

Freshmen Chastity Education Curriculum



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FRESHMEN CHASTITY EDUCATION CURRICULUM

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Class I – Trinity

Created in the *Imago Dei* – God who is Trinity

Goal: To give a general overview of Trinitarian Doctrine to set up the following lessons. To introduce the ideas of relationship, fatherhood, sonship and fruitfulness, this will be flushed out in later lessons.

Class II – Original Solitude and Sonship

Created in the *imago Dei* – How does man image the Trinity? And a Look at Sonship

Goal: To connect the lesson on the relationships within the Trinity to what it means for man to be created in God's image and likeness. To give an understanding of original solitude. To give an understanding of sonship.

****Note** it would be good to explain that "sonship" includes man and woman as our childhood is most fully expressed through the Incarnation and Christ's sonship.

Class III – Integration and Spousality

Man as a Community of Persons in the *imago Trinitatis* – Spousality

Goal: To show how man and woman together manifest the inner life of the Trinity. To provide an overview of what it means to be a spouse – for man and woman to come together. To give definitions of original nakedness and original unity.

Class IV – The Fall and Restoration in Christ

The Fall and Restoration in Christ

Goal: To explain the causes and consequences of the fall and the damage this does to relationships. To explain Christ's redemptive work of restoration of communion in love.

****N.B.** – this class has the most material, so if you are short in other areas, it would be good to borrow from here.

Class V – The Life of Virtue

Life of Virtue / Dimensions of Love / Sins against Chastity

Goal: To give the broader context into which the virtue of chastity fits. To give an overview of what virtue looks like. To give an outline of the 4 dimensions of love and how they all play a part in integrated chastity. To show the results when we fail to fully live out our call to love in our relationships with others – sins against chastity.

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Chapter Summaries:

Introduction

- Man is not like the rest of creation, rambling on, because he can stop and wonder
- What makes us wonder about something is mystery
 - Not something enigmatic and without meaning, rather it is saturated with meaning – too rich and full for us at first glance.
- Mystery cannot be separated from everyday experience
 - No division between religious experience and everyday existence.
 - Search for mystery shouldn't separate us from the world.
- Asking about the meaning of life is inseparable from his experience of love
 - Mystery is beyond us
 - Love is beyond us
- Experience of love is the birthplace of wonder – first step along a new journey toward the fullness of meaning – 10
- Love is a guide that leads us beyond ourselves and toward transcendence.
- If love is the core of experience, then experience can't be purely individual because love takes us outside ourselves.
- The heart of experience is the wonder awakened by the revelation of love. – 11-12
 - Love is the starting point of the human quest and the revelation of love is found in everyday human life
 - Christian revelation occurs right in the midst of our space and time as does the human experience of love
 - Christianity itself is the fullness of the revelation of love – Incarnation.
 - GS 22 – Christ reveals man to himself.
- Wonder culminates in faith's response to Christ's revelation of the fullness of love – 13
 - We can't understand Christianity without understanding man's encounter with love and the human experience of love points toward a fullness that comes to like only in encountering Christ.
- Love is the way of man and the mission of the Church is to manifest the truth of love in the world.

Chapter 1 – The Body Manifests the Person

- Can't let our experiences simply wash over us
 - Meaning is an integral part of experience
- Creation accounts
 - In the first – man is created in God's image and likeness, but leaves how man is meant to respond an open question
 - The second story answers this – unfolds the original experiences:
 - Original solitude, original unity, and original nakedness.
 - Man's original experiences have never been totally lost
 - Compare to Silmarillion – Melkor introduces a discordant note, but it is still incorporated in the final masterpiece
 - In a certain way the child is closer to man's original experiences, while the adult has almost forgotten them in the grime that builds up over our attitude toward life.

- Original solitude
 - Not “loneliness” – not ‘solved’ when Eve is created for Adam
 - It’s the relationship that man has with the Creator – unique – different than any other creature.
 - Adam discovers original solitude, not through introspection, but rather through bodily encounter with the world around him.
- Man has an intuition that he is more than numbers and mass – more that his body is more than biological processes
 - We don’t own our bodies like other objects – there is no distance between us and our bodies and we can’t give up our bodies without dying
- Body is part of who I am – it is personal
 - Body can feel – it has an inside like inanimate object, but it also has interiority (it notices when it is cut/touched/broken)
- Body frees us from isolation of our lonely ego – puts us in contact with the world around us and opens us up to wonder.
 - Yet, the world can never fill the receptive capacity of the bodily home – the world isn’t flawed, but rather we are mad for God
 - Original solitude includes our capacity to find God in the midst of the world.
- Man is only aware of himself in his encounter with the world and this encounter is open toward the infinite – an encounter with God
 - Thus, man is aware of himself when he is in dialogue with God.
- If human freedom were disembodied, it might have more room to play with hypothetical possibilities, but it would be unable to create anything beautiful or to share such beauty with the rest of the world.
 - Freedom isn’t an absence of limits – it’s the ability to be open to the world, to receive the new things we encounter in it, and to respond to their call with genuine creativity.

Chapter 2 – Sexual Difference: The Vocation to Love

- Original unity – the mutual indwelling in one another’s experience
 - To love is to share your world with another person
 - The body, with its emotions and feelings, enables Adam to enter Eve’s world
 - The emotions enable us to participate in one another’s inner lives
 - Indeed, this participation makes us vulnerable to the world, but it also causes us to learn to live more richly
 - Love creates anew – affirming someone that “it is good that you exist” gives them existence in an analogous way.
- Communion always involves identity and difference
- Second creation account:
 - Word switches from Adam, which is related to ‘*ha’adamah*’ for earth, to ‘*is*’ (male) after Eve comes into the picture. Adam can only know himself as male when he encounters his female counterpart.

- Masculinity and femininity are not only diverse, they are complementary
 - Sexuality makes no sense without the 'face-to-face' relationship expressed in the word 'kenegdo' or helpmate used for Eve, which literally means 'to stand face-to-face with another.'
 - It's impossible to understand each sex without reference to the other.
 - Male and female are two different ways of living out the body's openness to transcendence
 - Two different incarnations – two ways in which the same human being is a body.
- We love as persons – we don't only love with our bodies or just with our souls
 - Love guarantees and expresses our unity as human persons
 - If masculinity and femininity are the two channels through which human love flows, then sexuality pervades our whole being from the inside out
- Sex vs. Gender
 - Distinct in the modern understanding – sex is biological (we have certain parts) and gender is culturally conditioned through distribution of "roles"
 - This is a false opposition as it disjoins biology and humanity – which are intimately and inextricably related.
- Love is an attraction – lights up our existence and leads us on a journey
 - Sensuality – most basic level of erotic love for the person of the opposite sex – response to another's body as it is a potential object of enjoyment
 - Blind to the person of the opposite sex – cannot move us beyond ourselves
 - Does point to a higher dimension of love – promise of happiness, ecstasy (from ek-stasis – 'to be outside of oneself')
 - Anyone who pursues sexual pleasure as an end in itself will eventually lose even the pleasure he seeks, for sensuality only gives real fulfillment when it is integrated into the broader dimension of love to which it points.
 - Feelings and Emotions
 - Emotions connect us with the beloved, whose personhood sensuality points to but cannot reach on its own
 - Ex: sympathy allows us to share in the interior world of the beloved
 - Lifts us to a higher stage beyond the lonely imprisonment of searching to satisfy our own urges
 - Attunes us to the whole person – beyond them as a sexual object
 - This sentiment isn't enough
 - Many think when sympathy breaks down that love is also come to an end
 - Sentiments often lead idealization, which degrades the person because the real them is overlooked
 - Really remain stuck in yourself – prisoner of perceptions and reactions

- Affirmation of the Person
 - This alone is solid enough to support a stable relationship of love
 - Only when love has discovered and affirmed the person for what he or she is can the lover say yes forever
 - Highest stage of love – betrothed love in which we find ourselves by giving ourselves to another
 - Stop outside one's I and the I is not destroyed, but enlarged – 55
 - Willing for sacrifice
 - Reducing love to feelings alone isolates us in a prison of egoism, but leaving feelings out of account is almost as bad – deprives love of warmth and undermines our capacity for real union with another – 56
- Together Toward God
 - Affirming a person for his or her own sake is really giving an absolute value to a finite being – seeks contradictory.
 - Man is the only creature that God has loved for its own sake – dignity of the person is absolute, but only because it is based on the absolute Source of all dignity
 - The absolute affirmation of the person comes from the beloved relation to God, which prevents the beloved from being crushed under the weight of being seen as an idol.
 - We cannot place the burdening of making us happy on another person
 - Authentic love of self-gift leads us toward God
 - In others and in our relationships with others we find the presence of God
 - Sensuality, feelings, affirmation of the person must all be integrated into love's basic movement toward God
- The call to love resounding in man's body invites him to go out of himself and to build a world together with another

Chapter 3 – The Nuptial Mystery

- A new experience of wonder always prepares a new stage of our journey toward the Horizon of our existence which is also the Source from which all wonder ultimately comes - 62
- Only an act of generosity that we couldn't have engineered and that we cannot repay suffices to awaken wonder in our hearts.
- Eve engenders in Adam the first clear consciousness that reality is a gift from Someone.
- Gift-giving is risky – every act of giving necessarily entails the risk of being refused.
 - This rejection extends beyond the object to the giver.
 - If the gift is accepted, a new relationship comes into being that enriches both giver and receiver.
- True love is a response to the very fact that the beloved's existence is itself already a gift
 - Recognizing the beloved as a gift prior to any of his/her actions

- Call to reciprocal self-giving is inscribed in the body's very masculinity and femininity by God
 - The body is nuptial because it exists to enable Adam to give himself to Eve and to receive her – and vice versa
 - The nuptial meaning of the body, written on the body is an invitation to recognize everything we have is a gift
- We must learn to measure the objects around us by the nuptial meaning of our body
- Everyone is a potential poet and saint, and everyone possesses an inborn capacity to experience his body as a gift
- Fruitfulness is the culmination of active response to the wonderment that seizes man and woman
- Lovers who try to exclude everyone from their universe do not exalt love, but distort its nature – their relationship should stand in the larger context of their relation with the Absolute, which in turn opens them to the rest of the world
 - Through fatherhood and motherhood they tend by their nature to participate in the Source of love
 - Only together do they fully become his image – 79
 - The face of God is most fully reflected in the communion uniting man and woman in a shared journey of love.
- We can only love because God has loved us
 - God reveals his love for the first man and woman by entrusting each of them with the other as a gift in whom his Love delights.
 - We only become human and recognize who we are we see what God has given us

Chapter 4 – The Communion of Persons as an Image of the Trinity

- Adam and Eve realize that their mutual love is an invitation to enter into a covenant with God
- In SS, freedom is connected with sonship.
 - The divine image in man is much deeper than an image on a coin – because it is the image of a son begotten by a father.
- Revelation of the imago Dei begins in the family because the parents participate in God's own fatherhood.
 - We must love in return, accept God's gift and make our lives fruitful
 - Image (intellect and free will) and likeness (growing in perfection)
- Body reflects the imago Dei, not just the soul
 - In a way God reveals himself as love in the weakness of the body
 - Intellect and free will show God's transcendence, while the humility of the body is a reminder that the Absolute is a love who calls man to friendship with himself.
- Original nakedness – ability to see the image of God imprinted on the human body
 - Ability to read the language of the human body as a simultaneous expression of original solitude and original unity.
 - Clear realization that masculinity and femininity are made for a journey of communion toward the Source

- Connection with modesty!
 - Wearing clothes expresses original nakedness because clothing underscores the special status of the body – dignity of person
- Love between a man and woman shares in the HS – the HS introduces them into the core of the mystery of God's being

Chapter 5 – A Wounded Heart: The Fragility of Love

- Our journey of love is not without faults, obstacles, and problems
- Rift goes back to Genesis 3
 - The serpent really asks the question “Does God really love man?”
 - Tree of life vs. tree of knowledge of good and evil – false independence, attempt to determine mean of existence without God, to be self-sufficient.
- Adam and Eve fail to see God as the origin of the gift, misunderstand His Fatherhood.
 - After the fall they don't see people and things and an expression of God's love, but through a lens of self-assertion – closed to what Fatherhood is.
 - Adam and Eve fail to see everything as a gift
- Dependence on others isn't a limitation, but an chance to transcend ourselves
- If you lose the meaning of life as a gift, the language of the body is ignored
 - Ex: Gay marriage, promiscuity – all sexual sins.
 - We reject the body as soon as it becomes a point of pain or contention – only use is for pleasure.
- The heart is what helps us perceive the meaning of our body – helps us see the body as a gift.
 - When we fail to recognize gift we have divided hearts.
 - Immanent shame – interior shame from being alienated from our own bodies
 - Non-integrated sexuality
- Failing to see the worlds as gift, leads man to fail to see himself coming from God, which leads to a lack of self-possession
 - Can't give himself fully to another – openness to the other is contaminated.
- Love of the spouses is separated from the love of the Giver – man and woman attempt to build a bubble which elevates and isolates their love as an absolute apart from God.
 - They think they have absorbed the whole secret of love, when they haven't even touched it
- Damaged acceptance of God's gift brings about the impairment of man's capacity to enter into the world of the beloved – the other is alien.
- Relational dimension of shame sprung from the propensity to dominate and use the other as an object
 - Sin brings disorder in the male and female body, though experienced differently
 - Man typically seeks to rule over the woman and measure her worth by his sexual pleasure.
 - Men don't carry children in their bodies – the link between sex and procreation is external to male sexuality
 - The mystery of the person is tied up in procreation and thus and the person is more external to the male experience and can be used.

- Women are less likely to separate sex from the mystery of the person because of their built-in protection of the link between procreation and sex in their bodies.
 - Women risk getting trapped in emotions and measuring everything by them.
- Rift in parental love leaves a mark on their children's souls - 121
 - Gives a negative slant to their whole life attitude
 - God's original plan: show himself visibly in the love between parents, so that every child could glimpse the divine Fatherhood in his own human father and mother.
 - Human parenthood is compromised in its ability to convey the fullness of God's Fatherhood and awareness of life as a gift – leads to a certain loneliness in children
 - Result of original sin: we aren't born into the radiation of Fatherhood
- At the core of the divisions of our heart lurks man's craving to occupy the center of the universe without recognizing the gift he receives from the Creator
 - The negative experience of sin does not reach as deeply into the fabric of our being as original solitude, original unity and original nakedness do!
 - Good triumphs over evil – Grace is primary before sin
 - Evil is a parasite – couldn't exist without the goodness to rebel against
 - We couldn't know we failed unless we had an inkling of the path to our goal.

Chapter 6 – Christ: The Redeemer of the Heart and the Fullness of Love

- God's Fatherhood no longer shines clearly through our human parents – see a caricature of God – a Legislator
- God seeks to restore a clear picture of His Fatherhood on our heart – starts with Abraham
 - Interesting he's called father.
- Story of Abraham shows man cannot become a father unless he first becomes a son – human fatherhood is based on confidence in God the Father
- Christ becomes man – as this is the Prototype of true humanity – restore us to sonship – reveal the Father and His love
- Christ enters into both or solitude (reference to the Father) and our unity (communion with disciples).
 - John 17:6 – disciples are a gift to Jesus from the Father
 - Adam and Eve received each other as gifts from God and Jesus takes this to the next level – he affirms the dignity of the human person in an infinite way since he is God.
- Christ is the Father's supreme gift to us
 - Just as Adam and Eve were called to be gifts to each other.
 - The Son sums up all the Father can give
- Christ totally accepts us – reconnects original solitude (we are God's children) and original unity (we are called to become spouses)

- Anyone who wants to love must face the possibility of indifference and rejection - he must be willing to suffer on account of the fractured nature of human unity
 - Suffering unleashes love – mysterious connection between suffering and love is the key to recovery of man's original vocation
 - Suffering compels us to ask whether life has any meaning.
 - In our anguish our inquiry is always directed toward God –
 - Suffering body painfully relearns the language of original solitude
- Suffering also speaks the language of original unity
 - The sight of a person suffering moves us to compassion – suffering is a way of sharing the world with one another
 - Participate in another's suffering
 - Contemplating Christ's sufferings brings us to how much the Father loves us!
- Holy Spirit brings incorporates us into the Son
- Christ is the path of our living in the imago dei
 - We are children (Christ, the Son), spouses (Christ the bridegroom), and parents (Christ, fruitful in his self-gift) – this brings the human journey to its crowning in God
 - Our path is imbedded in who we are and humans.

Chapter 7: Maturing in the Fullness of Love

- Summary of the 4 Dimensions of Love -147
- Christ integrates all the dimensions of love in our heart – this is virtue
 - Charity is a life-affirming self-mastery in love
 - Shapes the heart's desires and feelings into a reflection of true love for others.
- Friendship integrates the dimensions of our being and empowers us to begin agents of our own interior integration
 - Virtues are the fruit of a friendship
- We can't think about acquiring true virtue unless we already stand within true love
 - Without the gift of love we can't start integrating our hearts
- Christ's mission on earth is like a filter that adapts the water of the Spirit to our human experience, allowing us to assimilate it as nourishment for the journey
- The first consequence of purity is self-mastery – attitude of vigilance that watches over the unity of the heart by preserving its rightly ordered love.
 - The essence of purity lies in the desire to give ourselves entirely to the true beauty of another person
 - Pure means being able to love with the true love
- Purity of heart is both self-mastery on one hand and attraction to love/honor beauty on the other.
 - Goal of purity is an enhanced capacity to love others!
- The transformation of sympathy into friendship is for spouses as well
 - Without affectionate friendship, erotic love loses its beauty and joy
 - What is worthy of the human heart is that the form of the erotic is at the same time the form of ethos

- Piety – awareness of God’s presence in human love
 - Humility is an important part of piety – refusal of the prideful absolutization of our own feelings
 - Piety remedies pride – reawakening us to the humility of the body which manifests the Source of Love/Father

Chapter 8: Loving with the Love of Christ: the Sacrament of Marriage

- Body gives us a threefold pattern. The body is:
 - Filial – represents man’s solitude before God and man’s openness toward him – where man meet the Father
 - Nuptial – body’s very identity as male/female is a vocation to become a spouse to journey toward the Giver
 - Procreative: union of spouses finds its proper completion in openness to fruitfulness.
- Body is called to be a child, spouse, and parent.
- Christ walks in this threefold pattern, but enriches it with his eternal relationship to the father in the HS
 - Sacrament of creation is fulfilled in the sacrament of redemption
 - From God’s view of time the sacrament of creation gets its existence and meaning from the sacrament of redemption that Christ establishes by his marriage to the Church.
 - Christ’s coming is the reason for marriage in the first place – Christ is the eternal Son who is Bridegroom to bring all creation into communion with the Father.
- Natural marriage
 - Back to Garden of Eden
 - Adam and Eve’s one-flesh union is broken by the Fall
 - First task of Christian marriage- recover the sacrament of creation broken by sin
 - Christ not only retrieves the ruptured harmony of the beginning – he brings natural marriage to fulfillment in his own one-flesh union with the Church
 - Sacrament of redemption makes the threefold pattern complete – making it a vehicle for communicating Trinitarian life.
- Holy Spirit bring human love to the fullness of conjugal charity.
 - Through the gift of the HS, Christ enables man and wife to communicate his own divine love to each other precisely in their own one-flesh union.
- Faithfulness forever in Natural marriage
 - JP II felt that lovers certify their fluency in the language of the body precisely by pronouncing the “yes” of eternal fidelity.
 - For lifelong fidelity to be possible, marriage must be based on the affirmation of the value of the person.
 - Love’s maturation integrates our sensual desire and feelings and attunes them to the eternal value of the one we love.
 - Requires trust in the Source of love – must draw love from this source

- True freedom
 - It's only when you give your future to another, that you truly possess it.
 - What enslaves isn't commitment, but the anxious fear of it.
- What does Christian marriage add to the equation?
 - Christ's love enfolds us, giving us the confidence to expose ourselves to the risk of loving, which always has a risk of rejection.
 - Bond of natural marriage is rooted in the Creator's love, indissolubility of Christian marriage (which retains the bond of natural marriage) is rooted in the love of Christ
- Fruit vs. product:
 - A product is the end result of a calculated and deliberate effort to transform the world by our own power
 - A fruit exceeds our native capabilities and thus is never completely subject to our choice or calculation.
 - New life is a fruit of marriage because it's a participation in God's work.
- Since a child comes from a greater love that both embraces and transcends the parents, he is not a thing to be produced, but a gift to be received.
- The conjugal union is a language that is not invented by the spouses but that expresses the intentions of the divine Source of love and life
 - In vitro fertilization is foreign to the logic of gift.
 - Blurs the connection between the child and the divine source of his/her life
 - Also, in vitro, inclines parents to think of themselves as the sole originators of the new life – which gives them an unbearable responsibility
 - They alone cannot guarantee the child's happiness
- If a childless couple remains in communion with the Source of love and life, they can rest assured that their union will always be fruitful in a variety of ways – work in the community, hospitality, adoption, etc.
- Education in Love
 - Because new life develops within her, woman are more capable than men of paying attention to another person
 - Father remains outside the process of pregnancy and the birth – the father's role is to transform his distance from the child into an expression of love
 - Achieves this task by giving the child space to grow, but if he truly loves the child the space is never empty
 - Loving opportunity to grow and mature
 - Christian parents go beyond giving life to the child; they give new life as they are entrusted with educating their children to bring them into divine life.
- Contraception
 - Renders the total gift of self to another impossible – refusal of to give and receive fruitfulness
 - Refuses to express an openness to new life, impairs the spouses capacity to express true love.
 - Excludes God's presence from conjugal love, and thus cuts this love of from its roots
 - Denies the filial dimension of love
 - Turns love in on oneself

- NFP
 - Church grants that situations may arise when parents may decide they can't welcome more children and may require other ways to express their conjugal love
 - This cannot reflect the intimacy of spousal communion unless it respects the truth about love, which contraception fails to do.
 - Respects the truth that the bestowal of parenthood is an essential part of the total gift of self between spouses – enables spouses to express due reverence for the Author of the body's language.
 - NFP keeps couples in connection with the Source of Love.
 - Requires the involvement of the whole person
 - True 'sex ed' is about integrating all the dimensions of the person in accord with the truth of love
 - Contraceptives can cause a deformation of the heart, because it fosters the mentality that sexual intimacy is not an occasion for a total gift of self

Chapter 9: Witnessing to the Fullness of Love: Christian virginity and the Destiny of the Body

- We looked at man's beginning, but we must also look at his end
 - This may seem harder to grasp, but the end is also part of our experience like the beginning.
- Man is aware of death through his body's fragility – disease and aging remind us that we are mortal.
 - Experience of love makes our fragility come into greater focus – concern for us and our beloved
- Body doesn't just show us fragility, but also enables us to experience communion with the world and others – opening us the absolute communion
 - OT theology questioned the afterlife because if the body is the place of relation and life is being in relationship, then how can we be alive after our bodies are gone?
- If man's life is relationship and relationship is ultimately with God, the Source of life, then man must somehow continue in existence beyond death.
 - Man finds no resting place but within god
 - Body must in some way witness to an indestructible relationship with god
- OT slowly discovered the true nature of our call to immortality.
 - God has entered into covenant with the Patriarchs – he has tied his own name and thus his identity to them
 - God is the source of life and thus these men must still have a place within the covenant God made with them.
 - Cf. Matt 22:31-32
- Human love reveals what is indestructible in man – man's relationship with the Source of life.
 - At every crucial turn on the journey of love, the further growth depends on the intervention of, or encounter with outside assistance.

- Fulfillment of Sonship
 - Resurrection of Christ is our hope!
 - Resurrection of the body is the Good News of the Gospel, not simply the soul surviving after death
 - God's decision to tie his name to the Patriarchs reaches its culmination in the mission of the Son who fully reveals the divine name and forever links it to man's destiny
 - Christ's body takes the native filial meaning of the body and transforms it into an expression of filial love saturated by his communion with the Father
 - Life is filial relationship with God.
 - Sonship is the very essence of life and thus Christ's gift of filiation is gift of eternal life.
 - Cross is already a triumph over death, but the Resurrection is the culmination of the progressive 'filialization' of Christ's flesh that began with the Incarnation
- Christ and the Fulfillment of Nuptiality
 - Christ is the Bridegroom who crowns his love for the Father by loving his brothers and sisters
 - His risen flesh is the embodied fullness of his love for man
 - Christ gives himself completely to each individual and to all at the same time
 - Seen in the Eucharist
 - Saints enjoy a share in Christ's ability to give himself fully to each individual without exclusivity
 - No marriage in heaven
 - We will not cease to be male and female in heaven – experience sexuality in a qualitatively new way
 - Spouses' love is not destroyed but transformed
 - Intimate communion with God doesn't isolate us, but unites us in the closest possible way
 - We're like mirrors reflecting his love, which makes the other mirrors shine brighter.
 - Spousal love is in a certain sense virginal because the partners belong to God before each other.
 - The heavenly experience of the body's virginal depth is not opposed to its spousal meaning, but brings it to fulfillment.
 - Adam can only love Eve if he sees her as a daughter of God
 - Spouses in heaven find each other as brother in sister through the common sense of belonging to the Creator Father.
 - In the Song of Songs, the bridegroom calls his bride sister.
 - Comfort for the widowed – their love lives on transformed in heaven.
 - Every step toward purity that spouses make on earth prepares their bodies for immortality and sows in them seeds of the Resurrection.

- Call to Virginitv
 - Jeremiah was the only figure in the OT exalted for celibacy – marriage was usually exalted.
 - Really the prophet experiences this as a sign of the desolation of Israel – really a lack of fulfillment
 - Celibacy takes the pain experienced in the renunciation of marriage and transforms it into a joyful affirmation of the spouse meaning of the body.
 - Based on the Resurrection – Christ’s body is permeated by the Spirit and communicates to the disciples the fullest experience of the body as a place of communion.
 - Virginitv is eschatological as it points to the end of history – fullness of love that streams from Christ’s risen body
 - Christ’s flesh is virginal because it is filial
 - Complete dedication to the Father’s will
 - Consecrated virgin manifests the true face of original solitude: the face of Sonship
 - It is nuptial because Jesus unites himself to the Church on the Cross
 - Consecrated virgin gives himself to all men and to each man uniquely
 - Shares in the anguish and hope of all men through the compassionate heart of Christ
 - Christ’s union is fruitful (parenthood dimension)
 - Through baptism begets sons and daughters of god.
 - Spiritual fatherhood and motherhood of the virgin
- Mary, Mother of Virgins
 - Model of virgins
 - Filiation: lived to listen to and serve God.
 - Nuptiality: shares in the suffering of Christ and becomes an icon of the Church
 - Parenthood: supreme embodiment of motherhood’s openness to the gift of God.
- Single people are called to live out holiness and live out the pattern of child, spouse and parent in their lives
 - Church is a home and family for all

Chapter 10: The Family and the Civilization of Love

- Family is not made to close in on itself – if it refuses to go beyond its own boundaries, it ceases to be a true family.
 - Spouses share in communicating life to mankind, not just to their children.
- Question of society and the common good
 - We must ask the question What makes it worthwhile for us to participate in another’s life at all? Not what we can get out of each other.
 - It’s good for human beings to be together – not just for material gain –this is integral to upholding human dignity.
 - Political structures and legal codes are necessary for the common good, but if there isn’t the belief that it’s good for man to come together in the first place, the structures have no driving force.

- Experience of the common good is based on the family.
 - Marriage creates a communion of persons – which is itself the common good of the spouses.
 - It's good for the spouses to be together because it gives the other the room to exist in the fullness of his or her humanity.
 - "My freedom starts where yours does, and we grow in freedom only through our togetherness." – 231
 - The more common the good in a family, the more properly one's own good will be
 - One's members flourishing can't offset another's suffering.
- Children
 - Woman's pregnancy is a 'schooling' in the common good – the child himself brings joy.
 - This experience goes beyond her own child to others
 - Children are part of the common good to all communities
 - Their existence if welcomed as a good – or should be
 - This begins in the family.
 - In our job we can be replaced, but our spot in our family cannot be.
 - Children learn to live with others in society through the family.
- Family opens our eyes to the Source of the Common Good.
 - Through family we receive both nature and culture as a gift entrusted to our stewardship
 - This heritage leads us to seek the source of these gifts.
- Family's job in society consists simply in becoming what it already is: the matrix of the common good.
 - Family generates the person as a social being whose experiential understanding of the common good equips him to promote and serve a truly humane social order.
 - The mission of the family is to be itself to give the irreplaceable reference point for social unity
- Church exists to radiate God's love into the world – foster communion between man and God
 - The love the Church manifests has a face - the Face of Christ on the Cross.
 - Church gives the family the truth about what familial love should look like.
 - Church is universal communion that embraces all people, but the center of it includes a special place for the family.
 - When a family takes up its spot in the Church it becomes a domestic church that sheds the gospel light of communion on the vocation and destiny of man to build up a civilization of love.

Class I - TRINITY

Created in the *Imago Dei* – God who is Trinity

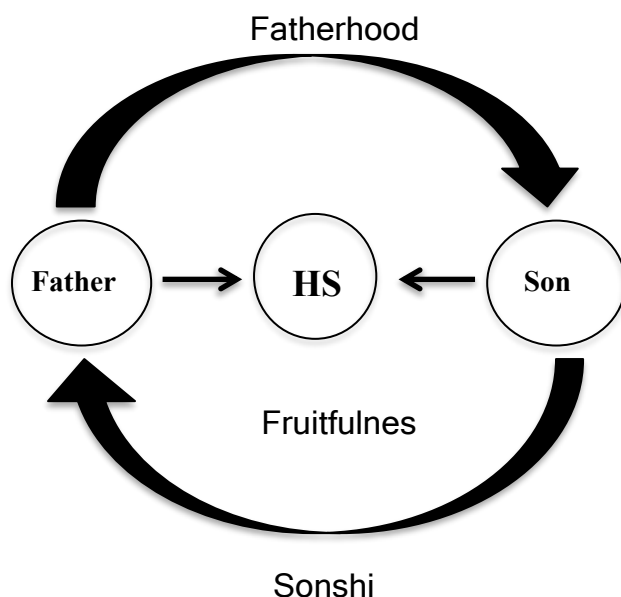
Goal: To give a general overview of Trinitarian Doctrine to set up the following lessons. To introduce the ideas of relationship, fatherhood, sonship and fruitfulness, this will be flushed out in later lessons.

Lesson:

- A. In order to understand ourselves and what it means to be human we must look to God in whose image and likeness we are created.
 - a. Genesis 1:27 – “So God created man in his own image, in the image of God he created him; male and female he created them.” *RSV*
 - i. Parallel clauses in this verse tell us that our sexuality as male and female have something to do with being created in the image and likeness of God. This will be referenced later.
- B. During his earthly life, Jesus revealed that God is Trinity – Father, Son and Holy Spirit.
 - a. Jesus has revealed God as Father.
 - i. Cf. Matthew 6:9-13; Luke 10:21-22; John 5:19-27; John 20:17.
 - ii. God is portrayed as Father in the Old Testament as well, though more discreetly.
 - 1. Isaiah 63:16
 - b. In revealing the Father, Jesus shows Himself to be the Son.
 - i. His identity is from His relation to the Father.
 - c. Jesus promises to send the Holy Spirit.
 - i. Luke 24:49; John 14:17, 25; Acts 1:4-5, 2:1-4.
- C. One Nature, Three Persons
 - a. All three persons are God – all share in the one Divine Nature.
 - b. This relation makes sense logically
 - i. If God did not have within God another, then how can you have a creation?
 - 1. The addition of his relation to creation would “add something” to God which is impossible
 - 2. No accidents exist in God.
 - ii. Creation doesn’t add any relationality to God; he already has relation within Himself in the Trinity.
 - iii. This shows the freedom of creation – it is a pure gift of love. Selfless act.
 - iv. God is Father eternally before He is Father to creation.
 - c. What makes them distinct persons?
 - i. A person is a subsisting relational subject.
 - 1. CCC 253, 255
 - ii. Persons of the Trinity are distinct by their relation.
 - 1. Cf. *Summa Theologiae*, I, Q. 39, A. 1:
 - a. “In creatures relations are accidental whereas in God they are the divine essence itself. Thence it follows that in God essence is not really distinct from person; and yet that the persons are really distinguished from each other. For person, as above stated (29, 4), signifies relation as subsisting in the divine nature. But relation as referred to the essence does not differ therefrom really, but only in our way of thinking; while as referred to an opposite relation, it has a real distinction by virtue of that opposition. Thus there are one essence and three persons.”

2. All being by nature is 'esse ad' – being toward – relation with things around them.
 - a. As above, in the Trinity, this relation is not accidental, but God's nature is being itself.
 - b. Each Divine Person exists by the very fact of being in relation – the relation of each to the others constitutes the person
 - i. There is 'otherness' in God.
 3. Council of Florence, *ND* 325
 4. Cf. CCC 252
 - iii. Relation does not prevent the Persons from possessing the same absolute perfection.
 1. 11th Council of Toledo, *ND* 312-313
 - iv. Thus, it is part of who God is to be in relation – Three Persons in relation.
 1. This explains how God can be Love.
 2. God is not a 'cosmic bachelor,' but rather a community of persons.
- D. What does this inner life of the Trinity look like?
- a. From all eternity the Father begets the Son
 - i. This relationship is Fatherhood
 - ii. The Father gives all that He has and is to the Son – the Gift of Love itself
 1. John 3:35 – "the Father loves the Son, and has given all things into his hand."
 - b. The Son actively receives all that the Father has given Him.
 - i. This relationship is Sonship.
 - ii. Not a passive love, but an active receptivity
 1. Entrustment of all that He is to the Father
 2. A response of perfect Filial Obedience.
 - a. Shown in Jesus' earthly life
 - i. Cf. Luke 22:42; John 4:34, 6:38
 - c. The bond of Love of between the Father and the Son is so powerful that it is a Person – the Holy Spirit
 - i. The Love of God is fruitful.
 1. Nicene Creed – Holy Spirit "proceeds from the Father and the Son..."
 - ii. Intimate connection between the Holy Spirit and new life (which is fruitfulness).
 1. Holy Spirit as the giver of life.
 - a. Cf. Nicene Creed – "I believe in the Holy Spirit, the Lord the Giver of life..."
 - d. The Three distinct Persons in God exist in eternal relation to each other.
 - i. It is in this image we are created.

E. Diagram:



Class I - TRINITY

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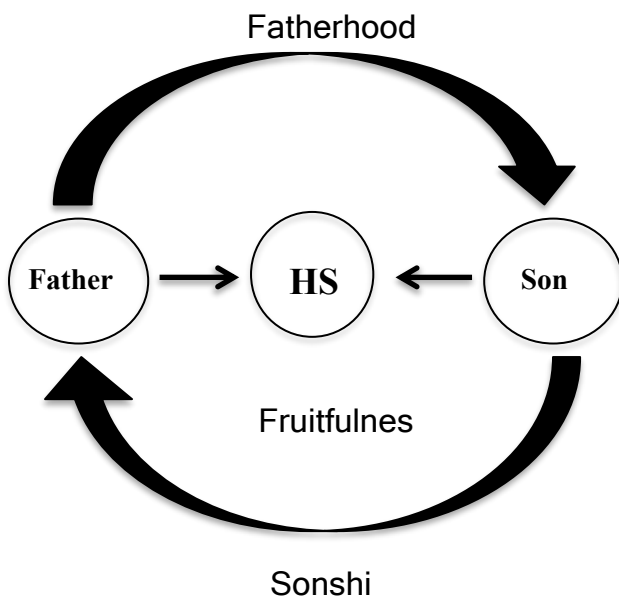
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E. Diagram:



Class II – ORIGINAL SOLITUDE and SONSHIP

Created in the imago Dei – How does man image the Trinity? And a Look at Sonship

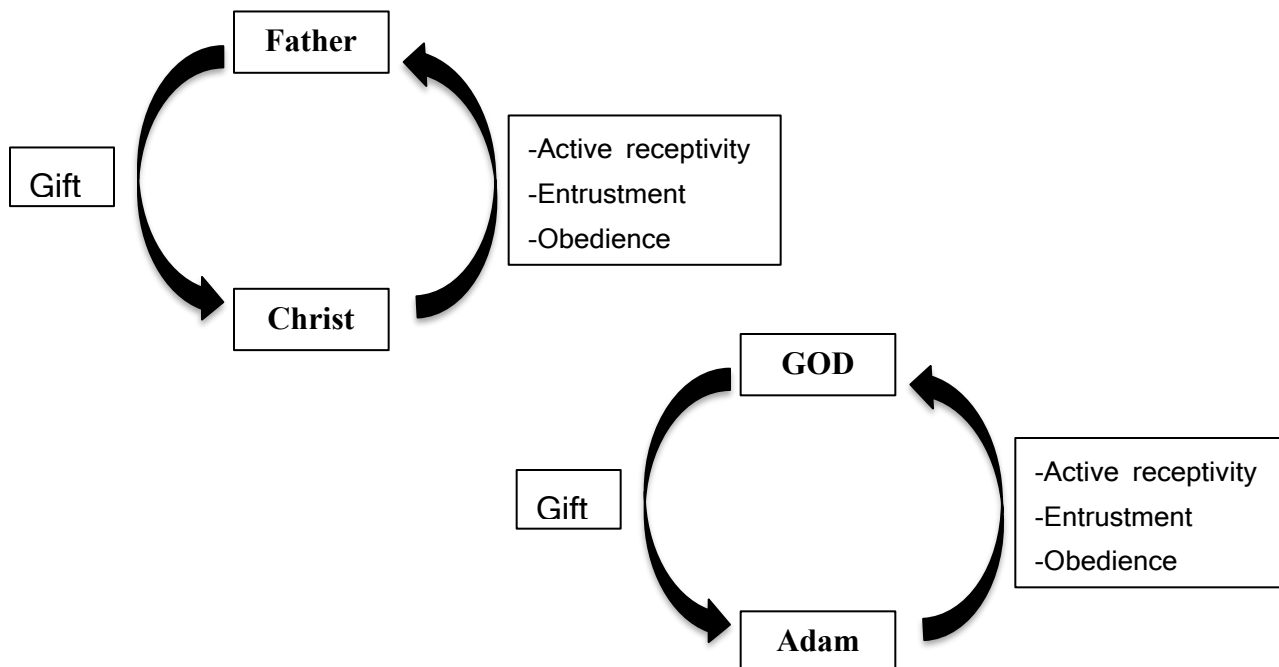
Goal: To connect the lesson on the relationships within the Trinity to what it means for man to be created in God's image and likeness. To give an understanding of original solitude. To give an understanding of sonship.

****Note** it would be good to explain that “sonship” includes man and woman as our childhood is most fully expressed through the Incarnation and Christ's sonship.

Lesson:

A. Two creation accounts

- a. First creation account focuses on man created in God's image and likeness:
 - i. Genesis 1:27
- b. Second creation account shows how man is meant to respond to this open question that is his existence:
 - i. Genesis 2:15ff – Adam is seen to have a special place in creation.
 1. He is given the task of keeping the garden and can eat from all the trees except the tree of the knowledge of good and evil.
 2. None of the creatures are a fit helper for him – he is unique
 - ii. Adam has received the gift of life from the Father as a son and stands in special relationship to him
 1. This is called original solitude: the relationship that man has with the Creator, with Whom he is able to communicate and from Whom he has received everything. Adam discovers by experience of the world around him.
 - iii. Adam's life is paralleled with Christ's life on earth – in His mission from the Father.



- iv. Christ, as the perfect man, retrospectively sheds light on man's (Adam's) original condition.

B. Sonship

- a. Before we can understand ourselves and develop healthy habits and relationships we must first recognize our stance as sons and daughters of God
- b. This original sonship will take on new meaning in Christ, which will be touch on later. But even at the beginning God was truly a Father, and man a son insofar as his existence comes from God the Creator.
 - i. In our sonship we recognize:
 - 1. Our human existence is a gift
 - 2. In accepting that we are sons we also recognize that we are brothers and sisters with everyone else
 - a. Our fundamental relationship with God, opens us to greater relationship with others.
 - 3. Sonship brings true freedom
 - a. When you recognize God as the perfect Father, one from Whom you can trust for everything that you need, it brings liberation.
 - ii. Only through recognizing everything as a gift can you fully give of yourself and fulfill your vocation to holiness.
 - 1. *Gaudium et spes*, 24 – “Indeed, the Lord Jesus, when He prayed to the Father, “that all may be one. . . as we are one” (John 17:21-22) opened up vistas closed to human reason, for He implied a certain likeness between the union of the divine Persons, and the unity of God's sons in truth and charity. This likeness reveals that man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself.”
- c. When we understand ourselves as sons we can give of ourselves, and who we do that will be looked at in the next lesson.

C. Body and Soul

- a. Our identity as sons/daughters involves all of who we are.
- b. As man we are created body and soul
 - i. Cf. Genesis 2:7
- c. Our body isn't some kind of prison that traps our true self, the soul, but rather man is truly a body/soul union.
 - i. False ideas about the body:
 - 1. Plato – body as a prison that should be escaped
 - 2. Heresies in the Church: Gnosticism, Manichaeism, Calvinism
 - ii. Our bodies matter and our bodies tell us about ourselves and how we are called to love and live out our sonship/daughterhood
- d. It is our bodies that open us up to the world around us.
 - i. It is through our bodies that we encounter creation, other people, etc.
- e. A true gift of self with thus involves all of us – body and soul.

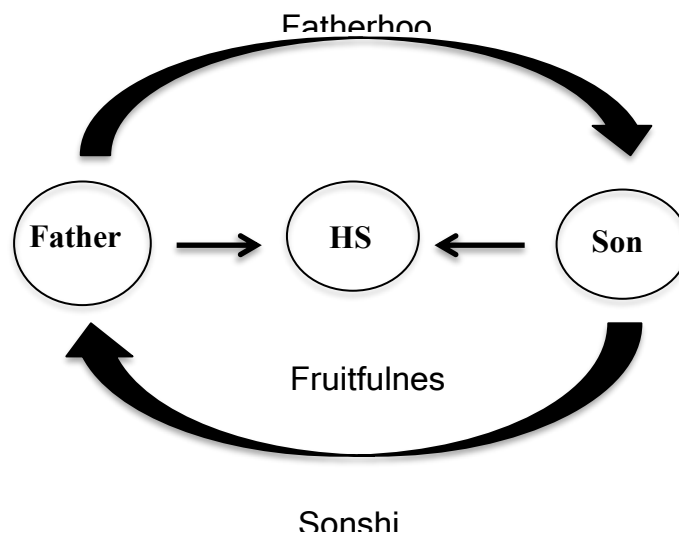
Class III - SPOUSALITY

Man as a Community of Persons in the *imago Trinitatis* – Spousality

Goal: To show how man and woman together manifest the inner life of the Trinity. To provide an overview of what it means to be a spouse – for man and woman to come together. To give definitions of original nakedness and original unity.

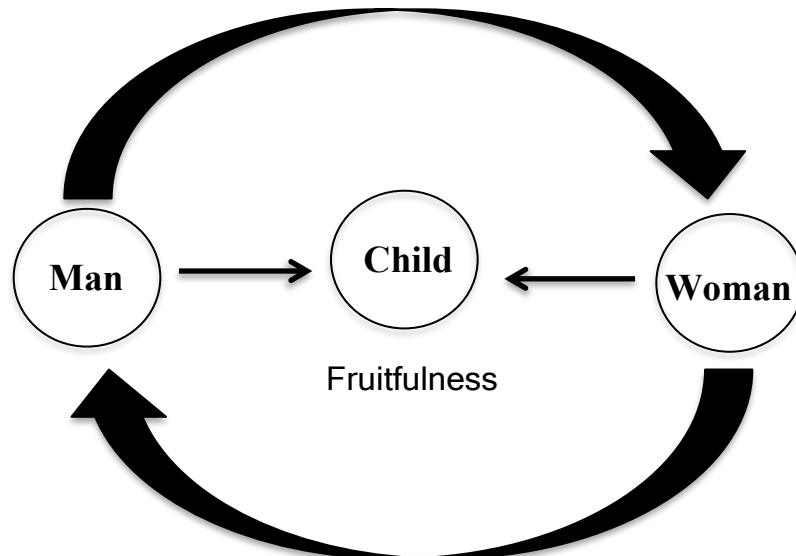
Lesson:

A. Review Trinity lesson:



- a. The Father gives Himself completely to the Son. The Son responds with active receptivity, entrustment, and obedience, returning love to the Father. The bond of love between the two is fruitful – the Person of the Holy Spirit.
 - b. If we're created in this image, where do we fit into all of this?
- B. Adam and Eve
- a. We saw that Adam realized his unique relationship with God in his encounter with the world.
 - i. Adam held a special place in creation
 - ii. There was no suitable helper for Adam
 - b. God creates Eve for Adam (Genesis 2:21ff)
 - i. In a more profound way than any of the other creatures Eve is a gift for Adam from God.
 - ii. In her Adam sees a special connection. He sees they were made to be together.
 - 1. Genesis 2:23 – “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.”
 - iii. God's Love is shown in the gift of Adam to Eve and Eve to Adam.
 - 1. Recognizing each other as a gift makes true love possible, which is a gift of self.
 - 2. We can only give freely and fully when we realize what we've been given.

- C. Our bodies matter and are part of our self-gift.
- a. As referenced earlier, man is body and soul.
 - i. Any full gift of self will then involve both our bodies and souls.
 - b. Call to reciprocal self-giving is inscribed in the body's very masculinity and femininity by God
 - i. Cf. Adam's response to seeing Eve – Genesis 2:23 above.
 - c. The body is nuptial in itself because it enables Adam to give himself fully to Eve and vice versa
 - i. In the very makeup of our bodies as male in female God shows forth His plan of how we are meant to love.
 - d. In the wonderment that seizes Adam and Eve in beholding each other they come together.
 - i. Adam fully gives himself to Eve and Eve actively receives Adam's love and returns it in the total gift of herself.
 - ii. And this love of mutual self-gift is fruitful!
 - iii. Sound familiar?
- D. Man and Woman in the Image of the Trinity
- a. Make the connection:



- b. When Adam and Eve understand their own identity as son/daughter of God and when they come together as husband as wife, their communion brings them into communion with God.
 - i. We must understand ourselves as sons before we can truly be spouses.
- c. In the original state, Adam and Eve's love and attraction toward each other are not clouded by sin. They are able to love the person without seeing their bodies as an object for use.
 - i. Original Nakedness: original condition of humanity in which the body was a transparent expression of the person.
 - 1. Ability to see the image of God printed on the body.

- d. This coming together as spouses that is written on our bodies is a call to accompany the other and aid the other on the journey back toward the Creator.
- e. This is called original unity.
 - i. Original unity: one-flesh union of the first married couple based on their being equals who share the same human nature yet are sexually differentiated.

E. Paternity and Maternity

- a. Just like God's love, human love is fruitful
 - i. The union of man and woman brings about new life in the person of the child, just as the love between the Father and the Son is the HS.
 - ii. This is the proper completion of the union of the spouses
 - 1. Shows the permanence of their union – just as the child is permanent so is their union.
 - 2. For this permanence to be possible the value of the person must be affirmed.
- b. Thus we know seen the threefold call of the person show in his body: to be child, spouse and parent.
- c. The miracle of new life recalls that the mother and father are coworkers in God's work of creation
 - i. They recognize that there are part of something that is beyond them – transcendent dimension

Class IV – THE FALL and RESTORATION in CHRIST

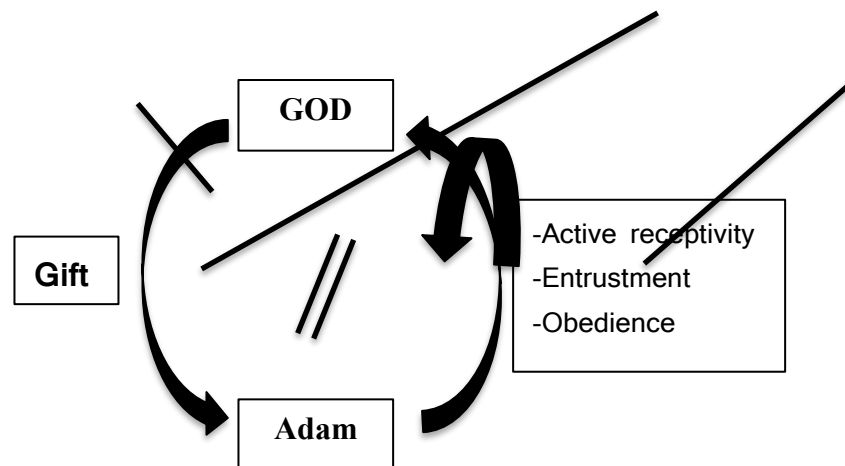
The Fall and Restoration in Christ

Goal: To explain the causes and consequences of the fall and the damage this does to relationships. To explain Christ's redemptive work of restoration of communion in love.

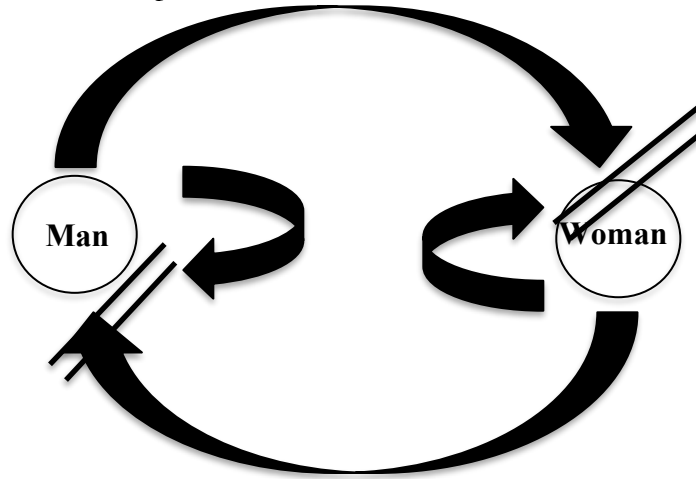
****N.B.** – this class has the most material, so if you are short in other areas, it would be good to borrow from here.

Lesson:

- A. Up to this point we have seen the original plan for man.
 - a. Man is in right relation with God, creation, himself, and other man.
- B. The Fall
 - a. The original sin of Adam and Eve ruptures this harmony
 - i. Genesis 3
 - b. The question the serpent really poses is “Does God really love man?”
 - i. Challenges Eve and Adam to eat of the Tree of the Knowledge of Good and Evil, which represents false independence and an attempt to be self-sufficient without God.
 - c. Adam and Eve forget their identity as son and daughter of God.
 - i. Fail to see God as the origin of gift and misunderstand His Fatherhood.
 - 1. Fail to see people and things as an expression of God's love, but see rather through a lens of self-assertion.
 - ii. Dependence on the Father isn't a limitation – a trap Adam and Eve fall into, but rather the relation that allows us to transcend ourselves.
 - 1. Thus, man turns in on himself and cuts his filial relation with God.
 - 2. Adam and Eve cease to receive God's love as Father, begin to lack trust in Him, and turn in on themselves.
 - 3. Original unity is damaged.



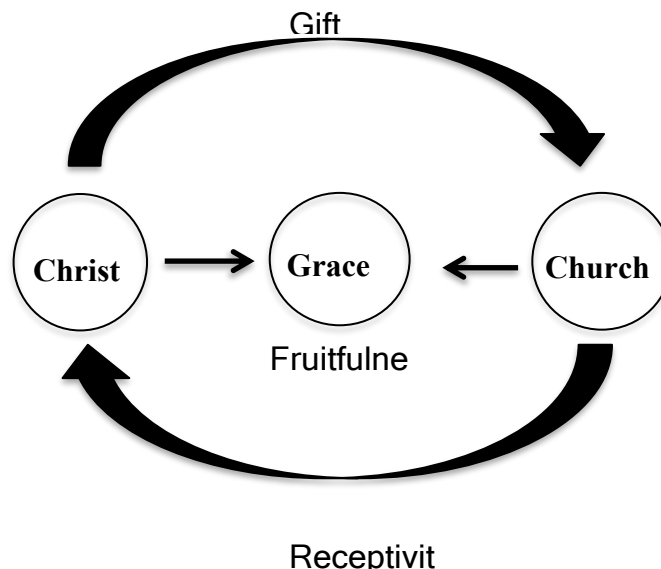
- d. Because communion with God determines everything about man, this rupture affects Adam and Eve's relationship with each other as well.
 - i. A failure to recognize the gifts God has given them in each other impedes their ability to freely give of themselves to each other, which damages their relationship as well.



- e. This is the reason it's not so easy to carry out God's design for love today.
- C. Results of the Fall
- a. Human nature is wounded in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and inclined to sin - an inclination to evil that is called concupiscence
 - i. CCC 405
 - b. Focus here will be given to what impact it has for our sexuality and relationships, though all elements are connected.
 - i. Damage acceptance of God's gift brings about the impairment of man's capacity to enter into the world of the beloved
 - 1. The relational dimension between man and woman now has an added element of shame
 - a. Genesis 3:7-11 – nakedness now brings shame
 - 2. This reversal of the original nakedness
 - ii. Impaired ability for the couple to radiate the love of God
 - 1. The man and woman were meant to make visible the love that this the Trinity – they now fail to completely fulfill this task
 - iii. Rift in the parental love leaves a mark on children
 - 1. When parents aren't able to as easily grasp what God's Divine Fatherhood means for them because their human parents are compromised in their ability to portray it.
 - iv. At the center of man there is an urge to be the center of the universe without recognizing the gift he receives from the Creator.

D. Restoration

- a. After the Fall God's Fatherhood no longer shines clearly through our human parents
 - i. Seeks to restore a clear picture of His Fatherhood on our hearts
 - ii. Seen in the story of Salvation History
 1. CCC 522 – "The coming of God's Son to earth is an event of such immensity that God willed to prepare for it over centuries. He makes everything converge on Christ: all the rituals and sacrifices, figures and symbols of the "First Covenant".¹⁹⁵ He announces him through the mouths of the prophets who succeeded one another in Israel. Moreover, he awakens in the hearts of the pagans a dim expectation of this coming."
- b. His plan to heal our brokenness culminates in the Incarnation of the Son
 - i. Christ becomes man to reveal the Father and His love and to show man who he was created to be.
 - ii. *Gaudium et spes*, 22 – "The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come,(20) namely Christ the Lord. 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."
 - iii. Christ is the Father's supreme gift to us
 1. The Son sums up all the Father can give.
 - iv. Christ comes to reconnect:
 1. Original solitude – restores our unique relationship to the Father as sons
 2. Original Unity – restores communion between us and God and us and each other.
 3. Original Nakedness – aided by grace, we are able to see each other as persons.
- c. Christ restores us to life through his Passion, Death, and Resurrection whose power for salvation is given through the Church he founded.
 - i. Cf. *Lumen gentium* 14-17
 - ii. *Redemptor Hominis*, 9, 11-13



- iii. Through baptism we are inserted into the Church
 - 1. This is the new sonship in Christ
 - a. We become sons in the Son through His Church
 - b. Mary is the perfect model of this
 - i. Everything that can be said about Mary can be said about the Church
 - 1. Isaac of Stella: Both are mothers, both are virgins. Each conceives of the same Spirit, without concupiscence. Each gives birth to a child of God the Father, without sin. Without any sin, Mary gave birth to Christ the head for the sake of his body. By the forgiveness of every sin, the Church gave birth to the body, for the sake of its head.
 - 2. The ordinary found of this grace is found through the sacraments Christ founded.
- E. Christ restores right relation and goes a step further to give us a share in divine life through grace.
 - a. The living out of this life of grace does not come without its challenges
 - b. We are called to be integrated human beings living lives of virtue, living in love and in right relationship with God.

Class V – THE LIFE of VIRTUE

Life of Virtue / Dimensions of Love / Sins against Chastity

Goal: To give the broader context into which the virtue of chastity fits. To give an overview of what virtue looks like. To give an outline of the 4 dimensions of love and how they all play a part in integrated chastity. To show the results when we fail to fully live out our call to love in our relationships with others – sins against chastity.

- A. If Christ came to redeem us and gave us a share in divine life, why is living a good life a challenge?
 - a. Concupiscence – man’s inclination toward sin resulting from the fall– remains in our world.
 - b. God gives us the grace necessary to live in accord with His will, but this still requires our acceptance of this grace
 - c. God always respects our free will and thus our choice to follow Him or reject Him.
- B. Our goal in this life is to become virtuous.
 - a. Definition of virtue: “a good habit bearing on activity.”
 - i. St. Thomas Aquinas, *Summa Theologiae*, I-II, Q. 55, A. 4
 - ii. Could also be defined simply as a “morally good habit.”
 - b. When we have truly internalized a virtue, we do the good action with pleasure, promptness and ease.
 - c. A person’s reason and emotions point in the same direction – no internal conflict.
- C. Stages on the road to virtue (cf. Aristotle, *Nicomachean Ethics*, Books VI, VII).
 - a. Vicious – opposite of virtuous
 - i. No internal struggle and the choice is made for the evil action
 - ii. Reason and emotions are directed toward the same evil end.
 - 1. Usually the desires irrational appetites are heeded and followed and one’s reason is given over to these passions.
 - b. Incontinent
 - i. Internal struggle is present – one is aware of the correct moral choice or at least has an inkling
 - ii. The choice is made for the evil action.
 - c. Continent
 - i. Internal struggle is present – one is aware of the correct moral action.
 - ii. Choice is made for the good action
 - d. Virtuous
 - i. No internal struggle
 - ii. Emotions/passions and reason are in line and directed toward the good
 - iii. This is our goal
 - iv. Comes through the practice of good habits – habits are formed through time.
 - 1. Aided by God’s grace.
- D. Virtue of Chastity
 - a. The virtue by which reason governs our sexual appetites
 - i. *Summa Theologiae*, II-II, Q. 151
 - b. The virtue that allows us to reach human love’s fullest end by its practice.
 - c. All that we’ve learned about the theology written into our bodies helps us to see the life of chastity we are called to and the beauty and fulfillment it brings.

- d. Chastity is not meant to be a painful practice.
 - i. It is meant to go beyond, simply “gritting your teeth and bearing it.”
 - ii. Integrated chastity brings true joy and peace in one’s life for it allows them to love as they ought.
 - 1. This brings them into communion with the Source of Love Himself.
- E. Dimensions of Love (*Called to Love*, Anderson and Granados, Ch. 2)
 - a. There are four dimensions/stages of love and in our relationship with others, when we fail to progress beyond the more base levels of love, unchastity occurs.
 - b. Stages:
 - i. Carnal-Sensual Dimension of Love – initial sexual attraction to the opposite sex.
 - 1. Natural human reaction that is meant to impel us toward a true love of other and of God.
 - a. A physical response to the body of the opposite sex.
 - b. This natural attract points towards the complementarity of the sexes on a very basic level.
 - 2. Is meant to point toward the person, but often fails to do this and the person’s body is viewed as an object for sexual enjoyment.
 - 3. This carnal love can only bring fulfillment when integrated into the broader dimension of love to which it points.
 - 4. Dangers:
 - a. To stop at this stage of love turns the other person into an object for our own sexual gratification
 - b. They are not looked at as a person, but merely a body
 - c. This cause lust to reside in the heart.
 - 5. Safeguards:
 - a. Modesty is a great aid in helping people of the opposite sex to see beyond physical looks to reach the person.
 - ii. Psychological-Affective Dimension of Love – emotions connect us with the beloved
 - 1. In a way this allows us to go outside of ourselves and connect with the other person
 - a. When the carnal-sensual dimension is connected with the psychological-affective dimension the attraction is deeper and more human.
 - 2. Goes beyond satisfying our own carnal desires and attunes us in a fuller way to the person.
 - a. Higher stage that lifts us outside of our isolation
 - b. The other is seen to have an interior value
 - c. Closely connected with sympathy – we are able to experience the emotions of the other.
 - i. Emotional connection
 - d. The other causes an emotional/psychological response in us.
 - 3. This love is not enough, however, when these sentiments cannot be the extent or basis for love.
 - a. Many live in a way that when these sentiments break down, love is destroyed as well.
 - b. The other can be used for how they make me feel.

4. If one stays at this level of love, idealization of the person often occurs.
 - a. Emotional unchastity – fanaticizing over an idea of a person – making them into who you want them to be in your head.
- iii. Personal Dimension of Love – affirmation of the person
 1. Loving the person for himself or herself
 - a. Move beyond seeing their body as an object of sexual pleasure and an idealization to the embracing the whole person as they are in reality.
 - b. Realizing the unique, individual dignity of the unrepeatable person.
 2. This alone is the basis solid enough to support a relationship forever
 3. This is the highest form of natural love – the total gift of oneself to another person
 - a. Requires a willingness to sacrifice
 4. Feelings and emotions still play a part in this fuller expression of love.
 - a. Reducing love to feelings alone isolates us in a prison of egoism, but leaving feelings out of account is almost as bad – deprives love of warmth and undermines our capacity for real union with another.
 5. This is what original nakedness consisted of: seeing the person as a person without lust or temptation to use.
 - a. Reiterate: modesty in dress and action is a great aid in regaining this idea of original nakedness in our everyday interactions.
 6. This mutual self-gift and reception of the whole person produces joy.
 - a. Recognizing oneself as a gift and receiving the beloved's self-gift.
- iv. Religious Dimension of Love – loving together toward God.
 1. Affirming a person for his or her own sake is really giving an absolute value to a finite being, which seems contradictory.
 2. Man is the only creature God has loved for its own sake, which in a way makes the dignity of the person absolute, but only because it is based on the absolute Source of all dignity – God Himself.
 3. The absolute affirmation of the person must come from and lead to his/her relation to God.
 - a. This alone prevents the beloved from being crushed under the weight of being seen as an idol
 4. Authentic love of self-gift leads us toward God
 - a. Carnal attraction, psychological dimension/feelings, and the affirmation of the person must all be integrated into love's basic movement toward God.
 5. Marital love makes visible the transcendence mystery of God's love
 6. This experience of human love in connection with God's love gives true beatitude – a glimpse at the eternal beatitude that awaits us in heaven.

F. Sins against Chastity/True Love

- a. Inherent in the marital act are a unitive and procreative dimension.
 - i. *Humanae vitae*, 12: “The reason is that the fundamental nature of the marriage act, while uniting husband and wife in the closest intimacy, also renders them capable of generating new life—and this as a result of laws written into the actual nature of man and of woman. And if each of these essential qualities, the unitive and the procreative, is preserved, the use of marriage fully retains its sense of true mutual love and its ordination to the supreme responsibility of parenthood to which man is called. We believe that our contemporaries are particularly capable of seeing that this teaching is in harmony with human reason.”
 - ii. Thus, any separation of the unitive from the procreative or vice versa is immoral as it’s contrary to God’s plan for human love
 - 1. Procreative act – marital act is ordered toward new life – children
 - 2. Unitive – brings the man and woman together in a mutual gift of self in their one-flesh union
- b. Contraception
 - i. Intentionally seeks to remove the procreative dimension from the marital act.
 - 1. Makes love unfruitful.
 - ii. More clandestinely destroys the unitive dimension as well.
 - 1. Renders the complete gift of self-impossible
 - a. “I give you all of myself...except my fertility.”
 - 2. This makes the “personal” dimension of love impossible.
 - iii. Intentionally excludes God’s presence from conjugal love, and thus cuts this love off from its source
 - 1. This destroys the filial dimension of love and turns love in on oneself.
 - 2. This makes the “religious” dimension of love impossible.
 - iv. Biological concerns
 - 1. ***From previous material
 - v. Other dangers
 - 1. ***Previous material.
- c. Fornication / Adultery
 - i. Sex is intended for the marital union
 - ii. Our bodies bespeak a language of permanence
 - 1. The fact that sex produces children (who are permanent) shows that the union is also meant to be permanent.
 - iii. Biological dimensions
 - 1. Bonding hormones, pleasure hormones produced by sex are helpful and beneficial in marriage, but can be dangerous outside of the marital bond.
 - a. Can cloud judgment and lead to entrapment in unhealthy relationships.
 - b. Abstaining from sex before marriage more easily allows for clear, reasonable assessment of a relationship.

- d. Homosexuality
 - i. Again, our bodies are an integral part of who we are and speak a certain language.
 - ii. Male and female bodies are designed for complete gift of self in the coming together in the marital act.
 - iii. People of the same sex cannot give themselves completely to the other.
 - 1. The lack of a mutual self-gift makes the “personal” dimension of love impossible.
 - 2. It isn’t loving the person for who they are, body and soul, but rather an idealized version or object.

G. Personal Relationship with Christ

- a. Our relationship with the opposite sex is meant to lead others and ourselves to God and thus we must always foster a relationship with Christ for He gives us the graces and helps to live out this lofty call.
- b. It is on account of His Incarnation that we believe these things.
 - i. “Everyone who believes assents to someone’s words; and thus, in any form of belief; it seems that it is the person to whose words the assent is given, who is of principal importance and, as it were, the end; while the individual truths through which one assents to that person are secondary.” – *Summa Theologiae*, II-II, Q. 11, A. 1
 - ii. All of these truths of human sexuality professed by the Church must always be connected back to the Person from whom they come.
- c. Since Christ reveals man to himself, we must always have recourse to Him when things are confusing or when living out His plan for love is challenging.