

In our first section established that we are set in the basic relation to Christ as the Church. All this depended on how God had, before the creation of the world, seen us in His eternal Son. This Son having come to us in history as the Christ of Israel, is the person God appointed for us, through Whom, and in Whom God has worked our salvation.

We, as the Church, having been first seen in Christ by the Father, have now been related to Him who is our: [a] Bridegroom to Whom we answer as a Bride [collectively speaking]

[b] Head, in and with Whom we are organically joined in one life as his Body.

This section explores this spousal and organic union so as to give us practical understanding of what it means to live in this relation. If we have a Bridegroom and a Head what does this mean and how does it affect our actions, attitudes and stance we adopt towards Him and ourselves within this relationship?

Strangely, the texts that we looked at in session 1, when they are reverse-engineered, give us some guidelines as to how we shall live in this relationship. If the marriage of men and women is a calling to declare this mystery of Christ and the Church, we can go there - as both men and women, married or single - to discover our own attitudes to our Head.

What we shall see however, is that the corporate aspect of life with Christ comes first, and then each of us individually may be addressed within that setting. [This we see in the Ex.20.1-2]. So, we are thinking corporately as we reverse-engineer the matters of Ephesians and Colossians.

1 -Wojtyla: The Theology of the Body

Karol Jozef Wojtyla

During the 1954-1970's

Wrote [poetry and plays]

Doctorate in 1950's [pub 1981] Faith according to St John of the Cross

Habilitation thesis, [1961] a post-doctoral work on Max Scheler: a phenomenologist, student of Edmund Husserl [1859-1938]

Phenomenology is the study of phenomena precisely as we experience them.

It attempts to humbly receive what is given by experience = "let the data speak"

The intellect does not attempt to dominate the reality

Second Vatican Council – Under John XXIII Oct 1962 – 1965 under Paul VI

"The Sign of Contradiction" – for Lenten Retreat under Paul VI and Roman Curia

Encyclical [1968] Humanae Vitae of Paul VI

Two anthropologies collided – and two irreconcilable concepts of the human body and human sexuality.

Rationalism taught that the body is purely biological reference point - 'man has a body'

Church taught that the body is an expression of the human person – 'man is a body'

Pope emphasised that there was need for a 'total vision of man'

Wojtyla provides this with his Theology of the Body.

"The Acting Person" in Polish 1969 –explored philosophical foundations of the Vatican Council II

"Man and woman He Created them" Written [1974-78]

John Paul I elected August 1978

Began writing it as a Cardinal in Poland.

They don't value the body enough

Neo Manichaeism – body and spirit are put in radical opposition.

Implies that man ceases to live as a person and a proper subject; he becomes merely an object.

Human sexuality as a treasure proper to the person.

The "spousal" analogy – "God wants to marry us".

Modern rationalism does not tolerate mystery – especially Ephesians 5

Wojtyla elected Pope Paul II Oct 16, 1978

The Wednesday Catechesis Sept 5 1979-Nov 28, 1984 135 Addresses

"THEOLOGY OF THE BODY" [1978]

He divided his original manuscript into two under the following heads:

Part 1

1 – Christ Appeals to the Beginning – Matthew 19.8

2 – Christ Appeals to the Human heart – Matthew 5.27-28

3 – Christ Appeals to the Resurrection – Matthew 22.30

Part 2

The Dimension of Covenant and of Grace

The Dimension of the Sign

He Gave them the Law of Life as their inheritance

What follows is after pages – 377-393

2 - Ephesians 5.21-33 The Crowning of the Themes of Scripture

Speaks of the body in two ways:

1 – metaphorical sense of the body of Christ which is the Church

2 – concrete sense of the human body in its sexual complementarity and its perennial destiny for union in marriage

The Incarnate Person

Grounds the man in his own incarnate personhood [phenomenalist thinking?] as opposed to modern view, which sees the body as relegated to a subhuman nature – simply a biological reference point.

Thinks of the human body as capable of making mystery visible to us

db - This is better applied to the mystery as being the relation between Christ and the Church and the bodily union as a statement of that relation.

As the church we are to see ourselves collectively as living in a common union with Christ now. We are to understand that the focus of our life is Christ himself, and that our life with Him will, at the same time, understand that

[1] He is ascended to rule and to subdue his enemies

[2] He acts as a High Priest for us: making a way for us to know the Father, to have access to God and to be the basis upon which we may speak directly to God.

Modern Sensitivities and Paul's Interpretive Key

The reverence for the mystery of Christ is revealed through their bodily life

Post modern difficulties of speaking of the wife's submission [subjection] to her husband.

Two main guidelines: 4.17-18,22-24 and 5.1-2 is crucial to the understanding of the passage

4.17-18 - Gentile living is to be left, because it is governed by hardness of heart [Matt 5.27-28 !!]

4.22-24 - Lustful living typifies this living which is to be put off in the putting in of a new man

5.1-2 - Walk in love as Christ loved us

Mutual Submission "out of reverence for Christ" 5.21

It is not a unilateral submission of the wife to the husband

What does it mean to submit to one another?

Why "out of reverence for Christ"?

Can only be answered in the "gift" of the heavenly Bridegroom gives to humanity as Bride.

The original way of living the gift was shown in the balance of the love between the sexes in the peace of original nakedness. Sin shattered this 'original way'. But through the indwelling of the HS the spouses are called to put off this old way – a way that is corrupted by lust; they are to live as they find themselves released "in Christ".

In this way, to submit to one's spouse is to be completely given. Mutual submission means the reciprocal gift of oneself - living the sincere gift of oneself "in everything". This is the profound shift of the Christian pattern which Paul brought to his day.

Out of 'reverence for Christ' means that their mutual relations flow from their common relationship with Christ – a life lived in redemption of the bodily relations. This brings a deep and mature character to their conjugal union. This is a life lived analogous to the fear of the Lord, which is not a defensive attitude before God, as if he posed a threat; but the gift of the Holy Spirit who inspires deep respect for the holy, the sacred and the expression of this gift of love.

Moving this into our collective way of relating to the Lord then in our common life we expect that the Lord will care for us constantly. That when He gives to us we need to receive from Him what - as to our circumstances - or who - the ones given to us to care for us, lead us, watch over us, teach us etc - has given. So that we receive it in a way that we assume that it is the best for us, because it is His gift to us. This is a confidence that we are to have wherever we are located geographically, or have been set within relation personally.

We know Him to be submitted to his God and Father, and that through his submission we come to know God as our caring Father. In this way, Christ's relation is closest, because He shares our

humanity, but that He too lives in submission to Another. His relating to us is a product of his own submissive relating to his Father.

3 - The Spousal analogy.

- Is a modelling, for the purpose of manifesting, of their relationship after the relationship of Christ and the Church. In this the wife is seen as, so as to manifest, the icon of the Church as Bride, and the husband is seen as the icon of Christ as Bridegroom.
 - [5.22-23] This is not a matter of dominion [as driven from Genesis 3], but must not be modelled after the Gentiles who lord it over their people [Luke 22.25-26].
 - [5.25] Husbands love your wives – similarly as Christ, whose love was a matter of Him coming to serve, and to lay down his life for his bride [Matthew 20.28]. So this means that the love to which a husband is called means, from his side, to exclude every kind of submission by which the wife might become the servant or slave of the husband, an object of one sided submission. Love makes the husband simultaneously subject to the wife, and subject to the Lord himself, as the wife is to the husband.
- Mutual submission is lived out in a complementary way, husband to “love” and wife to “submit” according to their [sexual differentiation?] and what is more likely, according to their model which they are attempting to manifest. [See the problem of levelling sexual difference p.387].

Moving this into our collective way of relating to the Lord we should expect to be clearly directed by Him, but in such a way that will have the feel that we are not dominated by Him but are able to take his direction in the freedom of giving ourselves to Him.

We know all this without levelling out the difference between Christ and ourselves collectively.

4 - Giving and Receiving the Gift of United life

- The meaning of a gift in a reciprocal relationship asks us to consider the one who gives and the one who receives as well as the relation that is established between them. The husband – to express himself as the icon of Christ - is the one who loves and the wife – as the Church manifest – is the one who receives.
 - What this does not mean is that one is active and the other passive; nor is it a matter of being masculine or feminine.
- Wojtyla makes clear that the “giving and accepting of the gift interpenetrate in such a way that the very act of giving becomes acceptance [*that is, it is two-way; it reflects back on the giver that his gift of himself is accepted, with all that that means for him, and the acceptance of the gift of him by the receiver evokes in her a powerful awareness of being cared for*] and acceptance transforms itself into giving” [*that is the care received manifestes itself in the giving back to the giver the responsive offering of herself in service as well*] [db my additions in italics].

We know that the life we have received has the capacity to make us those who give back to Christ. It establishes that we have something to offer that we were first given, and that to make a response is done in the sureness that what we offer back issues out of our common life and is found acceptable in our collected acceptance of that life.

This means that we are looking to offer only what we can in, through and with Christ himself - He is never out of the equation, for we are offering what He has first given to us. This is decisive for our collected obedience and worship.

5 - Two Directions of the Spousal analogy

- Marriage
 - clarifies and illuminates the mystery of Christ and the Church
 - So we realise that marriage - in its deepest sense – emerges from the mystery of God's love for man and humanity and leads to the spousal [husbandly] love of Christ which – while being offered to the world - saves, at the right time, the

Church. Marriage is the visible sign of this mystery.

- and the mystery of Christ and the Church reveals the essential truth about marriage.
 - The mystery of redemption conceals within itself the mystery of the "marriage supper of the Lamb" [Revelation 19.7].
 - Redeeming love [*which saves from bondage*] transforms itself into spousal love [*as a union of life*].

As the collected Church we are convinced that God has saved us so that we might live with Him. He has not saved us for ourselves - but for Himself. He will present us to Himself - and He will make us ready for that.

6 - The Head and Body analogy [Ephesians 1.22-23; 4.1-16; 5.22-33]

- Husband "head" of wife and wife the "body of the husband". Linked also by Genesis 2.28 in that the two become one organic union.
- Becoming "one body", spouses also become a single subject – "he who loves his wife loves himself" [5.28] – this does not blur the spouses' individuality.
 - This understanding is related to the way Genesis treats:
 - a theme of solitude prior to unity,
 - of the 'double solitude as the foundation of unity and also
 - of the unity in plurality which leads to the re-discovery of a perfect subjectivity and inter-subjectivity.
- Body is the expression of the "I"; and so husbands who love their wives as Christ loved the Church [5.25] are said to "love their own bodies", which is to love oneself [5.28].
 - This 'bodily love', far from being a crass matter, actually expresses the language of God's love [agape].
 - The head-body and groom-bride analogies Paul uses carry a large payload, and they show the sacredness of the human body in the mystery of sexual and life-union.
- The body is to grow up into the likeness of the head.

We must have the confidence, collectively, that Christ will grow us to be like Him. That as He expresses Himself now in the world it is through his body, the Church who is the fullness of Christ.

So we are destined for a very high position in the matters of the world to come. We need to have this high view - otherwise we shall have a poor view of how to resolve our differences in the Church - we shall go outside to courts etc. We shall live in such a way that we serve other powers, other than our Head.

So we must learn to take everything that we need for our collective life, our questions, our deliberations, to Him who is our Head.