

### ***III. Theology of the Body: Historical Man Fallen***

#### **Objectives**

- What are the goods of marriage?
- What did Pope Paul VI warn would happen if people rejected the Church's teaching on contraception?
- How does the world's view that we must seek maximum pleasure and avoid pain lead us to use others?
- What are the three types of shame?
- How are we affected by lust?

#### **Vocabulary**

**Concupiscence**—a disorder in our desires that inclines us toward sin. The catechism states that “concupiscence stems from the disobedience of the first sin. It unsettles man's moral faculties and, without being in itself an offense, inclines man to commit sins.” (CCC 2515)

**Ethos**—that which corresponds to true moral or ethical values. The disposition, character, or fundamental values peculiar to a specific people, culture, or movement.

**Lust**—indulging one's sexual desires while treating oneself or someone else as an object rather than a person.

**Original Sin**—the sin by which our first parents disobeyed God's commandment, choosing to follow their own will instead of God's will. All human beings inherit the resultant fallen state and loss of original holiness.

**Shame**—the distress and tension created by treating another person, or being treated, as a mere object for use rather than as a gift to be honored and loved. Shame can also have the positive function of protecting the body from being so treated.

#### **Notes**

##### I. Review and Context for tonight

- Marriage as the primordial sacrament
- Satan attacks the primordial sacrament
  - Lust enters and disorders the nuptial meaning of the body
  - The relationship between God and man is severed
  - The relationship between Man and woman is severed
- Christ's coming repairs what is broken in Original Sin

##### II. 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”

##### III. Goods of Marriage

- Fidelity, Faithfulness, Fruitfulness
- Love is to will the good of the other, or to be a total gift of self to another.
- If we reject one of these goods, we are not being a total gift and we are not willing what is good for the other.

##### IV. State of Disunion

- Paul VI warned in *Humane Vitae*:
- Road opened towards conjugal infidelity and lowering of morality
- Easy means for young to elude observance of moral law
- Man will lose respect for the woman and come to the point of considering her as a mere instrument of selfish enjoyment
- Rulers would impose on citizens

##### V. Houston We Have a Problem!

- Sexual activity is increasingly disconnected from marriage or even monogamous relationship that requires commitment
- People want maximum freedom from commitment and responsibility
- People know that sex without love is meaningless, but it is fun!
- Hooking up culture

#### VI. Research

- Duke research (2002-2003): “Students rarely go on formal dates, but instead attend parties in large groups, followed by ‘hook-ups’ - unplanned sexual encounters fueled by alcohol.”
- Survey at College of New Jersey: 4 out of 5 students had ‘hooked up’
- Half said they started their evening planning to have some form of sex, but with not particular person in mind
- 57% of U.S. kids living with less than two parents

#### VII. Research (continued)

- James Madison and University of Wisconsin about the same
- 2005 CDC study on High School students:
  - 50% of students 12-17 had oral sex, and
  - 70% of 18-19 year olds have had oral sex
- 37 % of births to unwed mothers in US
- 50% of marriages fall apart

#### VIII. Why?

- Main goal is to have maximum pleasure and minimum pain
- If this the basis of morality, everything must be looked at as a means to this end
- Everyone else is a possible means to my end of pleasure
- I may be called to give this to others

#### IX. Egoism

- This attitude leads to selfishness or egoism
- It cannot be altruistic
- Even if I try to obtain maximum pleasure for someone else, if I cease to experience pleasure no longer under obligation to provide for the other.
- E.g. Marriages end saying, “We don’t love each other anymore”

#### X. Effect of Egoism

- Reduces person to level of a tool
- If I treat another as an instrument, I cannot but regard myself in the same light
- Causes us to use others
- Leads to lack of commitment and willingness to sacrifice
- E.g. Pornography

#### XI. Penetrating the Heart: The ethos of redemption

- Matthew 5:27-28
- Christ says “looking lustfully” equals “adultery in the heart”
- The “ethos of redemption”
  - Following external rules is not enough
  - We must penetrate to the heart

#### XII. The Ethos of Redemption (cont)

- Fulfilling the law is not enough
- Christ calls us to go beyond the demands of the law out of genuine love for the truth.
- The “heart” defines our humanity from within.
  - The seat of moral personality
  - Where we come to know and live the true nuptial meaning of the body or fail to do so.
  - The battlefield between love and lust

#### XIII. Original Sin

- “questioning the gift”
- Man denies that God is love
- When God is evicted from the heart (the heart is un-inspired) it gives birth to lust
- Lust is sexual desire devoid of God’s love.
- Shame rises in the heart because man realizes that his body has ceased to draw from the power of the spirit.

#### XIV. Consequences of Sin (Healy: chapter 3)

- Shame—rupture within the human being  
–Romans 7:18-19
- Fear—rupture between man and God  
–Gen 3:8-11
- Conflict—rupture in human relationships  
–Gen 3:12-13
- Labor—rupture between man and the world  
–Gen 3:16-17
- Death  
–Gen 3:22-24

#### XV. Shame

- “Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.”
- “Shame enters for the first time when man realizes that his body has ceased drawing upon the power of the spirit, which raised him to the level of the image of God.” TB 115
- Now the heart tends to lust—treating the other as an object created for “my sake”

#### XVI. Three kinds of shame

- Cosmic—related to all creation  
–Harmony with creation is disrupted
- Immanent—within oneself  
–Harmony within is disrupted (virginal value of the body is ruptured)  
–Flipside of original solitude
- Relative—in relation to the “other”  
–Harmony with spouse is disrupted  
–Flipside of original unity and nakedness

#### XVII. Two-fold Shame (double meaning of shame)

- Shame manifests that man and woman have lost sight of the nuptial meaning of the body
- It also indicates an inherent need to protect the nuptial meaning of the body from the degradation of lust.

#### XVIII. Conflict (The second discovery of sex)

- What once enabled communion, not seems to impede communion
- Male tendency to dominate and control seems to place the woman at an apparent disadvantage
- No longer communion of persons but confrontation of persons.

#### XIX. Integrity of the sign

- In the Old Testament, the law compromises with lust  
–“Moses allowed you to divorce your wives...”
- The Prophets always pointed to the integrity of marriage and to its sign  
–Hosea, Isaiah, Ezekiel
- For John Paul II, the morality of marriage, always is understood through the logic of the “truthful sign”

#### XX. Preparing for the ethos of the gift.

- Wisdom literature advises us to avoid indulging in carnal concupiscence, but it does not change ethos.
- Ethos is changed with the coming of Christ.
- Before the ethos can change we must “look away”

#### XXI. What’s wrong with looking?

- Don’t read the menu if you’re not going to order!
- We look I conformity with what/who we are.
- A “look” determines the intentionality of our existence.
- Looking with lust denies  
–the gift of God’s love  
–the gift of the other  
the gift of life itself.

#### XXII. Temptation vs. Sin

- “Struggling against concupiscence helps us enter into the paschal mystery
- Lustful look—sexual desire divorced from the nuptial meaning of the body

-It seeks to possess the other as an object

XXIII. What about my wife?

- Marriage does not justify lust!
- It is possible to look at one's spouse as an object, as property, and to deny the gift.
- To overcome lust, we must attain purity of heart and open ourselves to receive it as a gift of grace flowing from Christ's death and resurrection.

XXIV. Understanding the words of Christ

- We must contend with habits of Manichaeism
- Manichaeism- all matter is evil  
-The body has an "anti-value"
- Christianity- the body and sex have a value that is not yet appreciated.
- Christ calls us to a real and deep victory over lust, purity must mature from the "negative" turning away to the "positive" assertion of the value and dignity of the body and sex.

XXV. There is hope!

- Lust has not completely suffocated the nuptial meaning of the body, but only habitually threatened it.
- We can reclaim self mastery
- Who is responsible to maintain the balance?  
-Man seems to have a particular responsibility

XXVI. Christ's call

- Christ calls us to redemption (ethos of redemption)
- Lust is not the final word.
- We are not totally depraved
- Christ calls us "from outside"
- When we meditate on his word we experience it "from inside"

XXVII. Two bishops were walking down the street when they noticed a scantily-clad prostitute coming toward them. As she passed, one bishop turned his head and said to the other, "Brother Bishop, avert your eyes." The second, bishop, however, did not look away, but stared intently at the woman as she walked by. When she had passed, the first bishop turned to his companion, only to see tears in his eyes. "Why didn't you turn away?" asked the man. "Such beauty," said his companion, "to be consumed by the lusts of men."