Ages
With extensive references to the official teachings of the Roman Catholic Church

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Chapter One

Contemplating Our Father's Blueprint: The Gold Standard

Saint John Paul the Great, Pope of the Family

17 The **Theology of the Body** is a composite of teachings about the human person that were the subject of Pope John Paul II's Wednesday audiences from September 1979 to August 1984. To fundamentally understand his teachings, we must keep in mind that much of his life as a priest, bishop and pope, was dedicated to advancing our knowledge and understanding about the dignity of the human person, human sexuality and sexual morality, and marriage and family; especially in light of official and historical Church teachings on these subjects.

18 It cannot be stated strongly enough that Pope John Paul II framed his theology of the body catechesis—and thus our understanding of the human body and the proper use of our human sexuality—around the sanctity and indissolubility of marriage, and the virtue and holiness of virginity for the sake of the kingdom. He begins the conversation by citing Matthew's Gospel where some Pharisees tested Jesus saying, "Is it lawful for a man to divorce his wife for any cause whatever?" He said in reply:

"Have you not read that from the beginning the Creator 'made them male and female' 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?' So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate." They said to him, "Then why did Moses command that the man give the woman a bill of divorce and dismiss [her]?" He said to them, "Because of the hardness of your hearts Moses allowed you to divorce your wives, but from the beginning it was not so. I say to you, whoever divorces his wife (unless the marriage is unlawful) and marries another commits adultery."

[His] disciples said to him, "If that is the case of a man with his wife, it is better not to marry." He answered, "Not all can accept [this] word, but only those to whom that is granted. Some are incapable of marriage because they were born so; some, because they were made so by others; some, because they have renounced marriage for the sake of the kingdom of heaven. Whoever can accept this ought to accept it."¹⁴

19 By citing these particular verses, Our Holy Father draws our attention to Jesus' words,

¹⁴ Mt 19:3-12.

“but from the beginning it was not so.” By taking us to “the beginning,” His Holiness awakens our understanding of God’s original plan for man—in his masculinity and femininity—by reconstructing the biblical account of creation before Original Sin.

It was a period of unsurpassed innocence and freedom, a “gold standard” of sorts, when man lived in communion with God in the fullness of love which is evidenced by man’s acceptance of, and obedience to, all the precepts established by the Creator for his conduct and wellbeing.

From the Beginning (the Gold Standard)

20 We know from Sacred Scripture that there are three persons in one God: Father, Son and Holy Spirit, and that God in Himself is pure Spirit. Likewise, angels are pure spirit which do not reproduce; each one being unique and unrepeatable in nature. Man, on the other hand, is different. From the beginning, God created man with a physical body and a spiritual soul that are “ordered to God and destined for eternal beatitude.”¹⁵ In other words, we are to be with Him in Heaven for all eternity.

At the moment of conception, God infuses natural law into man’s heart, gives him a conscience to know right from wrong, an intellect to understand, the freedom to choose between good and evil, and is willed into being by God “for (his or her) own sake.” In the physical characteristics of his masculinity and femininity, man is created to be a “communion of persons”

and is endowed with the gift of procreation. And so each man—male or female—is both a unique and unrepeatable person created in the image and likeness of God and a social being with a physical body that reveals who he is as a person; attributes that truly set him apart from all other living creatures.

21 At the onset of his catechesis of the theology of the body, we come to see how man gains a gradual understanding of himself in relation to God and to creation as he grows in knowledge and self-awareness. To understand this natural progression, Pope John Paul II draws our attention to four periods (or states of being) that were present before Original Sin. They were: Original Solitude, Original Unity, Original Nakedness and Original Innocence.

The Period Original Solitude

22 During the period of Original Solitude, after God created everything including the first man, man was given the task of naming all the birds, cattle and beasts of the field.¹⁶ In so doing, he became aware that he was different from all other creatures (self-consciousness). Man also became aware of his mortality through God’s revelation that if he ate from the tree of the knowledge of good and evil, he would surely die (free-will and self-determination). That knowledge became a part of the definition of who man was and still is—the body created from the dust of the ground (mortality); the spirit (soul) breathed into man by God to give him life (immortality). Yet, man still realized that he was alone.

¹⁵ Catechism of the Catholic Church, 1711 (CCC).

¹⁶ cf. Gen 2:20.

The Period of Original Unity

23 So God said, “It is not good that the man should be alone; I will make him a helper fit for him.”¹⁷ He created woman from the rib of man and thus the dual identity of man as both male and female emerged; where the two could become one flesh (through the complementarity of their masculinity and femininity), multiply and subdue the world. The woman was made for the man, and the man for the woman. They saw each other as persons (not objects of desire to be used or taken advantage of) who in their selfless love became a communion of persons. That communion of persons had a reciprocal aspect of total self-giving—a total donation of one’s self to the other in love which was open to the reception of new life. And in the transmission of new life, human love becomes a reflection of the Blessed Trinity (the Holy Spirit proceeds from the love of the Father and the Son) where the love between man and wife produces or regenerates itself to become a “third.” Through these revelations, we come to an understanding of God’s intended purpose for human sexuality within the marriage covenant.¹⁸

The Period of Original Nakedness

24 Original Nakedness and man’s understanding of his nakedness were directly related to his experiences in the state of Original Innocence (which we’ll discuss in a moment).

After God created woman from the rib of man, man awoke and proclaimed, “at last this one is bone of my bones and flesh of my flesh.”¹⁹ Undoubtedly, man would have been aware of the physical differences in his body as male and female, and yet they “were both naked, and were not ashamed.”²⁰ This would have been a basic experience of man in the state of Original Innocence since there was no reason for him to know otherwise. However, when man ate the forbidden fruit, a radical change took place that emerged from his conscience as a consequence of eating from the tree of the knowledge of good and evil, “I was naked, and I hid myself.”²¹ In the moment that man failed his first test of obedience, the original experience of being naked without shame ended. That change—which involved shame (a feeling of regret or guilt after doing something wrong)—happened instantaneously and at a much deeper level than merely seeing the other person naked. We’ll discuss this radical change and the nature of shame later in this chapter.

The Period of Original Innocence

25 The period of Original Innocence is actually concomitant (naturally accompanying or associated) with the periods of Original Solitude, Original Unity and Original Nakedness and existed from the moment God created man until he ate the “forbidden fruit.”

¹⁷ Gen 2:18.

¹⁸ cf. Mt. 19:3-12.

¹⁹ Gen 2:21-23.

²⁰ Gen 2:25.

²¹ Gen 3:10.

26 Within man's state of purity of heart and conscience was an interior freedom of being able to offer himself as a gift and be received as a gift by the other. In that interior freedom of mutual self-giving as a complete donation of self, the spousal meaning of the body (the two shall become one flesh; be fruitful and multiply) came alive and the communion of persons was realized. Also, within that interior freedom of giving, receiving and accepting the gift in a state of nakedness without shame, the moral and ethical parameters of God's design for love in the integration of both the physical (masculine—feminine) and spiritual (intellect—will) dimensions of the spousal meaning of the body in human love was formed and ratified. In a wonderful and completely natural way, man found himself wholly conformed to and immersed in living in God's love, holiness and divine will. Man, in fact, was and still is made by Love and for Love.

27 This is the gold standard which the human heart still longed for after Original Sin, even though Original Solitude, Original Unity, Original Nakedness and Original Innocence were irretrievably lost. Self•less•ness gave way to self•ish•ness, and instead of the intellect and will ruling the body, the body and its passions ruled the intellect and will. Now, rather than seeing the other as a unique gift created in God's image and likeness, each saw the other selfishly as an object of desire.

28 Regardless, God's intent for the marriage covenant did not change after Original Sin; nor can His intent, as Creator and Author of life, ever be redefined by man. Recall that Jesus did not approve of Moses' bill of divorce. Rather, He appealed to Scripture's divine regulation

that the two shall become one flesh: "what God has joined together let no man separate." And so from the time man was cast out of the Garden of Eden until Jesus' public ministry, man lost the gold standard and lived in the darkness of his wounded human nature; selfishness. Jesus reminded the Pharisees (and us by extension) that the gold standard still applied. Pope John Paul II affirmed what Jesus said, and stated that only the manner in which the gold standard is lived—from the time of Jesus' ascension into heaven until now—has changed. We shall learn more about those changes when we discuss the ethos (the spirit of a culture manifested in its beliefs, especially morality) of the redemption of the body later in this chapter.

Original Sin and the Corruption of Human Nature

29 Our discussion up to this point establishes the gold standard of God's design for human existence; it was not replaced with another standard after the Original Sin. Original Innocence was conditioned "ethically" and therefore was and still is fundamental to understanding man's infused moral constitution. This translates to an understanding that man and woman, in the spousal meaning of the body, were created by God for the marriage covenant; one that is continually renewed by means of procreation (self-reproduction). Therefore, His Holiness says that this understanding is not only necessary but essential to the future of the human ethos. Man created in the "image and likeness of God" transcends both historical periods—before and after Original Sin—and thus establishes a "continuity and unity" throughout the whole of human history.

The Consequences of Original Sin

30 We shall now consider the shift that takes place after Original Sin and the loss of Original Innocence. “You may eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for when you eat of it you shall certainly die.”²² At the moment man ate from the tree, intellect and free-will took back seat to the strong impulses of the body, everything was turned upside down and human nature became corrupt. It was like splitting the nucleus of an atom (visualize the detonation of an atomic bomb). And so, too, not only was man’s Original Innocence destroyed, but also all of creation suffered. Nothing would ever be the same again.

31 Original Innocence and the communion of persons were lost; shame and lust entered man’s heart: “Then the eyes of both of them were opened, and they knew that they were naked; so they sewed fig leaves together and made loincloths for themselves.”²³ From that moment on, the body opposed the spirit and threatened the very moral nature of man. Instead of man seeing woman, or woman seeing man, as a gift, they saw each other as objects of selfish desires, especially desires of sexual gratification as concupiscence (strong sexual desire; lust) entered man’s heart, distorted his view of human sexuality, destroyed the spousal meaning of the body and diminished the freedom of the gift of the person.

32 This led to depravities like homosexual acts, bestiality and onanism (masturbation), all of which were condemned in the Old Testament (and are still condemned by the Church today). The heresy of Manichaeism²⁴ sprang up and condemned all that is bodily in man as evil.

An almost total collapse of human dignity ensued: adultery, pre-marital sex (fornication), divorce, prostitution, abortion, artificial birth control and sterilization. In our day, add to that: pornography, surrogate motherhood, designer babies, in-vitro fertilization, embryonic stem cell research and the possible cloning of human beings among others.

Marriage

33 In the Old Testament account of creation, sexual intimacy between man in his masculinity and woman in her femininity is defined as knowledge: “Adam knew his wife Eve, and she conceived and gave birth to Cain, saying, ‘I have begotten a man with the help of the Lord’.”²⁵ Pope John Paul II indicates that man became aware of the meaning of his body precisely in the transmission of new life, in the context of fatherhood and motherhood. In his masculinity, man realized the generative and paternal meaning of his body while the mystery of femininity was revealed through motherhood. Thus, the sexual intimacy willed by the Creator in its essence was and still is both unitive (“the two shall become one flesh”) and generative (“I have begotten a man with the help of the Lord”).

²² Gen 2:16-17.

²³ Gen 3:7.

²⁴ A philosophical belief that there are two eternal principles, Good and Evil, Light and Darkness, locked in permanent conflict (CCC, 285).

²⁵ Gen 4:1.

34 This underscores the importance of the theology of the body catechesis which points to the truth, to the beginning, and to the dignity of the human person made in the image and likeness of God. All the scientific advancements of our day to either block reproduction or reproduce man (i.e. in-vitro fertilization, surrogate motherhood, embryonic stem cell research, designer babies, cloning, etc.) are outside the parameters of natural law.

35 Church teaching on human sexuality in *Humanae Vitae* (#7) concludes that one must take into account the “total vision of man,” physical and spiritual. Just as Original Sin affects man from generation to generation, so also does the human heart long to rediscover its Original Innocence; which is at the root of all human experience.

Adultery & Fornication

36 “But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart.”²⁶ Adultery does not just constitute a sin of the body; Jesus tells us that adultery can also be a sin of the heart. His Holiness makes the clarification: it is not possible for man or woman to commit adultery with his or her spouse since that relationship is already conformed to the norms of sexual morality. Husbands and wives alone have the exclusive right to look at one another through the eyes of proper sexual desire. Adultery—whether lust of the eyes or lust of the flesh—is committed by having sexual relations or

aspirations with a person of the opposite sex who is married to someone else, or, if married, with someone of the opposite sex who is not his spouse. Either form constitutes a violation of the marital covenant between a husband and wife and is a grave offense against God and the dignity of man. Sex between two unmarried people is fornication. Fornication and adultery are both objectively mortal sins.

37 “The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, ‘The two shall become one flesh.’ But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body.”²⁷

Lust

38 By introducing the topic of lust (disordered desire for or inordinate enjoyment of sexual pleasure),²⁸ Pope John Paul II reminds us that lust entered the human experience through Original Sin. “For all that is in the

²⁶ Mt 5:28.

²⁷ 1 Cor. 6:13-20.

²⁸ CCC, 2351.

world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. And the world passes away, and the lust of it; but he who does the will of God abides forever.”²⁹ All three forms of lust—lust of the flesh, lust of the eyes and pride of life—are “not of the Father but of the world.” Lust is therefore the antithesis of purity of heart because it ruptures our relationship with God, destroys the spousal meaning of the body and the communion of persons within the marriage covenant, and causes man to experience shame in his bodily nakedness.

39 It should be noted that the mutual attraction of a man to femininity or a woman to masculinity—being an *indirect invitation* of the body, one to the other (a gift created by God³⁰)—is not lust in the context of Matthew’s Gospel, “But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart.”³¹ Thus, understanding the nature of lust is essential for understanding the theology of the body because of its reference to the motives and intentions of the heart.

Shame

40 Earlier, we briefly mentioned shame (a feeling of regret or guilt after doing something wrong) as a consequence of Original Sin. Let’s examine this more closely. The “Lord God called to the man, and said to him, ‘Where are

you?’ And he said, ‘I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.’”³² Man felt shame because he was naked, “Then the eyes of both were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves aprons.”³³ However, recall that during the period of Original Innocence, man fully accepted his body—both masculine and feminine in Original Nakedness—unconditionally as being good; by way of his body, man saw that he was unique among all creatures, and through the reciprocal gift of self to the other they could become a communion of persons. That was lost due to Original Sin because of the radical change in the intellect-will-body relationship being turned upside down where the body could no longer be constrained by the spirit. That’s also when sexual shame revealed itself at its deepest level within man’s heart. Pope John Paul II tells us that the shame of being naked was likely the result of man’s sense of insecurity or defenselessness brought about by his fall from grace, and along with that the prospect of death. The result was that man lost his Original Innocence, his view of human sexuality changed, and he would have to work for his livelihood and eventually die: “Cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you, and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground, for

²⁹ 1 Jn 2:16-17.

³⁰ CCC, 1607.

³¹ Mt 5:28.

³² Gen 3:9-10.

³³ Gen 3:7.

out if it you were taken; you are dust, and to dust you shall return.”³⁴

Eros and Ethos

41 Our discussion about eros (sexual love and feelings; that which is erotic) and the ethos (the spirit of a culture manifested in its beliefs, especially morality) of man takes us to the Sermon on the Mount as the point of entry, “You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart.”³⁵ After reminding us of the difference between lust and mutual attraction, Pope John Paul II says that Jesus’ words have been interpreted in a prohibitive sense in that eros stirs the erotic reactions of the body and is thus viewed as being “lustful.” On the contrary, he wants to open our minds to the possibility that this Gospel passage is not just about lustful accusations; rather, it is an appeal to the heart in the “ethos of redemption” to overcome lust in its three forms. In this light, eros and the ethos of redemption are called to work together within the human heart (interior man) in such a way that what is erotic in eros becomes ethical and liberating in the ethos of redemption.

42 Pope Benedict XVI gave us greater insight into this appeal when he said that, “Even if eros is at first mainly covetous (self-seeking) and ascending, a fascination for the great promise of happiness, in drawing near to the other, it is less and less concerned with itself,

increasingly seeks the happiness of the other, is concerned more and more with the beloved, bestows itself and wants to ‘be there for’ the other. The element of agape thus enters into this love”;³⁶ accordingly, we see the progression of eros being congruous with the ethos of the redemption of the body in its evolution within man’s heart.

Spontaneity: Mutual Attraction or Lust

43 Pope John Paul II points out that eros love and the ethos of redemption work together to discover the evolution of what is erotic and ethical in eros—in the context of the spousal meaning of the body—so that it advances toward agape love (selfless love; supernatural love: not self-seeking but self-giving love for the benefit of the other). If eros does not advance in that direction, then the erotic takes on the characteristics of lust with no ethical value whatsoever and then, in fact, becomes sinful.

44 In order for man to move beyond lust—in the moment of mutual attraction between a man and woman (spontaneity)—he must remain vigilant and be aware of the motives and intentions of his heart. This is where a properly formed conscience—according to the heart and mind of Christ through Sacred Scripture and the official teachings of the Catholic Church on faith and morals—is necessary. With the aid of conscience, he is better able to master the desires of his body, remain pure of heart and remember that the sexual intimacy, willed by

³⁴ Gen 3:17-19.

³⁵ Mt 5:28.

³⁶ Deus Caritas Est, 7.

the Creator, is directed toward the marriage covenant. Therefore, he must also have the will and self-control to do what is right and honorable. In this way, the dignity of the other person is respected; the other is treated as a subject of love rather than an object of lust and the inner freedom of the gift of one to the other is preserved.

45 The way that spontaneity evolves within the physical and spiritual dimensions of man in relation to his masculinity and femininity will be discussed further in **Part II, The Life-Cycle Workbook** under the topics about Friendships, Courtship, Engagement and Marriage.

Looking Forward to a New Way

46 With the rupture caused by Original Sin—when the intellect-will-body relationship was turned upside down and the sexual impulses of the body overpowered the intellect and will (body-intellect-will)—man became, so-to-speak, a prisoner of lust in the sexual realm. Thus, when Jesus said, “You shall not commit adultery...everyone who looks at a woman lustfully has already committed adultery with her in his heart,” men with lustful hearts understood his teaching in a prohibitive sense. However, when viewed as an appeal to the heart to overcome lust, Pope John Paul II said that a new ethos emerged, “the ethos of the redemption of the body” (Christ redeemed the body for its original purpose intended by God).

47 He further declared that the ethos of the redemption of the body must be understood in relation to Jesus’ teaching, “from the beginning it was not so” (referring to the four periods

or states of Original Solitude, Original Unity, Original Nakedness and Original Innocence that were irretrievably lost due to Original Sin); there would have to be a “**new way**” to restore God’s plan for man’s sexuality in the ethos of the redemption of the body.

48 To this end, the “new way” would require man, with God’s grace and help, to reestablish right order in the relationship between the intellect, will and body. Instead of being a man filled with lust as in the old ethos, he could now become a man of purity and honor in the new ethos of the redemption of the body. In so doing, man would have to gain complete mastery of the interior inclinations of his heart by controlling his thoughts, words and actions. That will be the subject of the remainder of this book, **Theology of the Body for Families and Single People**.

The Ethos of the Redemption of the Body

49 “God so loved the world that he gave his only-begotten Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only-begotten Son of God.

“And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But

whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.”³⁷

50 “But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.”³⁸ Where is that truth found? In Sacred Scripture, Sacred Tradition and in the official magisterial teachings of the Roman Catholic Church—which Jesus Christ established as *the* means of salvation—on matters of faith and morals. Pope John Paul II’s catechesis on the theology of the body leads us to light and truth; in this case, especially the truth about man: his uniqueness in creation and being willed by God for his own sake, his being created for communion with God and one another, in the duality of his body (physical) and soul (spiritual), in his intellect and will (in the image and likeness of God), in the gift of masculinity and femininity, and in fatherhood and motherhood.

Life in the Holy Spirit

51 God the Father, out of love for man, “gave his only-begotten Son” to free mankind from the bondage of sin and darkness and lead him to a new life of truth in the Spirit. St. Paul wrote in Galatians: “For you were called to freedom, brethren: only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, ‘You shall love your neighbor as yourself’.”³⁹

52 “For you were called to freedom...do not use your freedom as an opportunity for the flesh.” In other words, Jesus ushered in the new era of the ethos of the redemption of the body by giving man freedom from the body’s dominance over the intellect and will (body-intellect-will to intellect-will-body) by means of the grace of the Sacraments, and by living a virtuous life—especially the virtues of purity and self-control—in the Holy Spirit, which we received in Baptism and Confirmation.

53 “For this is the will of God, your sanctification: that you abstain from unchastity; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like heathens who do not know God.”⁴⁰ Then: “God has not called us for uncleanness, but in holiness. Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.”⁴¹

Redemption and Purity of Heart

54 Saint John Paul the Great enunciates St. Paul’s teaching on purity as a Christian moral virtue that opposes lust of the eyes and lust of the body within man’s heart (immoral desires). He says that St. Paul is telling us to “abstain from unchastity,” by controlling the desires of the body (self-control) by living a life of purity of heart in the Holy Spirit; a fruit of mankind’s redemption by Jesus’ death on the Cross. Therefore, to live a life of purity is to preserve one’s body in holiness, dignity and

³⁷ Jn 3:16-21.

³⁸ Jn 3:21.

³⁹ Gal 5:13-14.

⁴⁰ 1 Th 4:3-5.

⁴¹ 1 Th 4:7-8.

honor because, "The body is not meant for immorality, but for the Lord, and the Lord for the body."⁴²

55 According to Our Holy Father, man is not able to regain the state of Original Innocence which was irretrievably lost because of Original Sin. But, he is able to participate in the freedom of the gift of the body and its spousal meaning through purity of heart as a fruit of the indwelling of the Holy Spirit; a purity of heart that His Holiness refers to as mature purity.

Some Background on Pope John Paul II's Theology of the Body Catechesis

56 On September 5, 1979, Pope John Paul II officially began his catechesis on the theology of the body "to establish a biblically based anthropology (the study of man; humankind) adequate to defend the teaching of *Humanae Vitae*. That is, he tried to show how Scripture could provide us with an understanding of the human person that would help us understand why the Church condemns contraception. This led him to meditate deeply on the meaning of the human body as a means of revealing the truth about God and man."⁴³

57 Our Holy Father did indeed succeed in defending the Church's teaching in *Humanae Vitae*. Through Biblical hermeneutics (the study of the principles of interpretation concerning the books of the Bible) he also gave us new insights into God's intended purpose for creating man as male and female that we earlier referred to as

the gold standard. Having this knowledge helps us better understand the ethos of redemption of the body so that we can more easily—but not without great effort—achieve purity of heart and thus become all that God created us to be.

58 This information is especially important for those who are entering adolescence, young adulthood, courtship, engagement or marriage; and for parents who are still raising adolescent and pre-adolescent children so they don't end up making the same mistakes many of us made earlier in life.

59 On April 8, 1981, Pope John Paul II said that even though we have his teachings on the theology of the body, it is still necessary to create "an atmosphere favorable to education in chastity."

Theology of the Body for Families & Single People

60 Chastity formation, or self-mastery of oneself in purity of heart, is a lifelong process of subordinating the desires of the body (physical self) to those of the intellect and will (spiritual self). The graces necessary for self-mastery are obtained by participating in the daily life of the Church. First in the Sacraments of Baptism and Confirmation by receiving the indwelling of the Holy Spirit and His sevenfold gifts of wisdom, understanding, counsel, knowledge, fortitude, piety and fear of the Lord. In the Sacrament of Marriage both husband and wife are strengthened with additional graces—sacramental graces—to

⁴² 1 Cor 6:13.

⁴³ Theology of the Body and 'Mature Purity'. Janet Smith, Ph.D. Professor Smith is the Father Michael J. McGivney Chair of Life Ethics at Sacred Heart Major Seminary in Detroit, Michigan.

remain faithful to one another, raise their family in the Faith and educate their children in purity of heart. And in the Sacraments of Confession and Eucharist which provide the daily, weekly and monthly graces that are necessary to overcome the impulses of the mind, body and heart toward concupiscence and other sins against the precepts of God and the Church.

61 The information contained within the pages of this book, **Theology of the Body for Families & Single People**, offers just such a path to holiness. It's based on the foundation of nearly 2000 years of official Catholic teachings on marriage, family, sexual morality, and the rights, duties and responsibilities of parents in the procreation and education of their children. It covers the entire period from conception to death in the various stages of life; and, the process of formation in purity and holiness—if accepted and put into practice—can foster an atmosphere where the dignity of the human person is safeguarded against the assaults of the world, the flesh and the devil.

Summary Points

Original Solitude, Original Unity, Original Nakedness and Original Innocence

62 From the beginning (before Original Sin) we discover the “gold standard” for understanding God’s original design and intent for man.

63 Man is unique from all other creatures, made in the image and likeness of God.

64 God infuses natural law, free-will, conscience and intellect into man at the moment of conception.

65 God created and willed man into being “for (his or her) own sake.”

66 Man’s body reveals who he is as a person.

67 Man was created as male and female (masculine and feminine).

68 Man is a subject of love, not an object of another person’s manipulation.

69 Man, as male and female, was made one for the other; sexual intimacy is reserved for the marriage covenant (i.e. the spousal meaning of the body).

70 Man offers himself to the other in complete freedom of the gift of self; and receives the other as gift in complete freedom.

71 The freedom of the gift reflects mutual self-giving; complete donation of self to the other (the wife’s body belongs to the husband, and the husband’s body belongs to the wife).

72 Man, as husband and wife in total self-giving, are a communion of persons.

73 Man has the gift of procreation in the spousal meaning of the body.

74 Man’s identity is revealed in fatherhood (paternal and generative).

- 75** Woman's identity is revealed in the mystery of motherhood.
- 76** The intellect, will and body are in complete harmony during the period of Original Innocence.
- 86** Depravities of every kind entered man's experience (i.e. prostitution, abortion, contraception, homosexual acts, bestiality, masturbation, etc.).

The Ethos of the Redemption of the Body

- 77** Original Innocence is at the root of all human experience.
- 87** Jesus Christ redeemed man by His sacrifice on Calvary.

Original Sin

- 78** Human nature became corrupt.
- 79** Original Innocence and the communion of persons were lost.
- 80** Intellect and free will took a back seat to the strong impulses of the body; everything was turned upside down.
- 81** Self•less•ness gave way to self•ish•ness; instead of the intellect and will ruling the body, the body and its passions ruled the intellect and will.
- 82** Each saw the other selfishly and only as an object of desire and sexual gratification.
- 83** Adultery, fornication, lust and shame replaced purity of heart, honor and the dignity of the person.
- 84** The spousal meaning of the body was lost.
- 85** Man's view of human sexuality became distorted.
- 88** Truth is found in Sacred Scripture, Sacred Tradition and in the official teachings of the Roman Catholic Church.
- 89** Man is called out of the darkness of sin by means of the grace of the Sacraments, in the Holy Spirit.
- 90** Man must gain self-control over his bodily passions by living a life of purity and holiness.
- 91** The intellect and will must govern the desires of the body.
- 92** Formation in chastity is crucial to living purity of heart; it is a lifelong process.
- 93** By participating in the life of the Church, man is able to receive the necessary graces to overcome the disordered passions of his body, especially the Sacramental graces received in Baptism, Confirmation, Marriage, Confession and Eucharist.

