

Eucharistic Insights

One Flesh in Christ

Eucharistic Insights on
Pope John Paul II's *Theology of the Body*

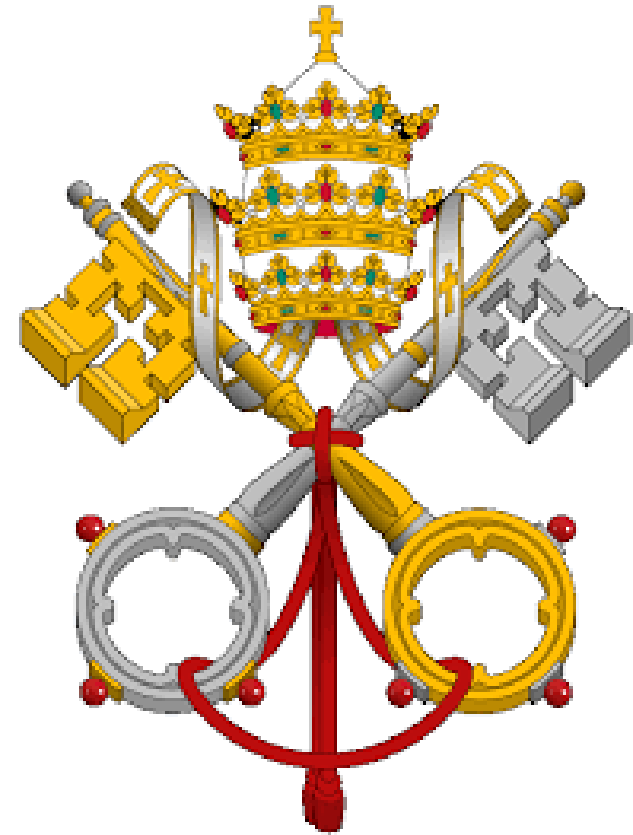


Spence McSorley
Institute for Catholic Studies and Formation
Diocese of Venice in Florida
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Before Beginning...

1. **Part 1 of John Paul II's *Theology of the Body: Words of Christ***
 - Christopher West
2. **Jesus the Bridegroom**
 - Brant Pitre
3. **One Flesh In Christ**
 - Henri de Lubac (Doyle)

1. John Paul II's *Theology of the Body*



Adequate Anthropology

JPII's Theology of the Body (TOB)

- Reflections develop an 'adequate anthropology' from which to view the human condition.
 - Original Man
 - In the Beginning
 - Historical Man
 - After the Fall
 - Eschatological Man
 - Afterlife

JPII's *Theology of the Body*

*"...but from the beginning it was not so."
(Matthew 19:8)*

Original Man
In the Beginning...

- Pope John Paul II (JPII) begins his series of catechetical talks that have come to be known as the *Theology of the Body* with these words of Jesus.
- Genesis becomes an integral point of departure for JPII's further discussions.

TOB: Original Man

Imago Dei & the Law of the Gift

***“God created mankind in his image;
in the image of God he created them;
male and female he created them.”
(Genesis 1:27)***

- **“Theological character”** of the first creation account of Genesis.
- **Humanity was created in the “Imago Dei”** or image of God.

***“... God himself is an eternal exchange of love,
Father, Son, and Holy Spirit, and he has destined
us to share in that exchange.”
(Catechism of the Catholic Church, 221)***

Original Solitude

TOB: Original Man

"It is not good that the man should be alone; I will make him a helper fit for him"
(Genesis 2:18)

- God is one, but not solitary. (CCC 254)
- Adam's original predicament is that of every human person throughout the ages: the problem of solitude.

"You have formed us for yourself, and our hearts are restless till they find rest in you."
(St. Augustine's Confessions)

TOB: Original Man

Creation of the 'Other'

"Then the man said, 'This at last is bone of my bones and flesh of my flesh.'"
(Genesis 2:23)

- **Significance of human partner.**

"...male and female, he created them."
(Genesis 1:27)

- **Significance of different and, yet, visibly complementary bodies.**

Nuptial Meaning of the Body

TOB: Original Man

***"...man can fully discover his true self only in a sincere giving of himself."
(Gaudium et Spes, 24)***

- **Sexual Complementarity as a Sign**
***"The spiritual call to be a gift—to love as God loves—is stamped in the beauty and mystery of the body in its complementarity."
(Christopher West)***
- **Exterior Sign of the Inner Reality**
 - ***We are designed to give ourselves in love.***

Original Nakedness

TOB: Original Man

*"And the man and his wife were both naked,
and were not ashamed."*

(Genesis 2:25)

- Indicates a Total Defenselessness Before the Other
 - Absence of Barriers indicating Total Trust
 - Sincerity of their Mutual Exchange

*"The deepest desire of the human heart is to
see another and be seen by that other".*

(St. Augustine)

Original Unity

“Therefore a man leaves his father and his mother and cleaves to his wife; and they become one flesh.”
(Genesis 2:24)

- **The Fruit of Union**
 - **Another Person**
 - **Within the Trinity: Holy Spirit flows from the Love of the Father and the Son**
 - **Human Unions: a baby**

Historical Man
After the Fall

JP II's *Theology of the Body (TOB)*

*"But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart."
(Matthew 5:28)*

- **Ethics and Ethos**
 - Ethic: outward display of morality
 - Ethos: inward thoughts of morality
- **Fulfillment of the Law**
 - Freedom from the Law
 - When your ethos is in line with God, avoiding sin is not difficult!

Effects of the Fall

- **Questioning the Gift of the Law**
 - When we question God's love for us, we struggle to love others.
- **Entrance of Shame**
- **Lust and Concupiscence**
- **The Burden of Woman's Special Genius**
 - Receptivity Taken Advantage of By Men
 - Man's Responsibility to Act in Love

Redemption of the Body

- **The Human Person is made up of both Body & Soul.**
- **Redemption of the Body comes about through Purity of the Heart.**
- **Gradual process.**

Eschatological
Man
Afterlife

JPII's *Theology of the Body (TOB)*

***"For in the Resurrection they neither marry nor are given in marriage."
(Matthew 22:30)***

- **Humanity Redeemed & Restored**
- **Resurrection of the Body**
 - Erroneous "super-spiritual" view of heaven.
 - Completely new experience: divinization of the body.
- **Communion of the Saints**
 - Union of Communion
 - Complete and perfect union with God and one another without any loss of personal plurality and distinction (as is the Trinity)

JPII's *Theology of the Body (TOB)*

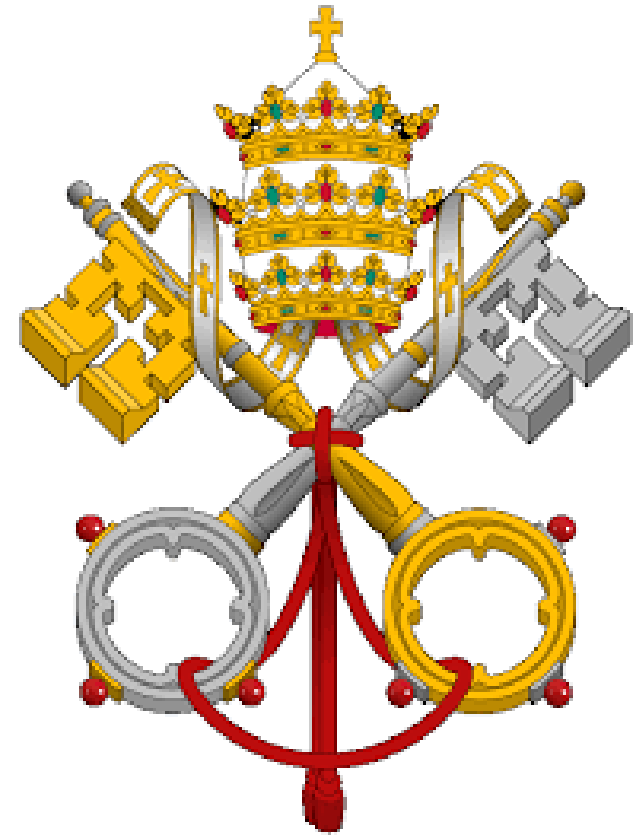
"...This is a great mystery, but I speak in reference to Christ and the Church."

(Ephesians 5:32)

Summary of the Gospel

- **Ephesians 5: Key Connecting TOB to the Sacraments**
 - Christ as Bridegroom
 - Church as Body of Christ
- **In Brief: "God Wants To Marry Us."**

2. Jesus the Bridegroom



Old Testament Imagery

Jesus the Bridegroom

- The Bible begins with a Marriage
 - Adam & Eve
- Israel as Bride to YHWH
 - Brant Pitre, *Jesus the Bridegroom*
 - Language of the Prophets
 - Hosea 2:16, 17
 - Ezekiel 16:59-63
 - Isaiah 54:4-6
- Marital Language of Prophets
 - Hosea: Harlot as Wife
- Marital Language of the Wisdom Books
 - Song of Songs

New Testament Imagery

Jesus the Bridegroom

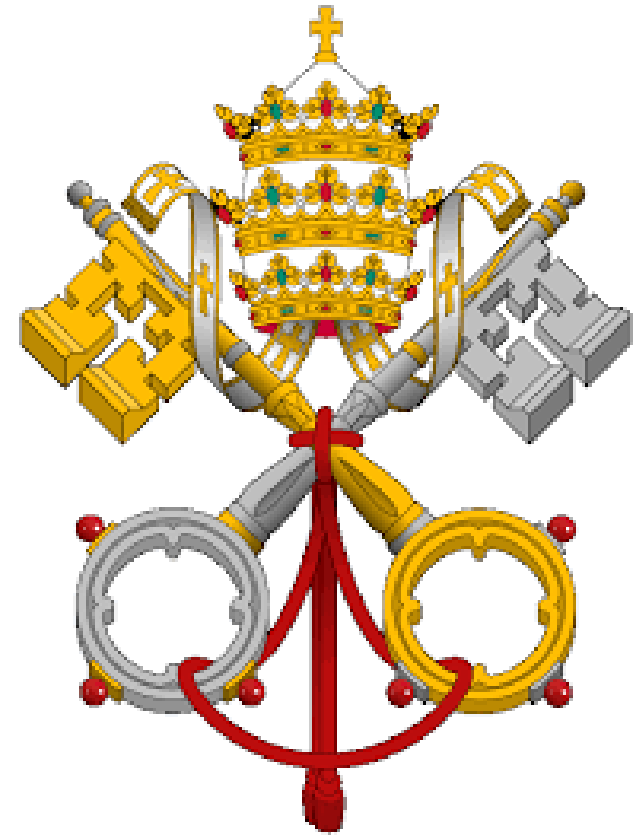
- Parable of the Ten Virgins (Matt. 25:1-13)
- Jesus' Use of Bridegroom in Reference to Himself (Mark 2:18-20)
- John the Baptist, Friend of the Bridegroom (John 3:29)
- Christ "Preparing a Place" as a Bridegroom would for His Bride (John 14:1-3)
- Paul's Letter to the Ephesians, Chapter 5
- Wedding Supper of the Lamb (Rev. 19:6-9, 21:1-2)

Jesus the Bridegroom

The Bridegroom

- Jesus the Bridegroom, not Jesus as Bridegroom
- Marital language of Sacred Scripture and Tradition is far too great for Christ's identity as Bridegroom to be seen as merely metaphorical.

3. One Flesh In Christ



One Flesh In Christ

The New Adam as Solitary Being

- **Christ, who is fully human, knows the solitude of Adam.**
- **He—more than anyone has ever known—knows the communion for which he longs.**
 - **He has experienced it in the Trinity.**
 - **He has felt it's absence in our human condition.**

One Flesh In Christ

Born from the Side of Christ

*As Eve was formed from the sleeping Adam's side, so the Church was born from the pierced heart of Christ hanging dead on the cross.
(St. Ambrose)*

*"From the wound in Christ's side has come forth the Church, and He has made her His Bride."
(Origen)*

*"...As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are brought into being and nourished."
(John Chrysostom)*

Gathering to Worship

- **First Gathering of Worshippers**
 - Creation as a Temple (Scott Hahn, *A Father Who Keeps His Promises*)
 - Adam and Eve placed here to worship

***"God looked at everything he had made,
and found it very good."***

(Genesis 1:31)

One Flesh In Christ

Gathering as Bride of Christ

- **When we Gather to Worship**
 - Human members
 - Carrying within us the Divine Spirit received in our Baptism and Confirmation
 - The community gathering presents a body that is both Human and Divine
- **We Form the 'Other" of Christ our Lord**
 - A Collective Body that is Different, yet Complementary to Our Lord
 - Just as Eve was to the Original Adam

One Flesh In Christ

**“It’s Very
Good We
Are Here.”**

- **Christ the New Adam**
 - God’s “very good”
 - Adam’s “bone of my bones!”
- **Christ’s Delight**
 - **When we Gather to Become One with our Eucharistic Lord**
 - **Should Be Our Delight as Well**
 - So Much More than an Obligation!
 - The Summit of our Week



Christ Gives Himself to His Bride

One Flesh In Christ

- As Bridegroom, Christ gave of Himself on the Cross for His Bride.
 - *Consummatum est (Pitre, John 19:30)*
- In the Eucharist, He gives His Body still as a consummation of the relationship to His Bride.

"...the altar cloth not only has the meaning of a table cloth, but all the more it symbolizes bed linen, covering the marriage bed where the Covenant between Christ and his Church is consummated."

(Archbishop Salvatore J. Cordileone)

United as One

- **Christ's Own Identification with His Bride**
- **The Conversion of St. Paul**
 - *"Saul, Saul, why are you persecuting me?"*
(Acts 9:4)

Eucharist as Source of Unity

- **The Eucharist is the Source of our Union with Christ.**
- **Danger of Becoming Closed in on Ourselves**
 - **Need for Adoration**
 - **Need for Regular Reception**

The Paradox of a Eucharistic Church

- **The Brilliantly Flawed Bride**
- **Tension of Human and Divine Elements**
 - Church on Earth & the Church in Heaven (Church Militant) & (Church Triumphant)
 - Sinful & Saintly Sojourners

The Church: Both Bride & People of God

- **Henri De Lubac's Communion Ecclesiology (*Lumen gentium*, no. 8)**
 - *"...the visible Church and the invisible Church coalesce to form one mysterious reality"* (Dennis M. Doyle)
 - *"this visible and flawed Church is at the same time the spotless Bride of the spotless Lamb"* (ibid.)

One Flesh In Christ

Sending Forth:
Members of the
Church as
Offspring

"All the members ought to be molded in the likeness of Him, until Christ be formed in them."
(Lumen gentium, no. 7)

"My children, for whom I am again in labor until Christ be formed in you!"
(Galatians 4:19)

One Flesh In Christ

Christ Has No
Body Now But
Yours

"Christ has no body but yours, No hands, no feet on earth but yours, Yours are the eyes with which he looks Compassion on this world, Yours are the feet with which he walks to do good, Yours are the hands, with which he blesses all the world. Yours are the hands, yours are the feet, Yours are the eyes, you are his body. Christ has no body now but yours, No hands, no feet on earth but yours, Yours are the eyes with which he looks compassion on this world. Christ has no body now on earth but yours."

(popularly attributed to St. Teresa of Avila)