

# THEOLOGY OF THE BODY TRAINING

## OPENING PRAYER/SCHEDULE

*"Do not be afraid! Open wide the doors for Christ."*

- John Paul II on the inauguration of his pontificate

## Opening Prayer

My Lord God, I have no idea where I am going.

I do not see the road ahead of me.  
I cannot know for certain where it will end.  
Nor do I really know myself, and the fact that  
I think I am following Your will does not mean that I am  
actually doing so.

But I believe that the desire to please You does in fact please You.  
And I hope I have that desire in all that I am doing.  
I hope that I will never do anything apart from that desire.

And I know that, if I do this, You will lead me by the right road,  
though I may know nothing about it.  
Therefore I will trust You always though I may seem to be lost and in  
the shadow of death. I will not fear, for You are ever with me, and You will  
never leave me to face my perils alone.

- Thomas Merton, "The Road Ahead"<sup>1</sup>

## Schedule

9:00am-10:00am	Session 1 Intro to Theology of the Body
10:00am-10:30am	Discussion Groups
10:30am-11:30am	CTBM Lesson 1.1 Overview, Discussion & Activity

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# SESSION 1: INTRO TO THEOLOGY OF THE BODY

## NOTES



### WHAT IS ROOTED?

- The ROOTED: K-12 Theology of the Body Supplemental Curriculum is the world's first age-appropriate unpacking of TOB for elementary to secondary schools. These supplemental courses are derived from the original texts of St. John Paul II's *Theology of the Body* and designed to be taught alongside the current religion curriculum.



### WHAT IS THEOLOGY OF THE BODY?

Pope St. John Paul II's 500+ pages of writings debuted during first 5 years of his Pontificate Wednesday Audiences

- Commonly thought to be a new take on sexual morality, but this is an incomplete understanding.
  - 1) It's not "new" in the sense of a break from Church teaching, it's a re-articulation of 2,000 years of Church teaching and a deeper understanding.
  - 2) It's not just sexual morality. It is an "adequate anthropology."
- "Sex" first refers to IDENTITY before it refers to ACTIVITY
  - ACTIONS flow from IDENTITY
- Theology of the Body seeks to understand who I am and how I am to act. It is a study of how God and His love is revealed in and through the human body.
- We often think theology and the body are total opposites, that the body is incapable of being good or holy.
  - *"Through the fact that the Word of God became flesh, the body entered theology... I would say, through the main door."* (TOB 23:4)

### **An Overview of the Theology of the Body Text:**

#### **PART 1: THE WORDS OF CHRIST (Establishing our human identity)**

CHAPTER 1: CHRIST APPEALS TO THE "BEGINNING" (TOB 1-23)

- Matthew 19:8 *"from the beginning it was not so"*

CHAPTER 2: CHRIST APPEALS TO THE HUMAN HEART (TOB 24-63)

- Matthew 5:27-28 *"everyone who looks at a woman lustfully has already committed adultery with her in the heart"*

CHAPTER 3: CHRIST APPEALS TO THE RESURRECTION (TOB 64-86)

- Matthew 22:30 *"For in the resurrection they neither marry nor are given in marriage"*

## PART 2: THE SACRAMENT

## (Applying our human identity)

### CHAPTER 1: THE DIMENSION OF COVENANT AND OF GRACE (TOB 87-102)

- a. Matthew 19:12 “For there are eunuchs who have...made themselves eunuchs for the sake of the kingdom of heaven”

### CHAPTER 2: THE DIMENSION OF SIGN (TOB 103-117)

- b) Ephesians 5

### CHAPTER 3: HE GAVE THEM THE LAW OF LIFE AS THEIR INHERITANCE (TOB 118-133)

- b. Reflections on *Humanae Vitae*

- Part 1 establishes the human identity (Who am I?)
- Part 2 puts the human identity into practice (How am I to live?)

## WHO IS GOD?

- God is the Gift Exchange (A Trinitarian God)
- “God has revealed his innermost secret: God himself is an eternal exchange of love, Father, Son, and Holy Spirit, and He has destined us to share in that exchange.” CCC 221

## WHO IS MAN?

- When man understands his identity as gift. He takes on a **Sacramental Worldview**:
  - Looking at the visible world as a sign of the invisible reality.
- As an incarnate spirit, that is a soul which expresses itself in a body and a body informed by an immortal spirit, man is called to love in his unified totality. Love includes the human body, and the body is made a sharer in spiritual love.
- The body is not a birdcage.
  - “The body is not, contrary to Plato, only temporarily linked with the soul (as its early “prison,” as Plato maintained), but that together with the soul it constitutes the unity and integrity of the human being.” TOB 66:6
  - The truth about man’s destiny “cannot be understood as a state of the soul alone, separated (according to Plato, liberated) from the body, but must be understood as the definitively and perfectly ‘integrated’ state of man brought about by a [perfect] union of the soul with the body.” TOB 66:6
  - “The evil of our times consists in the first place in a kind of degradation, indeed in a pulverization, of the fundamental uniqueness of each human person.” (Letter from Karol Wojtyla to Henri de Lubac)
- **Humans ≠ Angels**                      **Humans ≠ Animals**                      **Humans = Animals??**
- Unity of body and soul (Body is part of the imago Dei “image of God”)
  - “There is not a single error of history which is not a perversion of this mysterious body-soul unity.” (Bishop Fulton Sheen, *Three to Get Married: An Inspiring Guide to Love and Marriage*, pg. 57)



## SIN BRINGS SEPARATION

1) Sin separates. It's a "NO GO"....It separates us from:

- o Nature
- o Others
- o God
- o Ourselves

- Death brings separation of Body and Soul which we were never meant to experience. It is a *"cosmic obscenity."* -Peter Kreeft

2) Sin is a grasping at the gift and not trusting God

- o *"Sin is not just crossing a line into an impure state. Sin is turning away from the gift, and turning toward nothingness based upon the illusion of temptation."* (*The Human Person According to John Paul II* by Msgr. Brian Bransfield, 124).

3) God always invites us to receive a restoration of relationship with Him. He never gives up.

4) God's original plan is not dismantled by sin. The three original experiences and the pattern in our lives of receiving, giving and giving fruitfully are no less true after sin enters the world than they are before.

### **SHAME AFTER SIN ENTERS THE WORLD:**

- *"Shame is connected with 'disunion in the body,'" TOB 55:7*
- *"Shame has a twofold meaning: it indicates the threat to the value and at the same time it preserves this value in an interior way."* TOB 28:6



## OUR DESTINY

- Death is not the end of the body.
- *"That is why we are terrified of ghosts and corpses, though both are harmless: they are the obscenely separated aspects of what belongs together as one."* -Peter Kreeft (as quoted by Jason Evert on pg. 60 of *TOB in one hour.*)
- Historical man has an opposition between body and soul, but *"'Eschatological' man will be free from this 'opposition.' In the resurrection, the body will return to perfect unity and harmony with the spirit: man will no longer experience the opposition between what is spiritual and what is bodily in him."* TOB 67:1
- human bodies, which are recovered and also renewed in the resurrection, will preserve their specific masculine or feminine character and that the meaning of being male or female in the body will be constituted and understood differently in the "other world" than it had been "from the beginning" and then in its whole earthly dimension. TOB 66:4
- The resurrection, according to Christ's words reported by the Synoptics, means not only the recovery of bodiliness and the reestablishment of human life in its integrity, through the union of body and soul, but also a wholly new state of human life itself. We find this confirmation of this new state of the body in Christ's resurrection. TOB 66:3

## SESSION 1: INTRO TO THEOLOGY OF THE BODY



### DISCUSSION QUESTIONS

- 1) What is a “Sacramental Worldview” and how can you instill the worldview into your students?
  
  
  
  
  
  
  
  
  
  
- 2) How does the body reveal God?
  
  
  
  
  
  
  
  
  
  
- 3) Why is it essential to “Go back to the beginning” in order to learn who we are and why were created?
  
  
  
  
  
  
  
  
  
  
- 4) How can the body enter heaven? What does the resurrection of the body say about the body on earth?
  
  
  
  
  
  
  
  
  
  
- 5) How can we overcome the lies about our human identity?

## SESSION 2: INTRO TO JOHN PAUL II

### NOTES



#### WHO IS JOHN PAUL II?

- Karol Wojtyla born May 18<sup>th</sup> 1920 in Poland
- Polish identity
  - Strong cultural identity
  - Persecuted for years – and in later years from the Nazis and Communists
- Suffering (personal and national)
  - Entire immediate family dead before Karol is 22 years' old
  - Country later invaded by Nazis
    - Theater/poetry secret underground Rhapsodic Theater
    - Kept alive polish history & tradition
- Worked at a quarry & then chemical factory (manual labor)
- Became a priest after father died
  - Earned 2 doctorates, professor of ethics at University of Lublin in Poland
  - Ordained bishop of Krakow 1964 then cardinal in 1967
  - Ministry to 200 married couples.

## SESSION 2: INTRO TO JOHN PAUL II



### DISCUSSION QUESTIONS

1. How was Karol Wojtyla prepared for his call to be pope by his experiences as a young boy, teenager and college student?
2. How did Karol Wojtyla's culture and political surroundings impact his life, ideas and future ministry?
3. In what ways did God reveal himself to Karol Wojtyla? Has God revealed Himself to you? How so?
4. What does "Theology of the Body" mean? How do you hope studying the fruit of Pope John Paul II's reflections will impact you?
5. How do we discover God's plan for our lives?

# Key Moments Activity

Using the format below, take time to display 3-5 key moments from your life. Reflect on how these experiences have formed you and what potential experiences you could foresee God calling you to in the future. (NOTE: This activity can be highly personal and can include very difficult past experiences (i.e. abuse, divorce, relationship problems, etc.). Consequently, it is not necessary to present this to the group or to display it.)

Positive Life Experiences	Negative Life Experiences

0 10 20 30 40 50 60 70 80  
(Decades)



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P R E S S