

Called to Be More

Complete Teacher Resource Guide

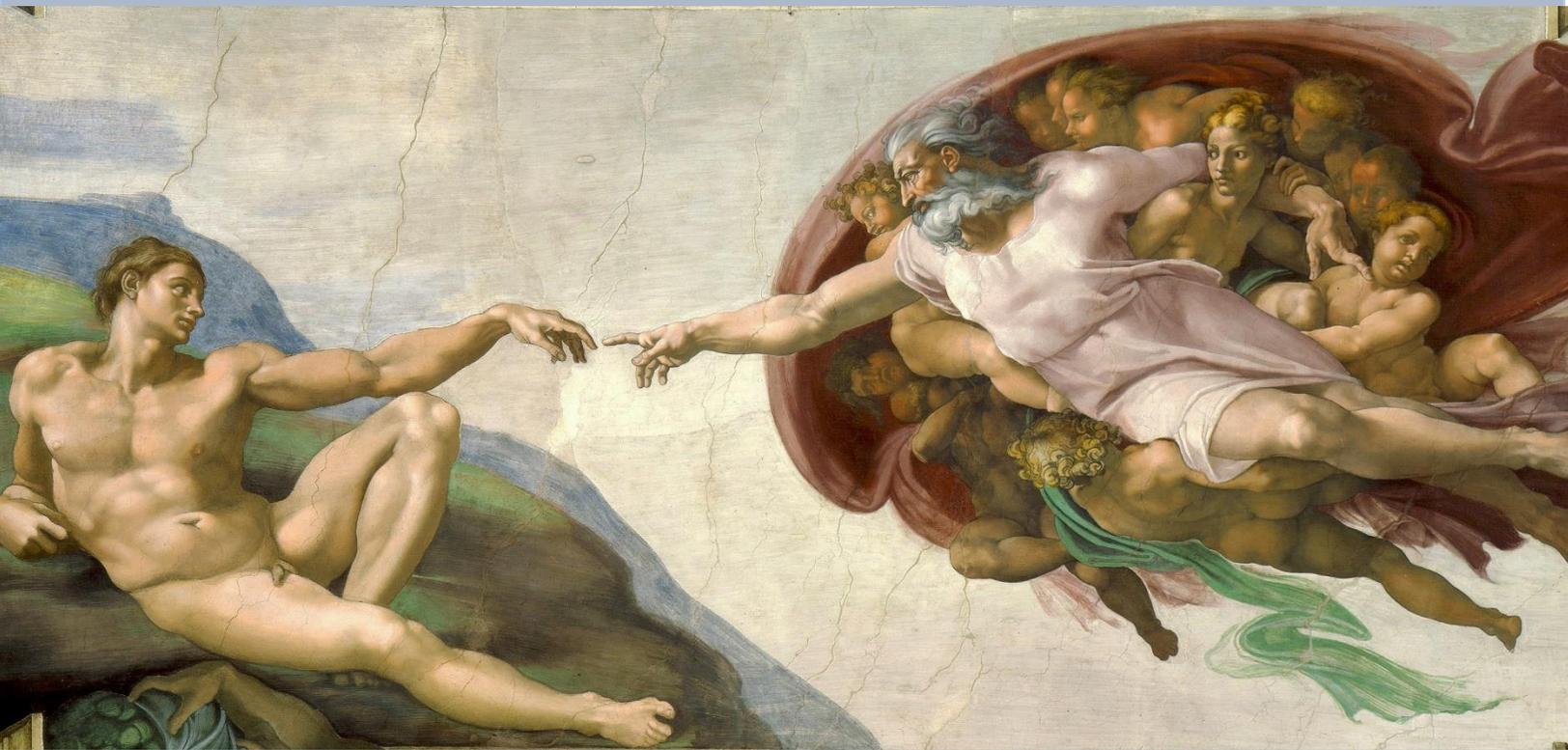


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Dear Educator,

Called to be More has been prepared with great thought for several years, and it is an honor that you are planning to use these lessons with the high school students entrusted to your care. Before you begin, this letter serves as a brief introduction to the vision of the curriculum. The elements of *Called to be More* that are different from many mainstream curricula have been structured with the intention of ensuring that both content *and method* authentically teach Theology of the Body.

Why a Theology of the Body curriculum?



St. John Paul II's Theology of the Body deepens our understanding of who the human person is, rooted in Jesus Christ (theological anthropology). Theology of the Body is a lens through which students can learn who they are, where they are called and

how to live a life of holiness and happiness. To learn the story of St. John Paul II's life and path leading up to his weekly audiences delivering Theology of the Body is to realize that the Holy Spirit likely had a plan for these teachings to penetrate the heart of the modern world.

Theology of the Body is not the panacea to end catechetical deficits.

Nevertheless, St. John Paul II once wrote in a letter to Henri de Lubac that the crisis of modernity involved a "degradation, indeed... a pulverization, of the

fundamental uniqueness of each human person.” *Called to be More* seeks to weave the “adequate anthropology” of Theology of the Body into the USCCB’s *Doctrinal Elements of a Curriculum Framework* to give students a true “catechesis on human love,” thereby going to the root of so many of our societal struggles with faith and morality. The more deeply students understand who they are, created in God’s image and likeness, the more fruitful our catechesis on marriage and the family can be.

Following the USCCB’s Doctrinal Elements of a Curriculum Framework

When we take a moment to survey our cultural landscape, it becomes apparent that today’s high school students have been formed by our culture with layers upon layers of misinformation, misunderstandings and presuppositions in thinking that are contrary to Catholic teaching.



Consequently, in order to fully express the concepts of Theology of the Body, students must be presented with them in a gradual, successive, logical way that engages their thinking skills and encourages them to reorient the definitions, understandings and logic that the world has taught them.

Simultaneously, because Theology of the Body is a matter of an “adequate anthropology,” its themes underscore major points from every religion course in the USCCB’s curriculum framework. Integrating Theology of the Body into each religion course, therefore, serves two main purposes.

- 1) It allows the students to learn an adequate anthropology over time, with greater hope of the message becoming deeply imprinted on their hearts, transforming their lives in significant ways.

2) It enables the students to see several themes united throughout their four years of high school religion – the covenantal love of God, the importance of the body and gender, the true nature of love, the meaning of vocation, etc.

Why the name?

Called to be More originally was the name of a teen-initiated vocations pilgrimage walk sponsored by Ruah Woods in 2011. As the high school curriculum project grew, it seemed a fitting name for a program rooted in Theology of the Body that explores the dignity of the human person, the vocation to love and the meaning of life as a gift from God. In Jason Evert's biography, *Saint John Paul the Great: His Five Loves*, former Swiss Guard Mario Enzler wrote in the forward that the late Holy Father often said, "Be more!" *Called to be More* also echoes St. John Paul II's quote at World Youth Day in Rome in 2000 – "It is Jesus whom you seek when you dream of happiness..."

Conclusion

As you receive the beautiful message of Theology of the Body as articulated in *Called to be More*, we pray that these seeds will bear great fruit in your own life, as well as in your students.

Please know that you are in our daily prayers.

God bless,

The Ruah Woods Team

How to Teach Called to Be More

Elements of Called to be More

Goals: Rather than provide measurable objectives for each lesson, the goals express concepts that the author hopes the students will comprehend and grow in as they complete the lesson and continue to reflect on it. The students should continually go deeper into the messages conveyed instead of checking off an intellectual task from the to-do list.



Opening Prayer: The prayers are taken from a wide variety of sources – Scripture, saints’ reflections, modern and original prayers. Each prayer concludes with a minute or two of silence to foster a comfort with and love of silence among the students. They are also encouraged to pray individually and as a class for specific intentions, combining personal and communal prayer.

The Lesson: Each written lesson provides a challenging, thought-provoking look at a particular topic through the lens of Theology of the Body. Although many young people today are discouraged from reading, the time spent engaging the material can lead to later reflection and application to one’s life.

The photography in each lesson is original to the program. Corynne Hogan is a young photographer who aspires to portray the dignity of the human person and the gift of creation in her work. Her art accompanies each lesson in communicating the beauty of each unique, unrepeatable person.

Discussion Questions: Young people need to be challenged to think and to give deeper answers. They don't just need to regurgitate what they've read or heard, but also to think through it. There is great value also in hearing what others have to say – learning together. How will students learn to incorporate something into their lives if they aren't reflecting on it? The discussion questions provided for each lesson are a huge component of *Called to be More*. They are meant to engage the students in the material and to help them to consider thoughtfully what they have read.

In general, answers for the questions are not provided for teachers. This ensures that the teachers and students are able to think through the material together – helping students reach conclusions rather than aiming to find a particular answer and then move on to new material. Some discussion questions might lead to more questions from the students, and this is highly encouraged.

Saint: Perhaps the most common complaint of today's young people is feeling alone. To counter this lie, a saint biography is available in many of the lessons to help students know that they are not alone. There are those who have already walked this road and are now in heaven, interceding for them. The majority of the saints chosen lived within the last century or two, highlighting that holiness is not a thing of the past. Sainthood is for today's youth as well.

Testimony: Similar to the saint biography, the video testimony for each lesson encourages students to know that there are others around the same age who are experiencing hopes, fears, dreams and struggles like their own. The purpose of both the testimony video and the saint biography is to attack the lie that one is alone, isolated and completely autonomous. Instead, our inherent relationality and the common bond of human experience are highlighted.

Suggested Videos/Movie Clips: The video and movie clips suggested for each lesson allow students to see the truth of what they have learned lived out by others, often in surprising places. These are meant to be thought-provoking discussion starters, not time-fillers or merely trendy tools.

Suggested Activities: Each lesson includes opportunities for the educator to use hands-on activities to help students understand and to embody what they have learned. Many of these involve group work to encourage relationships and communication.

Suggested Essays/Personal Reflections: Students are provided with an opportunity to think and reflect on the material in a more personal capacity through the questions provided. For those who process through writing, these questions can be particularly helpful.

Quiz: The quiz questions are not necessarily material that students should have memorized in the future. The questions are designed to gauge reading comprehension, listening skills and interest in the material.

Further Resources: For educators or students who would like to delve more deeply into the topics discussed, additional resources are provided.

Overall, each lesson includes a blend of different modules to accompany the educator's style and the students' learning patterns. What works for one group might not work for another. Every classroom is different because it is made of unique, unrepeatable persons. Every teacher is different, as is his/her relationship with the students. Therefore, the different modules aim to assist in a more personal experience of the material.

How to Lead a Lesson



The structure of *Called to be More* is meant to be flexible in order to accommodate different teaching and learning styles. Here are some ideas of how a lesson might work for you.

1. Begin with prayer.
2. The lesson can be read as homework, read in class or summarized by the teacher in a lecture.
3. Discussion can begin with the lesson questions or with one of the suggested videos or testimony video.
4. An activity can serve as an intro to the topic or as a deepening of it, depending on the type of activity and how you hope your students respond.
5. Other elements of the lesson can be woven throughout the time you are together or assigned outside of class.
6. Depending on your time constraints, this process might take one class period or several.

Points to Consider

- One way to encourage students to complete the reading is to assign a few questions to answer in advance. You might want to use some of the provided discussion questions or incorporate some reading comprehension questions.
- Consider mixing up the order to keep students engaged. Begin with discussion in a circle for one lesson and with a powerful video the next. Cultivate curiosity with an intriguing activity. Go to the chapel for ten minutes of journaling with a reflection question.



Tips for Leading Discussion

Silence can be daunting when confronted with the blank stares of teenagers who prefer not to answer a question. It often appears preferable to provide the answer or to move on quickly in order to avoid the awkwardness of class discussion. Here are a few tips to assist your discussion endeavors.

- Silence can be your friend. Sometimes silence is necessary in order to think and to formulate a response. It can help during periods of silence to repeat the question or to reword it in order to encourage students to stay on track with reflecting on the topic.
- You don't have to start with the provided questions. Sometimes a more generic opening ("What struck you about today's lesson?" "Did anything surprise you?" "What did you think about _____?") is helpful. Other questions might be necessary to foster the dialogue.
- Have a sense of one to three main points you hope to arise during discussion to guide the questions you ask.

- When the discussion departs from the anticipated track, it's important to discern in the moment whether it is better to redirect the conversation or to continue down the unexpected path. Sometimes the unforeseen direction is the most exciting, energizing time in the classroom.
- Follow up questions can be helpful, as are questions that relate one student's thoughts to another. (Can you tell me more about that? How would you compare that idea to what ____ just said? Do you agree or disagree with ____? What would you say if someone argued ____?)
- Resist the temptation to provide immediate answers when a discussion is lagging. Quickly inserting oneself can train students to avoid answering in the future.
- Begin a discussion with topics that students are especially passionate about or with matters of opinion.
- Have students rearrange their chairs into a circle to signal the start of discussion. This fosters the communal conversation, rather than the ping-pong dynamic of student answering teacher, teacher responding, new student answering teacher, etc.
- The mother of Socrates was a midwife. It's not surprising that the term maieutic, which refers to midwifery, is used in Socratic dialogue. It is a helpful image that the leader or educator is there to help a student give birth to the truth through the formulation of questions and opportunities for reflection.



The journey of discussion is a bit like visiting a foreign country. Before you depart on a trip, you would likely do some preliminary research and have a sense of what places you would like to see. During your visit, though, an intriguing landmark or a restaurant

recommended by strangers in the train station might end up being highlights of the trip. Similarly, when entering a period of discussion, have a sense of where you are heading (and what questions might help you on the way), but don't be afraid to explore points that weren't part of the original plan.

When to Teach Called to Be More

There are several possibilities to when you can teach Called to Be More in your classes. If your course aligns with the USCCB's Doctrinal *Elements of a Curriculum Framework*, a natural flexibility arises because no matter when you teach it will be in line with the overall focus of your course. However, even if you do not use the USCCB's framework, you will still find plenty of opportunities in your schedule to teach Called to Be More to your students.

A great time to introduce the curriculum, whether your core curriculum uses the USCCB's framework or not, is as a buffer between chapters or lessons. Once students have completed a final project or exam and they are waiting on their classmates to finish, have them read the written portion of a lesson from CTBM. Then spend the next day or two talking about the readings from the lesson, the testimonial video, lesson extension videos, and the discussion questions. Filling this time between chapters of your core curriculum with Theology of the Body will help students dive deeper into their personal faith and how their personal faith/relationship with Christ brings them into communion with the Church.

Time between chapters can also provide you time to reflect through a Theology of the Body lens what you just learned in the core curriculum. This allows you to use Called to Be More as a review of a chapter or even as a preview of the next chapter. This can help your students develop a world view that shows them that we are all unique and unrepeatable gifts made in the image and likeness of God and that their own life experiences are important to their faith and understanding of the teachings of the Church.

If between chapters does not work, then consider a "classroom retreat" style where you take a week to break away from the current chapter from your core curriculum and dive into Called to Be More. Use the lesson extensions to expand a lesson beyond the classroom to help your students develop their world view being founded in their relationship with Christ.

Getting Started with CTBM Online

4. INVITE STUDENTS

FOR A SCHOOL OR PARISH (this should be done by the Admin)

Click the + across from STUDENTS on the lefthand navigation bar

Click the green button that says [Invite students with code]

Follow the instructions in the pop-up box

Each school has a unique code that should be provided to the students

New students can register by following these instructions:

1. Go to app.ruahwoodspress.com
2. Click the link that says "Students with a code, register here."
3. Fill in the registration form, including the unique school code listed above
4. Click "Submit"
5. The student will be automatically tied to your school

FOR A PARENT (OR FOR A FEW ADDITIONAL ENTRIES)

Click the + across from STUDENTS

Click [Invite Students].

Click here [Click here to add students individually.]

Type in the email address and select graduation year.

Click [Send Invitation]

Click on all students and you will be able to see which students have been invited. The word Pending will appear across from a Student name until they open the email INVITATION and click on the link to set their password and

open their account access. Students showing Pending should be followed up ensure that they are aware that the INVITATION is waiting.

5. ADD STUDENTS TO COURSES (this should be done by the Teacher)

Select the desired course from the lefthand navigation bar

Click the blue [Add students via code] button.

Follow the Instructions for using the course code

Each course has a unique code that automatically generates specifically for that course

If student already has an account, they should

1. Login at app.ruahwoodspress.com
2. Click the green "Join a new course" button in the lower left
3. Enter the unique course code listed above

If student does not have an account,

1. Go to app.ruahwoodspress.com
2. Click the link that says "Students with a code, register here."
3. Fill out the form, including the unique course code listed above
4. The student's account will be created with your school, and they will be added to your course

Once students have opened account access and have been added to a course. They will be able to review all elements of that course (except for elements that you have intentionally hidden in the course editing process). From here, this point you will be able to click on any student and see which elements of the course they have visited.

Scope and Sequence

COURSE 1

The Revelation of Jesus Christ in Scripture

The first course seeks to answer fundamental questions through the lens of Theology of the Body, focusing on the implications of our intrinsic relationality and the gift of the covenant between God and His creation.

Lesson 1: Who is St. John Paul II?

Learn about the man who wrote Theology of the Body and how his life experiences shaped his ability to articulate the Church's teachings.

Lesson 2: Why does God reveal Himself?

Focus on the Trinity as eternal Love and eternal Gift and on God's desire to reveal Himself to His creation.

Lesson 3: How does God reveal Himself?

Highlight how the body-soul unity of the human person is linked to the way in which God reveals Himself out of love.

Lesson 4: Genesis 1-2

Explore foundational questions about Scriptural interpretation and the relationship between science and theology in order to take a fresh look at Genesis 1-2.

Lesson 5: Marital Imagery in Scripture

Reveal how God's love is communicated using marital imagery throughout Scripture, culminating in the revelation of Jesus Christ as the Bridegroom.

Lesson 6: Jesus Christ Reveals Man to Himself

Focus on the words of Gaudium et Spes 22:1, "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.”

Lesson 7: Prayer

Identify prayer as relational and covenantal, highlighting how prayer enables us to discover who we truly are.

COURSE 2

Who is Jesus Christ?

The second course continues defining fundamental concepts, particularly those related to discovering the true identity of the human person, keeping in mind that “Jesus Christ reveals man to himself and makes his supreme calling clear” (GS 22:1).

Lesson 1: Jesus Christ and Revelation

With the example of the woman at the well in John 4, explore how Jesus reveals Himself in a personal way.

Lesson 2: The Trinity

Describe the “logic” of the Trinity and how the divine Communion of Persons reveals who the human person is created and called to be.

Lesson 3: Receiving Life as a Gift

Cultivate wonder at having been created in God’s image and likeness with the capacity for intellect, will and the call to love.

Lesson 4: Love

Define love as willing the true good of the beloved.

Lesson 5: Sexual Difference: Visible Sign of Love

Explore the significance and meaning of being created either male or female.

Lesson 6: Femininity

Affirming complementarity, highlight woman's unique role as daughter, sister, bride and mother.

Lesson 7: Masculinity

Affirming complementarity, highlight man's unique role as son, husband and father.

Lesson 8: Friendship

Express how friendships can be transformed when we begin to understand who the human person truly is.

Lesson 9: Suffering

Reflect on the meaning of suffering and how Jesus Christ transforms this human experience into one linked with love and fruitfulness.

COURSE 3

The Mission of Jesus Christ (The Paschal Mystery)

The third course begins exploring the three phases of the human person in Theology of the Body — Original Man, Historical Man and Eschatological Man — all three of which are based on the words of Christ in the Gospels.

Lesson 1: Creation

Focus on the creation narratives in Genesis 1-2, while keeping in mind the question, "Who am I?"

Lesson 2: The Original Experiences

Highlight the three "original experiences" that the first man and woman and every human person experience, providing a pattern for what it means to be human.

Lesson 3: The Fall

Examine Genesis 3 and what it teaches us about the Fall, original sin and our current state of humanity.

Lesson 4: Historical Man

Reflect on how Jesus Christ calls, not accuses, the human heart to greatness, even in the face of sin.

Lesson 5: Dignity of the Human Person

Articulate the incredible dignity of the human person, based on who one is not what one does.

Lesson 6: Dignity with Disabilities

Note that disabilities do not remove one's dignity, and in fact, that such situations teach us all about what it means to be a creature.

Lesson 7: Dignity and Dating

Explain that chastity involves authentically loving and treating others as they deserve and explore the implications of this for dating relationships.

Lesson 8: Eschatological Man

Examine how the resurrection of the body reveals the dignity of the human person.

COURSE 4

Jesus Christ's Mission Continues in the Church

The fourth course explores the spousal meaning of the body and how this call to love is revealed in every man and woman, in the family and in the Church, who is the Body and Bride of Christ.

Lesson 1: The Church as Bride

Focusing on Ephesians 5, delineate what it means that the Church is the Bride of Christ.

Lesson 2: The Spousal Meaning of the Body

Explain the spousal meaning of the body as the call to love and a reminder that every human person is created to be a gift.

Lesson 3: Femininity and Masculinity

Explore how femininity and masculinity reveal the spousal meaning of the body.

Lesson 4: Vocation as a Call to Love

Emphasize that every vocation has a spousal form and is a definitive way of responding to the call to love.

Lesson 5: The Domestic Church

Explain how the spousal meaning of the body is lived in marriage and family life.

Lesson 6: The Church as the Body of Christ

Explore how we can understand the Church more fully by seeing her as the Body of Christ.

Lesson 7: The New Evangelization

Highlight the connection between the new evangelization and the dignity of the human person.

COURSE 5

Sacraments as Privileged Encounters with Jesus Christ

The fifth course reflects on how each of the seven sacraments reveal something about who the human person is and are unique expressions of God's love.

Lesson 1: Sacraments and the Body

Note the necessity of and the relationship of the body to the Sacraments, which are expressions of God's spousal love.

Lesson 2: Baptism

Explore how baptism highlights our intrinsic relationality and the gift of receiving faith.

Lesson 3: Eucharist

Explain Christ's spousal gift of self in the Eucharist and the way in which this gift draws us into communion with Jesus and others.

Lesson 4: Confirmation

Explore the relationship of an outpouring of the Holy Spirit to purity, which is reverence for the person.

Lesson 5: Reconciliation

Look at mercy in relationship to the dignity of the human person.

Lesson 6: Anointing of the Sick

Highlight what the Anointing of the Sick, suffering and illness reveal about the human person and our reception of the sacraments.

Lesson 7: Marriage

Explain how a sacramental marriage is the fullness of what marriage is, exploring the nature of fidelity and fruitfulness.

Lesson 8: Marriage and Divorce

Examine the indissolubility of marriage and its sign of Christ's love for the Church, while acknowledging the pain of children of divorce.

Lesson 9: Holy Orders

Focus on the role of service within the priesthood and the prophetic nature of celibacy for the Kingdom.

Lesson 10: Embracing a Sacramental View of the World

Explore a sacramental view of the world as seeing creation's inherent meaning as a gift given in love and generosity by God.

COURSE 6

Life in Jesus Christ

The sixth course delves into morality relying on the “adequate anthropology” provided by St. John Paul II’s work. The moral life is situated within the loving relationship of God and His creation.

Lesson 1: The Moral Life as a Response

Look at the moral life as a response to God’s love and consider what this call says about the human person.

Lesson 2: The Language of the Body

Articulate that the language spoken by the body is possible because of its being created by God in love and consider the implications the common view of freedom has for the body.

Lesson 3: The Dignity of the Body (Chastity)

Relying on the Theology of the Body, explain chastity as a virtue that involves loving others authentically and not using another as an object.

Lesson 4: The Dignity of Fruitfulness

Explore the gift of participating in the coming to be of new life and the way in which violations of fruitfulness (contraception and artificial reproductive technology) undermine the dignity of the human person and of love.

Lesson 5: The Dignity of Sexual Difference

Highlight the beauty of “givenness” within creation and the way in which sexual difference is an irreplaceable reminder of what it is to be human and to be called to love. Look at gender confusion and same-sex sexual activity as doubting our givenness.

Lesson 6: The Dignity of Self

Reflect on the personal love that God has for each person — including me — and the barriers that might prevent one from believing it.

Lesson 7: The Dignity of Relationships (Technology)

Explore the ways in which technology and social media provide challenges to authentically loving and seeing the dignity of others.

COURSE 7

Living as a Disciple of Jesus Christ in Society

The seventh course explores Catholic Social Teaching, highlighting the dignity of the human person, relationality and the imprint of creation and redemption on our identity and interaction with others.

Lesson 1: Who is the Human Person?

Review and deepen an understanding of the three original experiences, reflecting on how the human person is different from the animals and is called to be more.

Lesson 2: Truth and Love

Explore the implications of objective truth, highlighting in particular truth’s relationship with freedom and love.

Lesson 3: The Family as the Cell of Society

Explain the importance of the family as the basic cell of society and the

primary place in which one learns love, while acknowledging the challenges inherent in family life. Learn the concept of subsidiarity in the context of the family.

Lesson 4: Structures of Sin

Look at sin as rejection and doubt of God's generosity and the way in which sin impacts every person. Conversely, highlight the concept of solidarity, which corresponds to one's inherent relationality.

Lesson 5: Suffering and Death

Examine the connection between original sin and death, while also addressing the redemptive and transformative possibilities of suffering in love. Address the nature of true compassion and the ways in which euthanasia denies a person's true good.

Lesson 6: The Dignity of Work

Explore the topic of work through the lens of the Theology of the Body, including the goodness of work, the relationship of work and identity, and the need for rest.

Lesson 7: Care of Creation

Highlight the concepts of givenness and relationality, particularly as they apply to the human person's relationship with the world.

COURSE 8

Responding to the Call of Jesus Christ

The eighth course reflects on the gift-of-self one offers in response to God's love through a state of life.

Lesson 1: Being as Gift

Explore what it means that the life of every human person is a gift and how a vowed state of life is a response to God, the Giver of the gift.

Lesson 2: Marriage

Highlight marriage as a freely given gift-of-self that includes suffering and selflessness that is fruitful for the couple, their family and the world.

Lesson 3: Motherhood and Fatherhood

As a continuation of the previous lesson, explain how responsible parenthood is a response to God's generosity and how men and women uniquely and reciprocally love their children and educate them in what it means to be human.

Lesson 4: The Priesthood

Explore how the priest is in persona Christi and is called in his very body to live in union with and to reflect Jesus the Good Shepherd.

Lesson 5: Consecrated Life

Explain how consecrated life is a spousal gift-of-self to Christ that bears fruit for the Church and the world.

Lesson 6: The Call to Holiness of the Laity

Reflect on the way in which all lay people, regardless of if they have entered a state of life, are called to grow in holiness in their everyday lives.

Lesson 7: Who is God Calling Me to Be?

Consider what it means to discover the particular way in which God is calling a person to live out the call to love.

Sample Lesson

Course 3 Lesson 2 : The Original Experiences

Goals

- I. Highlight the three original experiences that John Paul II includes in Original Man, the first section of the Theology of the Body:
 - Original Solitude
 - Original Unity
 - Original Nakedness

- II. Note that the original experiences are foundational to the life of every human person.

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Opening Prayer

“And only where God is seen does life truly begin. Only when we meet the living God in Christ do we know what life is. We are not some casual and meaningless product of evolution. Each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary. There is nothing more beautiful than to be surprised by the Gospel, by the encounter with Christ. There is nothing more beautiful than to know Him and to speak to others of our friendship with Him.” – Pope Benedict XVI’s homily at his inauguration Mass, April 24, 2005¹

Lord, we pray that you would help us to discover who we are and the greatness to which we are called. Help us to know who we are in You.

Take a minute or two of silence and reflect on the words of Pope Benedict XVI. As a class, pray an Our Father or a Hail Mary, asking God to reveal His love to each person in the room.

The Lesson

For five years, a Polish cardinal spent every morning in his chapel writing reflections on questions like, “Who am I?” “How am I to live?” “What is the purpose of life?” When his reflections were completed, he planned to publish them as a book. Unexpectedly, the cardinal was elected pope, and instead of sharing his thoughts in a book, he decided to divide his work into 129 twenty-minute speeches, delivered at the Vatican to pilgrims from across the world for five years. St. John Paul II’s work is known as the “Theology of the Body.”

St. John Paul II had a unique ability to study Scripture and unpack the meaning of one word with far more depth than most people would expect one word could contain. At the beginning of Theology of the Body, St. John Paul II turned to the words of Jesus in Matthew 19 when the Pharisees ask in what cases is divorce permissible. The Holy Father highlighted Jesus’ response that “from the beginning it was not so” (divorce was never permissible). For several weeks, St. John Paul II dove into Genesis 1-2 to explore what the word “beginning” really means.

What was life like before sin? Who were we created to be? Is there any hope of returning to the state in which we were created, now that sin has crept into our world? St. John Paul II explored these questions as he studied the first two chapters of Genesis. He summarized his reflections by focusing on three “original experiences” that Adam and Eve lived before the Fall. But these experiences are also part of our daily lives, whether we recognize them or not. Certainly, life became much different once sin entered the picture, but John Paul reminds us that being created out of love by God is more “original” to our lives than original sin.

What are the three “original experiences” and what do they reveal to us about who we are?

1) Original Solitude:

At the beginning of Genesis 2, God creates Adam, body and soul. He is alone. God creates animals and asks Adam to name them, but Adam is still alone. Through this experience, John Paul II reflects on “Original Solitude.”

When we hear the word “solitude,” we generally think of loneliness. We imagine that there was nothing good about Adam’s life when he was alone, because he knew the pain of being by himself. But St. John Paul II says there are two aspects of Original Solitude — one highlighting who Adam is, and one underscoring who he is not. Likewise, it is easy to see how Adam experienced Original Solitude, but this is also experienced by every man and woman who was ever created.

By being alone among the animals, Adam realizes that he is different from the animals. There is something material about him (as there is with the animals), but there is also something spiritual, immaterial, invisible about him. There is more to Adam than meets the eye because he is created in God’s image and likeness. The animals are not.

In revealing who Adam is, Original Solitude shows that Adam is different from the animals because he exists in a unique relationship to God. His life is gift, and he is able to respond to that gift. Solitude, therefore, is not isolation. It refers to Adam’s relationship with God the Father as the only reference in his life — it is how he discovers who he truly is. To have God as the “only reference” in one’s life means that only God can reveal fully who a person is; He is the one with the “interpretative key” to discover one’s identity.

What does Original Solitude reveal to us about who we are?

- We were literally loved into existence. The fact that God chose to create us is pure gift. We didn't ask to be created, but He brought us into being because He loves us and wants us to receive His love. We are called to receive our life as a gift from God.
- Because our life is a freely given gift, everything we do and say — our very life — is a response to God's love. We are always responding to God, whether in a positive or a negative way.
- Our relationship with God is what primarily shapes our identity. Ultimately, only God can fulfill us.
- Because we are created with an openness to God, we are also created with an openness to other human persons.
- Our "rich interior landscape," as St. John Paul II liked to call our interior life, is visible in our bodies. In some ways, we can say, "I am my body." That doesn't mean that I am only a body. In reality, I am a body-soul unity such that the soul is expressed in my body. My body isn't just a shell that holds my soul until death. Rather, my body and soul in their unity are my person.

2) Original Unity:

When Eve, created by God body and soul, was brought to Adam by her Creator, Genesis 2 tells us that Adam exclaimed, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Scripture continues, "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." This is what St.

John Paul II refers to as, “Original Unity.”

Original Unity reveals that in our very being we are created for union and relationship. If you’ve ever seen the Christmas movie, “Rudolph the Red Nosed Reindeer,” then you might remember the Island of Misfit Toys. It’s an iceberg in the middle of the North Pole where discarded toys struggle to understand their identity. They have been given, but they haven’t been received. Their identity is to be a gift, but until they are both given and received, they do not realize who they are. It’s similar with us. God has given us the gift of ourselves, but we “cannot discover [ourselves] except in a sincere gift of self” (*Gaudium et Spes* #24).

Original Unity requires Original Solitude. It is only because of our openness to God that we can be open to others. Because we were created by God and are thus in relation to Him, we are relational creatures. We were created to be “for” others and not to exist in isolation away from or against other people.

Although man and woman are created “for” one another, there are several common errors in how we view the relationship between man and woman. One ancient idea is that there was first a genderless person who was split in two — male and female. From then on, men and woman are always searching for their other half to be complete. Another ancient idea taught by Aristotle is that woman is a sort of deformed man. Finally, an idea promoted heavily today is that men and woman are exactly the same. There is no difference between them.

Each of these three ways of thinking gives us a faulty idea of who man and woman are, as well as the type of relationship they are called to live. Both man and woman have absolute dignity. One is not better than the other. At the same time, we cannot say that man and woman are exactly the same. They are

equal because they are “as great as” each other, but that does not make them identical to each other.

But man and woman are also not complete opposites, each “less than” a whole person who must unite in order to form a complete person. We are not $\frac{1}{2} + \frac{1}{2} = 1$. Rather, we are $1+1=1$. Both men and woman were created by God as a whole person. Still, we are called to exist “for” others and not to become enclosed in on ourselves.

3) Original Nakedness:

As noted in Lesson 3.1, at the end of Genesis 2, there is a short line that we might take as a random footnote or a case of “too much information”: “The man and his wife were both naked, yet they felt no shame.” St. John Paul II, however, says this brief sentence reveals the third original experience to us — Original Nakedness.

The fact that Adam and Eve were naked yet unashamed shows us that they were completely free to love one another. They did not have fear, shame, lust or mistrust. Rather, they knew confidently that each one was loved, respected and seen as a son or daughter of God. Their nakedness without shame underscores that they saw who the other truly was — a person to be loved, not an object to be used.

Because they saw one another, in some sense, the way God saw them, Original Nakedness is also about fruitfulness. It is only because we are rooted in God who is ever-giving that we can and are called to be fruitful in everything we do. This may take the shape of physical parenthood or spiritual parenthood (nurturing another person in some way).

What do we learn from these three original experiences? Most foundationally, each person is a gift created by God, invited to receive the gift of yourself and to discover who you truly are by giving of yourself to others. The gift of self can be fruitful because the ability to give comes from God, who invites us to be like Him by participating in His love and fruitfulness. These three experiences are at the heart of who we are and how we are called to live.

Through Original Solitude, Original Unity and Original Nakedness, we see God's original plan for our lives to be in communion with Him and with others. In a particular way, we see the call to exist "for" others in a spousal way. We are all called to be a son or a daughter, a husband or a wife, a father or a mother. How we live these callings is further revealed in other sections of St. John Paul II's Theology of the Body.

Discussion Questions

1. Have you experienced the pattern of Original Solitude, Original Unity and Original Nakedness in your life (being a son/daughter, husband/wife, mother/father)? Have you noticed it in other people or situations? How might we become more aware of these three callings in our everyday life?
 - Teacher's Note: This is the pattern of receiving-giving- bearing fruit.
2. What does it mean that everything we do – even our very existence – is a response to God's love? How does this affect the way we view our moral decisions, our vocation, our relationships?
3. What does it mean that we are each a “whole person” and yet male-female relationships allow us to grow in a unique way? How can we avoid the two extremes of seeing men and women as total opposites or as totally identical?
4. Why is it so important to keep the pattern of being a child (receiving our life as a gift), a spouse (giving our life to another) and a parent (allowing God's love in us to be fruitful) together? What happens if one or more of these three factors is taken out of the equation? Name some common ways in which one or more of these three aspects of our identity is forgotten or downplayed. What is the result?
5. Why does it make sense that we have to return to the “beginning” in order to learn who we are and why we were created? Why are the Original Experiences more original to who we are than original sin?

Suggested Activities

1. Show students the famous “Creation of Man” painting from Michelangelo’s Sistine Chapel. Ask them to point out the way in which Original Solitude, Original Unity and Original Nakedness are portrayed in the painting.

- (Hint: We see Adam in a unique relationship with God the Father who has given Adam to himself. But what we often don’t see is the woman underneath God’s left arm, who many believe is Eve. The structure surrounding God looks like a brain or a heart, depending on the angle. So, it has been said that Eve exists in the mind or in the heart of God in this painting. It is as if God is looking at Adam and saying, “Can I entrust the precious gift of my daughter to you?” We see in the painting that both Adam and Eve exist in a unique, unrepeatable relationship with God (Original Solitude). We also catch a glimpse of God’s entrusting Adam and Eve to one another (Original Unity). The painting also shows a naked and yet unashamed Adam (Original Nakedness).)

2. Ask students, either alone or in groups, to create a poster as a reminder of the three- fold experiences that stand at our origin. Encourage them to design the posters to serve as everyday reminders of who we are and how we are called to live.



Suggested Essays/Personal Reflections

- 1) Contemplate the three Original Experiences in light of a family. How might we learn Original Solitude, Original Unity and Original Nakedness within our own families? What can we learn about these three experiences that impact our identity from observing families in general?
- 2) What does it mean that you are given a unique, unrepeatable relationship with God? What challenges do you face in realizing or in living this relationship? How can you cultivate your relationship with God?

Quiz

1. What one word does St. John Paul II analyze in great detail as he looks at Matthew 19 and Genesis 1-2?

2. What is the first Original Experience that we see before Eve is created?

3. (True or False) Adam and Eve both experience Original Solitude.

4. The first Original Experience makes possible the second Original Experience, which is

_____.

5. (True or False) Men and women began as one, genderless creature that was split in half, leaving every man and woman to search for his or her missing half in marriage.

6. The third Original Experience, which is a reflection of the first two experiences is _____.

7. The third Original Experience reminds us of our call to be _____ in all that we do.

- A. faithful
- B. fruitful
- C. loving
- D. patient

8. Adam and Eve felt no shame because they saw each other as persons to _____, not as objects to _____.

- A. appreciate; manipulate.
- B. enjoy; throw away.
- C. share with; hide from.
- D. love; use.

Answer Key

1. What one word does St. John Paul II analyze in great detail as he looks at Matthew 19 and Genesis 1-2?

• *beginning*

2. What is the first Original Experience that we see before Eve is created?

• *Original Solitude*

3. (True or False) Adam and Eve both experience Original Solitude.

• *True*

4. The first Original Experience makes possible the second Original Experience, which is

_____.

• *Original Unity*

5. (True or False) Men and women began as one, genderless creature that was split in half, leaving every man and woman to search for his or her missing half in marriage.

• *False*

6. The third Original Experience, which is a reflection of the first two experiences is _____.

• *Original Nakedness*

7. The third Original Experience reminds us of our call to be _____ in all that we do.

- A. faithful
- B. fruitful
- C. loving
- D. patient

B. fruitful

8. Adam and Eve felt no shame because they saw each other as persons to _____, not as objects to _____.

- A. appreciate; manipulate.
- B. enjoy; throw away.
- C. share with; hide from.
- D. love; use.

D. love; use.

TOB References in CTBM

JP II Wednesday Audience Address

Lesson in *Called to be More*

What is Meant by ‘Beginning’? (1-4)

1.4, 2.3, 2.9, 3.2, 3.5, 4.3, 4.6

The Meaning of Original Solitude (5-7)

2.2, 2.3, 2.9, 3.1, 3.2, 3.6, 6.5, 6.7

The Meaning of Original Unity (8-10)

4.3, 1.2, 1.3, 2.2, 2.3, 2.5, 3.1, 3.2, 3.7, 4.2,
4.4, 4.5, 4.7, 5.8, 5.9, 5.10, 6.1, 6.2, 6.5, 6.6,
6.7

The Meaning of Original Nakedness (11-13.1)

1.2, 3.1, 3.2, 3.3, 6.3

Man in the Dimension of Gift (13.2-19)

1.3, 2.5, 4.2, 5.1, 6.1, 6.4, 1.2, 1.3, 1.7, 2.3,
2.5, 2.6, 2.7, 2.8, 2.9, 3.2, 3.6, 4.3, 4.4, 4.6,
4.7, 5.2, 5.9, 5.10, 6.2, 6.5, 6.6, 6.7

‘Knowledge’ and Procreation (20-22)

2.5, 3.2, 3.3, 4.3, 4.5, 6.4, 6.7

[Conclusion: An Integral Vision”] (23)

1.3, 5.3, 5.10, 1.6, 3.2

In the Light of the Sermon on the Mount (24-25)

3.4

The Man of Concupiscence (26-33)

2.4, 2.9, 3.3, 5.1, 5.10, 6.3, 6.4, 6.5, 6.6

Commandment and Ethos (34-43)	3.4, 1.5, 6.3, 6.5
The 'Heart' – Accused or Called? (44-48)	6.1, 3.4, 5.8
The Ethos of the Redemption of the Body (49)	3.4, 3.7
Purity as 'Life according to the Spirit'(50-57)	5.4, 5.5, 6.3
The Gospel of the Purity of Heart – Yesterday and Today (58-59)	5.4, 6.3
Appendix: The Ethos of the Body in Art and Media (60-63)	6.3
The Resurrection of the Body as a Reality of the 'Future World'(64-72)	3.8, 6.6, 3.8, 5.1
Contenance for the Kingdom of Heaven (73-85)	5.9, 4.4
[Conclusion of Part 1: The Redemption of the Body] (86)	3.8, 6.3, 6.6
Ephesians 5:21-33 (87-93)	4.6, 5.1, 5.2, 5.7, 1.5, 2.6, 2.7, 5.9
Sacrament and Mystery (94-99.3)	5.1, 5.7, 1.5, 4.1, 5.3, 5.8

Sacrament and ‘Redemption of the Body’ (99.4-102)	5.1, 5.7, 4.1, 4.3
‘Language of the Body’ and the Reality of the Sign (103-107)	5.7, 6.2, 6.3, 4.2
The Song of Songs (108-113)	6.3, 1.5, 2.6
When the ‘Language of the Body’ Becomes Language of the Liturgy (Reflections on Tobit) (114-117)	3.7, 6.2, 6.3, 6.4
The Ethical Problem (118-125)	6.4, 3.7, 4.5, 5.7
Outline of Conjugal Spirituality (126-132)	3.7, 4.5, 5.7, 6.4
[Conclusion] (133)	

*****Bolded lessons indicate those that directly quote the Theology of the Body sections indicated.**

Other Material Referenced in **CALLED TO BE MORE**

Other magisterial documents/addresses

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- Compendium of the Social Doctrine of the Church

- On the Collaboration of Men and Women in the Church and in the World

St. John Paul II

Encyclicals:

- Redemptor Hominis
- Evangelium Vitae
- Veritatis Splendor
- Dives in Misericordia
- Sollicitudo Rei Socialis
- Ecclesia de Eucharistia
- Fides et Ratio

Other Documents/Letters/Exhortations:

- Mulieris Dignitatem
- Familiaris Consortio
- Dilecti Amici
- Christifidelis Laici
- Reconciliatio et Paenitentia
- Novo Millennio Inuente
- Message on the Occasion of the XII World Youth Day
- Letter to Priests for Holy Thursday, 2005
- Message of the Holy Father John Paul II to the Youth of the World on the Occasion of the XIX World Youth Day 2004
- Message of the Holy Father Pope John Paul II for the VIII World Youth Day, 1992
- Message for World Youth Day 1995
- World Day of Vocations Message 1992
- World Day of Sick, 1994

Audiences/Addresses:

- Meeting with university students in Krakow, 1979
- Homily at World Youth Day 2002
- Homily in Boston in 1979
- Address of John Paul II at the Ceremony of the Anointing of the Sick, 1982
- Message of John Paul II to the Sick in Mexico, 1999
- Homily on Oct. 22, 1978
- World Youth Day 2000
- 12th World Youth Day Baptismal Vigil with young people address of John Paul II.” John Paul II. August 23, 1997
- World Youth Day 1993
- Homily on April 24, 1994
- Prayer offered in Mexico City, 1999
- Address at the devotion to the Sacred Heart of Jesus, Poland, 1999

Pope Benedict XVI

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- Deus Caritas Est
- Spe Salvi

Other Documents/Letters/Exhortations:

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- 2012 Address to the Roman Curia
- Address to the Bundestag, Sep. 22, 2011
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- Homily, Oct. 7, 2012
- Address to the Participants in the Ecclesial Diocesan Convention of Rome, 2005
- Meeting with the Young People of Italian Catholic Action, 2010

Pope Francis

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- Laudato Si'

Other Documents/Letters/Exhortations:

- Prayer for the Extraordinary Year of Mercy



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The human body includes right from the beginning...the capacity of expressing love, that love in which the person becomes a gift – and by means of this gift – fulfills the meaning of his being and existence. – TOB January 16, 1980