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Theology of the Body Series **Week 2: Original Sin and Concupiscence**

- Review of original innocence and “Original Man”
 - Original Solitude—Adam before creation of Eve, distinct from other animals
 - Original Unity—Complete individuals meant to come together as man and woman
 - Original Nakedness—Whole person was perceived with peace of interior gaze
 - Spousal Meaning of Body—Man is meant to be a gift to woman, and vice versa
- Content of original sin
 - Violation of the covenant between God and Adam and Eve through prideful disobedience, “casting doubt on the Gift and on Love” of God (TOB 26:4)
 - Incurred guilt of alienation from God, loss of grace, disorder within the person, wounds to human nature, and transmission of guilt to all descendents
 - “Original shame” is the reversal of “Original Nakedness:” alienation from visible world, vulnerability, fear, reciprocal shame between man and woman (TOB 27:3-28:1)
 - Sin brought the punishment of death, of toil, of pain in childbearing, and expulsion from Garden of Eden
 - Death also limited the suffering of man, and God promised a redeemer to defeat the Devil (Gen 3:15, “He will strike at your head”).
- Christ Addresses Concupiscence in “Historical Man”
 - Mt 5:27-29: “You have heard that it was said, ‘You shall not commit adultery.’ But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away. It is better for you to lose one of your members than to have your whole body thrown into Gehenna.”
 - Context: Sermon on the Mount, fulfillment of law, moving from exterior act of body to the interior man
 - Reveals the fullness of the human subject, the unity between body and soul that is subject to sins of thought and intention as well as acts of whole body
 - Christ retrieves the depth of the human subject from Eden and fulfills the law of the Sixth and Ninth Commandments (adultery and lust for another’s wife) by promising to heal the human heart through His own grace
 - In history, concupiscence dominates the world: “For all that is in the world, sensual lust, enticement for the eyes, and a pretentious life, is not from the Father but is from the world.” (1 Jn 2:16)
- Concupiscence and Objectification

The body is not subject to the spirit as in the state of original innocence, but carries within itself a constant hotbed of resistance against the spirit ... the man of concupiscence does not rule his own body in the same way, with the same simplicity and "naturalness" as the man of original innocence. (TOB 28:2, 244)

The harmony in which they had found themselves, thanks to original justice, is now destroyed: the control of the soul's spiritual faculties over the body is shattered; the union of man and woman becomes subject to tensions, **their relationships henceforth marked by lust and domination.** (CCC 400)

It does not correspond to this unity of “communion”—in fact, it is contrary to it—that both the man and the woman should mutually exist as objects for the satisfaction of sexual urge, and that each of them on his or her own part should only be a subject of such satisfaction. (TOB 41:5, pg. 292)

[We speak about] the moment in the common life of the couple in which the two, by being united in the conjugal act, become "one flesh." Precisely *in this moment, so rich in meaning*, it is also particularly important that the "language of the body" be reread in the truth. This reading becomes an indispensable condition for *acting in the truth* or for behaving *in conformity with the value and the moral norm.* (TOB 118:6 619)

This communion [of persons] demands, in fact, that the "language of the body" be expressed reciprocally in the integral truth of its meaning. If this truth is lacking, one can speak neither of the truth of the reciprocal gift of self nor of the reciprocal acceptance of oneself by the person. TOB 124:1 (633)