

II. Theology of the Body: Original Man

Objectives

- Why are the two creation accounts important in understanding the human person?
- What are the three original experiences in the garden?
- What was our first parents' experience of "original nakedness"?
- What was the experience in the garden of "original solitude"?
- What was the experience in the garden of "original solitude"?
- What was the experience in the garden of "original unity"?
- How is the human family called to "make visible" the love of God?
- What do we mean when we say that marriage is the "primordial" sacrament?

Vocabulary

Nuptial meaning of the body—the ability of the human body, in its masculinity or femininity, to express and realize our call to a communion of persons through self-giving love. Whether we are single, celibate or married, we discover through the body that the meaning of our existence is to be a gift.

Original Nakedness—the condition of humanity before the Fall, in which the unclothed body did not cause shame. The body was a transparent expression of the person and therefore was not in danger of being treated as an object.

Original solitude—man's initial experience of being unique among created beings, capable of relating to God and others in self-awareness and freedom.

Original unity—the one-flesh union of the first married couple, based on their being equals who share in the same human nature yet are sexually differentiated.

Notes

I. Overview

- Original Man
- Two stories of Creation
- Three Original Experiences
- Original Happiness
- Marriage as Primordial Sacrament

II. Christ's discussion with the Pharisees

- Matthew 19:3-9
- "Moses allowed divorce because of the hardness of your hearts, but from the beginning it was not so."
- Christ points us back to the beginning.
- He invites us to reflect on who we were created to be in order to understand who we are.

III. Two accounts of creation

- Genesis Ch 1—Elohists account
- Genesis Ch 2—Yahwist account.
- Elohist
 - Man defined theologically (in the image of God)
 - Divine pause in Genesis 1:26
 - Man is defined as a communion of persons.

IV. Elohist continued

- Concept of person and image of God are broadened.
 - Self awareness
 - Self determination
 - Now JPII makes the point that we are God's image because of the communion of persons.

V. Yahwist account

- What is it like to be a communion of persons? To make a total self gift?
- What are the experiences of our first parents?
- We can't know precisely what it was like before the fall. The fall is the boundary between the state of original innocence and historical sinfulness.
- BUT in each of us there is a 'certain echo' of original innocence. We may understand original innocence by "flipping over" our experience of innocence lost.

VI. Three original experiences

- Original solitude
 - “It is not good for the man to be alone”
- Original unity
 - “At last this is bone of my bones and flesh of my flesh!” “and the two become one body”
- Original Nakedness
 - “and they were naked but not ashamed”

V. Original solitude

- Two meanings
 - Alone without woman
 - Alone as a person
- He discovers he is partner of the absolute (in a covenant with God)

VI. Original Unity

- “At last this is bone of my bones and flesh of my flesh.
- This is a body that expresses a person!
- Original unity is the cure for original solitude
- It affirms the positive aspect of original solitude—creation in God's image

VII. Original Unity (continued)

- Original unity is the communion of persons.
- Relationality enters into the definition of a person.
- A person is someone who can “know” another and “be known” by them
- It is possible because of the *Original virginal value of the body*.

VIII. Original Virginal value

- Before sin there is integrity of body and soul.
- Sin sets body at odds with the soul It interrupts the original virginal value.
- Grace restores the original virginal value.
- Grace of the sacrament of marriage helps husbands and wives to rediscover the body's original virginal value.

IX. Original nakedness

- Nakedness in scripture—always more than nudity.
- Nakedness without shame is the clearest subjective indication of their creation in God's image and the key to understanding who we are.
- It indicates a pure and transparent spiritual communication between the man and the woman “prior” to their communication in the flesh.
- Because of the bodies original virginal value, Adam can not see Eve's body without seeing her soul.

X. Original Nakedness (cont)

- The Peace of the interior gaze– they see each other as God sees.
- The motive of God's creation is love (self-giving)
- God initiates his own self-gift in by creating us in his image; Man reciprocates by obedience to the covenant with him.
- The relationship between God and man is spousal.
- Our understanding of the love between man and woman helps us to understand the love between God and man. (*Deus Caritas Est*. Pope Benedict XVI)

XI. We are called to “make visible” God's love

- We recapitulate the gift of God in creation—man and woman participate in God’s gift making it visible in creation by becoming a gift to each other.
- This calling is inscribed in the nuptial meaning of their bodies
 - “The nuptial meaning of the body is the body’s capacity of expressing love, that love in which the person becomes a gift and thus fulfils the very meaning of his being and existence.”

XIII. What do we mean by participation?

- Ultimate—highest form of love is the Trinity
- Love and knowledge
- We are created to know and be known
- Sin frustrates our willingness to love

XIV. Original Happiness

- Original beatifying experience of man and woman’s communion with God and with each other
- The ethos of the gift: refers to the inner orientation of the first man and woman toward the objective good.
 - No need for an external ethic or law
 - God’s law was not imposed from “outside” but welled up from “within each of them.” *The gift made them free from the law.*

XV. Marriage as the Primordial Sacrament

- Sacrament according to the catechism
- Church as sacrament
- Marriage as sacrament
- The primordial sacrament was efficacious—it communicated God’s grace, his holiness, to man and woman.

XVI. Knowledge

- “Knowledge” indicates the deepest essence of married life and synthesizes the whole depth of the original experiences of solitude, unity, and nakedness.
 - Knowledge leads to a third
 - The mystery of woman is revealed in motherhood.
 - Man and woman can say “at last....”