SELF-MASTERY AND THE GIFT OF SELF

John Paul II's Re-presentation of Chastity

from the Perspective of the Moral Wisdom

of St. Thomas Aquinas

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List of Abbreviations

De Ver.	De veritate
De Div Nom	De divinus nominibus
CCC	Catechism of the Catholic Church
PL	Patrologia latina
PG	Patrologia graeca
ST	Summa theologica
TOB	Man and Woman He Created Them
SCG	Summa contra gentiles
Sent.	Commentary on the Sentences of Peter Lombard

General Introduction

The word "self" occurs in our title twice: "self-mastery" is coupled with the "gift of self."[1] The word "and" only occurs once, but it is just as significant. In the writings of Jacques Maritain we find some passages which set the scene for all that we have to say on "self-mastery" *and* the "gift of self." He writes,

> Thus it is that when a man has been really awakened to the sense of being or existence, and grasps intuitively the obscure, living depths of the Self and subjectivity, he discovers by the same token the basic generosity of existence and realizes, by virtue of the inner dynamism of this intuition, that love is not a passing pleasure or emotion, but the very meaning of his being alive.
>
> Thus subjectivity reveals itself as "self-mastery for self-giving...by spiritual existing in the manner of gift."[2]

The word "self" is but one of a nest: "subjectivity" "love," "existence" "gift," "mastery." All of these words crop up again as we study "self mastery" and "the gift of self". We do it, however, through the lens of one writer, Karol Wojtyła, later to become Pope John Paul II. The connection between of "self-mastery" and the "gift of self" is a vital cog of his sexual ethics; in fact, it is a key to his "rehabilitation" or "re-presentation" of chastity.[3]

We shall look at this "rehabilitation" in two opening stages. In chapter one we trace his work on chastity from 1952 onwards. This includes some early articles, *Love and Responsibility*, and some later reflections on work already done. This is primarily his philosophical work as an ethicist where he weaves his "rehabilitation" with a burgeoning personalism and interest in the inner life of the person. The last section of this chapter looks at

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[1] *Gaudium et spes*, 24 § 3 in Austin Flannery, O.P., ed., *Vatican Council II: Conciliar and Post Conciliar Documents* (Dublin: Dominican Publications, 1982), 925; *TOB*, 15: 1 – 3.

[2] Jacques Maritain, *Existence and the Existent* (Garden City: Doubleday, 1957), 70; *Challenges and Renewals* (Notre Dame: University of Notre Dame Press, 1966), 74 – 75 in W. Norris Clarke, *Person and Being* (Milwaukee: Marquette University Press, 1993), 77.

[3] Karol Wojtyła, *Love and Responsibility*, trans. H. T. Willetts, 2nd Edition (San Francisco: Ignatius Press, 1993), 143 – 144.

the nature of self-giving and how it can be understood from the perspective of chaste, loving relationships.[4]

In chapter two we enter another phase of the "rehabilitation" of chastity – a theological one, stemming from work which was published during the pontifical era. The best known of this corpus is the "theology of the body" to which we will give our primary focus. The aim of the chapter will be to make our way through the catechesis looking at it from the perspective of self-mastery and self-giving.[5]

In chapter three we endeavour to form a bridge with tradition, especially with the writings of St. Thomas Aquinas. We shall see how John Paul II unites "knowledge" and "love" in his "rehabilitation" of chastity. This throws up correspondences with Thomas' understanding of the gift of wisdom, the connection of the virtues, divine missions, and gifts of the Holy Spirit. We shall also focus on how the pope develops this tradition with some original insights of his own.[6]

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[4] Wojtyła, *Love and Responsibility*, 22 – 23, 143 – 144.

[5] Pope John Paul II, *Man and Woman He Created Them: A Theology of the Body*, trans., intro., & index, Michael Waldstein (Boston, U.S.A.: Pauline Books & Media, 2006), 3: 4; from here on *TOB*.

[6] *TOB*, 48: 3 – 4; 127: 1 – 3; 128: 1 – 4.

1. LOVE, CHASTITY, AND THE PERSON

1.1 Introductory Remarks

Chastity is a word often disassociated from love in the modern world. This is especially true when that love is between man and woman. Chastity is a word which has overtones of repression and guilt, a throwback to another era – Victorian, perhaps, or at least, pre-Freudian in its conception. It is more or less a "left-over" from a time when the natural, spontaneous, rhythmic impulses of the human body were not given their fullest expression in consenting, adult relationships but concealed or hidden in the marriage bond. This archaic understanding of human sexuality has much to do with the excesses of the Christian era – or so it is believed. It is not surprising in this regard that Nietzsche's view that Christianity had "poisoned *Eros*" entered without too much opposition into the mainstream of popular culture.[1]

This popular misconception of chastity was not lost on Karol Wojtyła, nor was he unaware how divorced it had become from love in the contemporary mindset. The aim of this chapter is to trace some of his early writings from the period of 1952 onwards and see how he tackles caricatures of chastity and offers an appealing, refreshing way of speaking of its true nature.

1.2 Culture, Chastity, the Person

1.2.1 Introduction

Wojtyła's thought did not develop overnight; there is a long period of gestation. His early thoughts on chastity date to the year 1952 with an article titled "Instinct, Love, Marriage". It continues with two more articles before the publication of *Love and*

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[1] Pope Benedict XVI, *Deus Caritas Est* in Alberto Savorona, ed., *Traces: Communion & Liberation International Magazine* (Washington: Società Coop Edit Nuovo Mondo, 2006), 4.

Responsibility in1960. In this early period the seeds of his mature work are present. It centres on a sense that the meaning of chastity was being lost in contemporary culture.[2] In this opening section we look at Wojtyła's observations on what was happening – in culture in general – as regards "virtue" but especially as regards "chastity".[3] In his concentration on the "dignity of the person" and the so-called "personalistic norm" we get a sense of the methodology he will employ to speak meaningfully of chastity in the modern world.[4]

1.2.2 Chastity, Culture, Resentment

In his 1952 article "Instinct, Love, and Marriage" Wojtyła makes no secret of the fact that the word "purity" has fallen into disrepute. His aim is to free it from "a series of negative associations" which are not only "curious" but "unmerited".[5] It is after all "a virtue" whose moral calibre or "tenor" is altogether positive; it deserves to be shown in its proper light.[6] Such a way of looking at purity perhaps stems from the fact that it is often considered a "no" before it is a "yes" – from a cultural standpoint. It may be that it connotes the need for "purification" on man's part (as the word "purity" suggests) from what "soils" or makes "dirty". Such a purification would not be achieved without "pain" or "effort".[7] In *Love and Responsibility* – written approximately five years later – we see a development of this line of thought. In fact, in both works Wojtyła refers to the same study by the German phenomenologist, Max Scheler, titled *The Rehabilitation of Virtue* (*Rehabilitierung der*

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[2] Wojtyła, *Love and Responsibility*, 166 – 173.

[3] Ibid.

[4] Wojtyła, *Love and Responsibility*, 21 – 24, 34 – 44; Pope John Paul II, *Man and Woman He Created Them*, trans., Michael Waldstein (Boston: Pauline Books & Media, 2006), 56: 3; from here on *TOB*.

[5] Karol Wojtyła, "Instinct, amour, mariage" in *En esprit et en vérité: recueil de textes 1949 – 1978*, trans. Gwendoline Jarczyk (Paris: Le Centurion, 1980), 31, my translation.

[6] Wojtyła, "Instinct, amour, marriage," 31; Manfred S. Frings, *The Mind of Max Scheler: The First Comprehensive Guide based on the Complete Works*, 2nd ed. (Milwaukee: Marquette University Press, 2001), 45 – 46. The word "tenor" corresponds to a technical term in the writings of Max Scheler and other German ethicists ("*die Gesinnung*"). It can be translated as "basic moral tenor" and refers to the basic direction of one's acts of mind and will.

[7] Wojtyła, "Instinct, amour, mariage," 32.

Tugend).[8] At first glance, the word "rehabilitation" might seem provocative, he suggests, as it is usually something one would associate with a person or a thing which has lost his or its good name, or is no longer considered acceptable in society at large. He then asks if virtue lost its "good name" or if "chastity" (or "purity") has "ceased to be respectable"?[9] On the semantic level, he doesn't think that the matter can be resolved easily – for the terms "virtue" or "chastity" veil a certain ambiguity.[10] The core of the problem, however, is somewhat more practical. It rests on whether "virtue is made welcome in the human soul".[11] Without this acceptance of virtue in man's inner being, he observes, it ceases to have any "real existence".[12] This was perhaps at the root of Scheler's intuition for "[he] saw a need for the rehabilitation of virtue because he discerned in modern man "a characteristic spiritual attitude which is inimical to sincere respect for it."[13]

Having accepted this general need for the rehabilitation of virtue in society, Wojtyła goes on to pinpoint some of the psychological aspects of this spiritual malaise. In so doing he borrows another key term from Scheler which throws the rejection of virtue into sharper relief. Scheler coined this as "resentment" – an attitude which emerges from "an erroneous and distorted sense of values."[14] Confronted with a value of a higher order – such as a chaste lifestyle – a person may try to "minimize its significance," or "deny it the respect which it deserves."[15] At the root of this is a "weakness of will," or a "failure" to obtain such a value.[16]

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[8] Wojtyła, *Love and Responsibility*, 143.

[9] Ibid. The Polish word *czystość* means "purity" or "chastity". It is a matter we shall discuss later on. For the moment it is best to consider "purity" and "chastity" as synonyms.

[10] Ibid., 143 – 144.

[11] Ibid., 143.

[12] Ibid.

[13] Ibid.

[14] Ibid.

[15] Ibid.

[16] Wojtyła, *Love and Responsibility*, 143; see en.wikipedia.org/wiki/ ressentiment (accessed February 4, 2012). This word "resentment" is a philosophical term. It is not the equivalent of what we would normally term "resentment" in English. It is often rendered as "*ressentiment*" yet the French has a popular use of the word which is not the equivalent of the philosophical term. Its use in philosophy originates with Soren Kierkegaard,

Wojtyła draws a comparison with the "cardinal sin" of "sloth" which St. Thomas defined as "a sadness arising from the fact that the good is difficult."[17] He notes, however, that sloth – if it does not succumb to despair – can keep respect for the good alive in the soul indirectly.[18] Resentment is more radical; it not only "distorts" the true good, but devalues it to the extent that there is no need for a person to aspire to it. It can be substituted – in a flippant way – by lesser goods, ones which are "convenient" or "comfortable."[19] Pleasure, for example, can take the place of "superior values."[20]

Chastity is a virtue which more than any other seems to be a target for resentment.[21] Wojtyła recalls in passing some of the ways chastity is devalued in society. It is not uncommon to hear catchphrases like "a young man must have sexual relief" or to meet a certain reservation about "exaggerated chastity" on medical or hygienic grounds.[22] It is difficult to know what is meant exactly by this latter term, but it is clear that chastity and sexual self-control are often portrayed as the opposite of love, even "dangerous enemies of love" as it is understood in a popular sense.[23] To rehabilitate chastity will entail getting past some of these cultural misconceptions, but also by showing how it is a *sine qua non* for love, a real requirement in the proper sense.

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and it was developed by Friedrich Nietszche. Max Scheler popularised it in his book of the same title, *Ressentiment*. Wojtyła is quite accurate in his philosophical use of the word. It is a rejection or repudiation of a code of values, frustrating or unattainable to a person. It is characterised by hostility to such values.

[17] Wojtyła, *Love and Responsibility*, 143; see St. Thomas Aquinas, *Summa Theologica*, trans. Fathers of the English Dominican Province (Notre Dame, Indiana: Ave Maria Press Inc., 1948), II – II, q. 20, a. 4; II – II, q. 36, a. 4; II – II, q. 54, a. 2, ad 1; II – II, q.151, a. 4; see Sancti Thomae Aquinatis, *Summa Theologiae*, Cura Fratrum eiusdem Ordinis, Tertio Editio (Matriti: Biblioteca de Autores Cristianos, MCMLXIII), II – II, q. 20, a. 4; II – II, q. 36, a. 4; II – II, q. 54, a. 2, ad 1; II – II, q. 151, a. 4; www.indexthomisticus.org/it/index.age (accessed 02 February 2012). From here on this shall be rendered as *ST*, for Latin and English versions. A search of index.thomisticus has shown that the above citation as given in *Love and Responsibility* only approximates what one finds in St. Thomas.

[18] Wojtyła, *Love and Responsibility,* 143 – 144; see *ST,* II – II, q. 20, a. 4. Wojtyła does not mention this, yet sloth ("*acedia*"), along with lust, is a chief cause of despair.

[19] Wojtyła, *Love and Responsibility*, 143 – 144.

[20] Ibid.

[21] Ibid.

[22] Ibid., 144.

[23] Ibid.

1.2.3 Dignity of the Person

To understand the "rehabilitation" of chastity as it occurs in Wojtyła's early works, one has to delve deeper into his underlying principles.[24] The major brushstrokes of this are found in the early chapters of *Love and Responsibility*, although some intimations of it are also found in his early articles on chastity. The historical backdrop to this takes place in wartime and post-war Poland. As a young poet, philosopher, Wojtyła had perceived a malaise in the twentieth century way of looking at the human person. It was a kind of amnesia which peaked during the Second World War, and afterwards, due to the coming to power of two totalitarian ideologies, both of which he had direct experience: Nazism and Communism.[25] In both regimes it was clear that human dignity counted for little. In the first year of the Nazi occupation of Poland, for example, more than seventy thousand of its intelligentsia were killed as a result of Hitler's attempt to stymie any resistance.[26] Soviet power in Poland would take its toll in the post-war period, breathing an air of un-freedom which would continue to stifle religion, culture, and politics in the homeland for a space of almost forty years. Wojtyła's sense of the uniqueness and dignity of the person is a product of such an era.[27] In a letter written in 1968 to his friend and colleague, French theologian, Henri de Lubac, we get a clear insight into what he thought was afoot in society at large, especially in the latter half of the twentieth century. He writes,

> I devote my free time to a work that is close to my heart and devoted to the metaphysical sense and mystery of the PERSON. It seems to me that the debate today is being played out on that level. 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

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[24] Wojtyła, *Love and Responsibility*, 143.

[25] Michael Waldstein, "Scripture, Thomism, or Phenomenology? John Paul II's Theology of the Body" (a work in progress), part 1, chap. 1, § 1 – 8; see George Weigel, *Witness to Hope: The Biography of Pope John Paul II* (New York: Cliff Street Books, 2001), 172 – 176.

[26] Waldstein, "Scripture, Thomism, or Phenomenology?" chap. 1, § 1.

[27] Waldstein, "Scripture, Thomism, or Phenomenology?" chap. 1, § 1 – 8.

> human person. This evil is even more of the metaphysical order than of the moral order. To this disintegration, planned at times by atheistic ideologies, we must oppose, rather than sterile polemics, a kind of "recapitulation" of the inviolable mystery of the person...[28]

The intent is clear: Wojtyła wants to "stir" the memory of a civilisation, as it were, to recapture something of the nobility, dignity, grandeur of the person, but do so in a way that is convincing, not off-putting as a series of anathemas listed against his contemporaries. To a large extent, this is also the vision which fuels his sexual ethics, so that when we speak of the "rehabilitation" of chastity we must keep in mind that this occurs in tandem with a rediscovery or "recapitulation" of the "inviolable mystery of the person".[29]

His first major work in sexual ethics, *Love and Responsibility*, began life as a series of lectures at the University of Lublin for the academic year 1957 – 58.[30] As Wojtyła lays the groundwork for what we might call a "personalistic" approach to virtue – especially the virtue of chastity – one gets the distinct impression that he is beginning to find his voice in contemporary culture.[31] In his early works as a playwright and poet we already see a burgeoning interest in the human person. In *Love and Responsibility*, however, this is taken a step further with a more systematic approach to his subject – from the vantage point of human love. From the beginning Wojtyła establishes a stamp of realism in his methodology; far from being something only received in consciousness, a person is a distinct "object" in a "world of objects" and so is an "entity" which enjoys *real* existence in a world of beings.[32] Not unlike

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[28] Karol Wojtyła, "Letter to Henri de Lubac," in Walter J. Schu, LC, *The Splendor of Love: John Paul II's Vision for Marriage and Family* (New Hope, KY: New Hope Publications, 2003), xxi. This is from the introduction of George Weigel. Wojtyła is speaking of *Person and Act* which he would publish in 1969.

[29] Wojtyła, *Love and Responsibility*, 143; see Weigel, Introduction to *Splendor of Love*, xxi.

[30] Jarosław Kupczak, O.P., *Destined for Liberty: The Human Person in the Philosophy of Karol Wojtyła/John Paul II* (Washington D.C.: The Catholic University of America Press, 2000), 44.

[31] See Wojtyła, *Love and Responsibility*, 40 – 44.

[32] Wojtyła, *Love and Responsibility*, 21. Rocco Buttiglione comments on this cautious approach of Wojtyła at the outset of *Love and Responsibility.* As a philosopher who received his early formation in the metaphysics of St. Thomas Aquinas he is keen to establish the "primacy of being" before the primacy of subjective "consciousness". It is this realism of Wojtyła which sets up "an insurmountable difference" between his

other "entities or "objects," a person also exists as a "subject" and, in this particular case, as "*somebody.*"[33] Capable of interacting with the world around him, a person is distinguished by his reasoning ability, captured best by Boethius' medieval definition: "an individual substance of a rational nature" ("*individua substantia rationalis naturae*").[34] It seems that the word "person" is most suited to him since it denotes "a particular richness and perfection in his manner of being" and, owing to this, it doesn't seem sufficient to reduce him to a single "specimen" or to an "individual member of a species" as one would do with an animal of a lower or higher kind.[35] Rather there is "something more" to man, an elevated sense of his personal dignity which the word "person" has been "coined" to capture.[36]

To be a person means to be set apart in the visible world. Although some animals – higher primates, for example, such as monkeys or chimpanzees – develop a rich life of the senses, a complex physiology, and even have a gift of "cognition and "desire" (also called "striving") they lack that which distinguishes man as a person: a "genuine interior life."[37] This is a theme which occurs again and again in Wojtyła's writings: to be a person is to have an interior dimension, an inner self, as it were, which remains "in closest contacts with the whole (external) world," and participates in it not only *via* his body, but *in a spiritual way*, not only by way of "mechanical" or "spontaneous" responses – as animals are given to – but as a self-

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philosophy of the person and schools of modern philosophy from Descartes onwards. This ontological awareness, however, does not prevent him from exploring human subjectivity as the notion of being embraces both the subject and the object. See Rocco Buttiglione, *Karol Wojtyła – The Thought of the Man who became Pope John Paul II* (Cambridge, U.K.: William B. Eerdmans Publishing Company, 1997), 86 – 87.

[33] Wojtyła, *Love and Responsibility*, 21 – 28.

[34] Wojtyła, *Love and Responsibility*, 22, translation modified; see Boethius, *Contra Eutychen et Nestorium* 85 in Philip A. Rolnick, *Person, Grace, and God* (Grand Rapids, Michigan; Cambridge, U.K: William B. Eerdmans Publishing Company, 2007), 39. We are using the masculine pronoun here by default, as one does in classical languages (e.g. in Greek) when there is more than one possibility. It goes without saying that a person can be male or female.

[35] Wojtyła, *Love and Responsibility*, 22.

[36] Ibid.

[37] Ibid.

conscious, self-determining "I" who must act in the world as his nature demands.[38] This free, self-determining nature of man – often called his free-will – is another feature of human dignity. Wojtyła refers to the Latin maxim, "*sui juris,*" which describes man as a self-governing being who is responsible for his acts.[39] He exercises rights of jurisdiction over self since he is in free possession of himself. In other words, he does not belong to another, but can act in his own right, not as someone else's property – as a slave to master. In close association with this maxim – also given to us by the Roman jurists – is the definition of man as a person as "*alteri incommunicabilis.*" Wojtyła interprets this as meaning not that a person is a "unique" and "unrepeatable" entity – as a plant or a mineral could be described thus – but as possessing a non-transferable act of will.[40] As he says, "*No one else can want for me*. No one can substitute his act of will for mine."[41] The incommunicable in a person is that which cannot be alienated from him, or given to another; it remains exclusively his, and indicates something of his personal dignity as free agent capable of acting "in [his] own right" as the maxim *sui juris* better illustrates.[42]

In this early recapitulation of the dignity of the person Wojtyła refers to two more indispensible elements: truth and goodness. As a rational being man is concerned with the source of things. He desires to know the first "cause of everything."[43] He is also concerned with how to be good, and he even aspires to goodness in its fullness. This gives his life an indelible "spiritual character" and again marks him apart from visible "entities" in the

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[38] Wojtyła, *Love and Responsibility*, 23.
[39] See Leo F. Stelton, *Dictionary of Ecclesiastical Latin* (Massachusetts, U.S.A.: Hendrickson Publishers, 1995), 325. The Latin maxim can be translated literally as "of its own right" as opposed to "*alterius iuris*" ("of another's right").
[40] Wojtyła, *Love and Responsibility*, 24.
[41] Ibid.
[42] Wojtyła, *Love and Responsibility*, 23; Stelton, *Ecclesiastical Latin*, 325.
[43] Wojtyła, *Love and Responsibility*, 23.

world.[44] It also puts him in touch with the invisible: he is "*capax Dei*," capable of entering into relationship with the unseen God.[45] This search for truth and goodness – even in its absolute sense – is naturally associated with man's power of free self-determination. Wojtyła does not develop the point as yet, but true human freedom is not realised apart from truth and goodness – and so the moral life begins here; it is based on man's powers of cognition and desire which Wojtyła describes as "natural tendencies" of the human spirit – in the sense that they are not simply "functions" of his being, but somehow express all that he is as a person possessed of reason and free-will.[46]

1.2.4 The Personalistic Norm

The dignity of the person occupies a central place in Wojtyła's ethics. It is supplemented, however, by what is known as the *personalistic norm*, a reformulation of Kant's second moral imperative.[47] As a subject man can act for a particular end; he may have a specific object or goal attached to his acting. Relating to persons and things in the world requires a special sensitivity – above all when the object of one's action involves a being who is capable of choosing or determining ends *sui juris* ("in [his] own right").[48] To forget this or to trample on this dignity, Wojtyła says, is "to do violence to the essence of the other."[49] It belongs to the person as a "natural right" to be treated in a way which takes cognisance of the fact that he can realise "distinct personal ends."[50] In this case, it would be foreign to human dignity were someone to become "a blind tool" in the hands of another, a mere "instrument"

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[44] Wojtyła, *Love and Responsibility*, 22.
[45] *ST*, III, q. 4, a. 1, ad 2.
[46] Wojtyła, *Love and Responsibility*, 23.
[47] Ibid., 26 – 28, 40 – 44.
[48] See John F. Crosby, *The Selfhood of the Person* (Washington D.C.: The Catholic University of America Press), 21 – 25; Stelton, *Ecclesiastical Latin*, 325.
[49] Wojtyła, *Love and Responsibility*, 27.
[50] Ibid.

for realising another's end at the expense of his own.[51] It is here, it seems, that Kant's formula strikes the right note: "*always act in such a way that the other person is the end and not merely the instrument of your action*." Wojtyła prefers to modify it slightly: "...whenever a person is the object of your activity, remember that you may not treat that person as only the means to an end, as an instrument, but must allow for the fact that he or she, too, has, or at least should have, distinct personal ends."[52] This principle lies at the heart of the ethical life of man. As a norm – rooted in human dignity – it is capable of being universalised. As Wojtyła puts it, "This principle...lies at the basis of *all*...human freedoms...especially freedom of conscience."[53] In other words, it belongs intrinsically to each moral act of man – in so far as it involves other human beings – and does not admit of exceptions.

It remains to be seen, however, how one might apply the personalistic norm in practice. Wojtyła builds his argument upon the basis of "a *common good*" shared by persons.[54] A common good is a common "aim" or "end" chosen by two or more persons.[55] It establishes "a special bond" between them – based on the principle that this good is known and desired by each of them.[56] Each one is capable of realising this end "in his own right" and so it puts into practice the norm already established. As it is a common good it puts persons in respect of it on an equal "footing" and so avoids one person being "subordinated" to another's

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[51] Wojtyła, *Love and Responsibility*, 28 – 30.

[52] Wojtyła, *Love and Responsibility*, 21, 27 – 28.Wojtyla's methodology is telling. Kant's moral imperative is not simply reworded, but placed within a traditional metaphysics. As an "object" of action the person exists in a real way in a "world of objects". This is the note struck at the opening (p. 21). He also builds into Kant's formula a new teleology: the person is someone who acts for an "end". There is a goal or *telos* to his acting. For a similar perspective see Avery Cardinal Dulles, S.J., John Paul II and the Renewal of Thomism in *John Paul II & St. Thomas* Aquinas, eds., Michael Dauphinais & Matthew Levering, 15 – 30 (Ave Maria, Florida: Sapientia Press of Ave Maria University), 20.

[53] Wojtyła, *Love and Responsibility*, 28, emphasis added; see Pope John Paul II, *Memory and Identity: Conversations at the Dawn of a Millennium* (New York: Rizzoli, 2005), 36. The pope ruminates on Kant and the dignity of the person. He observes, "Kant could be said to have laid the foundations of a modern personalist ethics." See Richard Spinello, *The Genius of John Paul II: The Great Pope's Moral Vision* (Lanham, Chicago, New York, Toronto, and Plymouth, UK: Sheed & Ward, 2007), 186.

[54] Wojtyła, *Love and Responsibility*, 28.

[55] Ibid.

[56] Ibid.

end by way of instrument.[57] Wojtyła sees in this common good the "essential core" upon which "love" may grow between persons for it not only unites them, but can do so "internally".[58] He even goes as far as to say that man's "ability to love" depends on "his willingness...to seek a good together with others and to subordinate himself to that good for the sake of others." If there is a case where he may legitimately subordinate himself to others he does so "for the sake of that good."[59] A case in point is where a soldier subordinates himself to his commanding officer for the sake of a shared good: the welfare and defence of his homeland.

Wojtyła likes to put "flesh" on his arguments. Having done his *exposé* of the personalistic norm and the need for a common good, he now turns to the institution of marriage. This is a very concrete way in which two persons – a man and a woman – commit themselves to an overarching common good. It creates the "possibility of love" between them but does not guarantee it.[60] Wojtyła speaks first of all of the "objective purposes" of marriage which he defines as (1) "procreation, the future generation, the family" (2) "the continual ripening of the relationship between two people."[61] Stated in this way the ends of marriage are clear and spouses are free to determine themselves in view of this common good. Yet it is never enough simply to define marriage in an objective way for this does not preclude "use" of each other in another more subjective way.[62] "For it would seem," Wojtyła writes, "that the sexual relationship presents more opportunities than most other activities for treating a person

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[57] Wojtyła, *Love and Responsibility*, 28 – 29; Stelton, *Ecclesiastical Latin*, 325.
[58] Wojtyła, *Love and Responsibility*, 28.
[59] Ibid., 29.
[60] Wojtyła, *Love and Responsibility*, 30; see Karol Wojtyła, *The Jeweller's Shop: A Meditation on the Sacrament of Matrimony, Passing on Occasion into a Drama*, trans. Beleslaw Taborski (San Francisco: Ignatius Press, 1980), 42 – 43. This is a theme which runs through *The Jeweller's Shop*. Andrew and Teresa stand by the shop window and repeat a refrain which captures the drama of their existence: ANDREW "...The future depends on love. TERESA "The future depends on love." Love's possibility is never extinguished, nor is it reduced to certitude. It hangs in the balance, like a test to be undergone. This is symbolised by the two rings which must be weighed together on the jeweller's scales.
[61] Wojtyła, *Love and Responsibility*, 30.
[62] Ibid.

– sometimes even without realizing it – as an object of use."[63] In the light of this danger within marriage Wojtyła returns to the theme of the dignity of the person. This is "a basic good" which concerns not only spouses, but "all of us together" and it asks for a responsible and conscientious attitude toward this good which one might call – in a general sense – "humanity" or more precisely (in his words) "the value of the person."[64] Love, if it is to be born between persons, will involve "a particular readiness" to "subordinate" oneself to this good.[65]

Up until now Wojtyła has employed the verb "to use" (i.e. "*consumere*") in a generic sense. A second meaning of the verb – a narrow, if not less moral one – refers to the ability "to enjoy" or gain "pleasure" from an activity. This pleasure may also stem from the "object" of the activity. [66] Human beings often experience pleasure in a variety of "overtones" and "nuances".[67] In the interplay between persons – especially of the opposite sex – this can bring with it "a special emotional-affective charge."[68] The "object" in this case, however, is "always a person" and the pleasure derived from such intercourse – especially if it consists of a sexual pleasure – does not belong only to a natural instinctual level (as with animals) but is deeply infused with the "awareness" of being "persons."[69] It is also animated by a principle of reason which knows the ends of human sexuality and is clearly distinguished from the kind of sexual activity one finds among animals.

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[63] Wojtyła, *Love and Responsibility*, 30.
[64] Wojtyła, *Love and Responsibility*, 31; Pope John Paul II, *Letter to Families* (Oxford: Family Publications), 11; no date of publication given. The document was given at St. Peter's on 02 February 1994. See Michael Waldstein, The Common Good in St. Thomas and John Paul II in *John Paul II & St. Thomas Aquinas*, Dauphinais & Levering, 141 – 150. In his *Letter to Families* Pope John Paul II speaks of man as a "*common good*." It would seem that the roots of this teaching are already in place here.
[65] Wojtyła, *Love and Responsibility*, 31.
[66] Ibid., 29 – 34.
[67] Ibid., 31 – 32.
[68] Ibid., 33.
[69] Ibid., 32 – 33.

It is this awareness of being "persons" which seems to be foremost in Wojtyła's mind as he tackles the problem of pleasure in a sexual relationship. Apart from being aware of the ends of sexuality or of being a "person," a human being can order his action so as to make pleasure his "distinct aim."[70] He can "isolate" it, as it were, from the other factors which surround a sexual relationship: the value of the person, procreation, or even love in a primary sense.[71] In a sexual relationship this is another way of turning a person into *a means to an end*. The person becomes an instrument, as it were, subject to a higher goal: the pursuit of sexual pleasure. This is but another way – if a more subjective one – of violating the personalistic norm. Its resolution rests in adopting a "correct attitude" to a person of the opposite sex.[72] In a practical way it means subjecting "enjoyment" to "love," replacing "use" with a new disposition to "loving kindness" – a way of being which extirpates any trace of "utilitarianism" from a sexual relationship, a philosophy which Wojtyła believes "is so characteristic of modern man's mentality and his attitude to life."[73]

Love opposes a "principle of 'utility'" so implicit in each form of utilitarianism. Love begins with a premise that a person has "a natural superiority" over the world of things.[74] If one examines New Testament sources on this matter one finds that the "commandment to love" (for persons) is based on the fact that man bears "a particular resemblance" to God who is the "most perfect *personal* Being."[75] Although God is the first object of love, this love extends to created, finite persons. Wojtyła argues that such an ethic differs diametrically from utilitarianism; it is more in the line of the personalistic norm which – stated positively – can

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[70] Wojtyła, *Love and Responsibility*, 33.
[71] Ibid.
[72] Ibid., 40 – 41, 123.
[73] Wojtyła, *Love and Responsibility*, 40 – 44, 169 – 173. Utilitarianism is a complex philosophy with several branches and different stages of development. It is associated with thinkers like Thomas Hobbes, Jeremy Bentham, David Hume, and John Stuart Mill. In general, it views actions to be good which bring about the greatest happiness to the highest number of people.
[74] Ibid., 40.
[75] Ibid., emphasis added.

simply mean "Love persons."[76] The norm and the commandment are closely related: in a strict sense the "norm" is a "principle" for the commandment; in a broad sense the norm *is* the commandment.[77] By way of summary he says, "The person is a good to which the only proper attitude is love."[78] Love relates "directly" and "immediately" to the person; by its very nature it affirms the "value of the person."[79] In this sense it differs from justice which may have as its object "things" due to a person. Nonetheless, justice and love work closely together: justice replaces "use" with "fairness"; fairness forbids "use" of a person so it requires love. Love is not only *within* justice, as it were, but moves beyond it to attain directly to the person.[80]

1.2.5 Conclusion

The "rehabilitation" of chastity begins in 1952 with "Instinct, Love, Marriage." It continues in two more articles, and re-occurs in *Love and Responsibility* (1960) where Wojtyła writes of contemporary love, marriage, and sexuality. As a burgeoning philosopher Wojtyła's concentration on the dignity of the person gives him the tools or principles to redress distortions of chastity in contemporary culture (as we shall see). One of the lynchpins

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[76] Wojtyła, *Love and Responsibility*, 41.
[77] Ibid.
[78] Ibid.
[79] Wojtyła, *Love and Responsibility*, 42. The words employed here (i.e. "directly" and "immediately") echo St. Thomas' doctrine of charity as attaining directly to its object. Among the three theological virtues, for example, only charity denotes "union" ("*unionem*") with God. *ST*, II – II, q. 23, a. 6, ad 2. In the body of this article he elaborates, "Now that which is of itself always ranks before that which is by another. But faith and hope attain God in so far as we derive from Him the knowledge of truth or the acquisition of the good, whereas charity attains God Himself that it may rest in Him, but not that something may accrue to us from Him" ("*Semper autem quid id quod est per se magis est eo quod est per iliud. Fides autem et spes attigunt quidem Deum secundum quod ex ipso provenit nobis vel cognition vel adeptio boni: sed caritas attingit ipsum Deum ut in ipso sistat, non ut ex eo aliquid nobis proveniat*"). *ST*, II – II, q. 23, a. 2. Later in his treatise Thomas speaks of charity as loving God and neighbour by "specifically the same act" ("*idem species actus*"). *ST*, II – II, q. 25, a. 1.
[80] See Wojtyła, *Love and Responsibility*, 42 – 43. In the anthropology of Wojtyła love is the pre-eminent virtue; it also has a role in the functioning of each of the virtues, moral or theological. St. Thomas' doctrine of love as the form of the virtues is implicit here. It becomes explicit during the pontifical era. This will be discussed in greater detail in chapter three. For a good discussion of some further implications of love's relationship with justice and the dignity of the human person see Ailbe O'Reilly, ORC, "Conjugal Chastity in Pope Wojtyła" (doctoral dissertation, Pontificia Studiorum Universitas a S. Thoma Aq. in Urbe, Romae, 2007), 103 – 114.

of his argument turns out to be the personalistic norm, the basis of human and ethical freedom, especially matters of conscience.

1.3 Sexuality, Chastity, the Person

1.3.1 Introduction

Wojtyła's anthropology builds on the dignity of the person. It does not remain aloof from human sexuality. Underlying Wojtyła's "rehabilitation" of chastity is a vision of sexuality which stems from mainstream Scholastic thinking of the Middle Ages.[81] This vision combines with his mid-twentieth century personalism. In this section we shall explore his understanding of sexuality, his early attempts to "re-present" chastity, and the distinction he retains between chastity and continence.[82]

1.3.2 Love, Sexuality, Persons

To restore to chastity its "good name" means seeing it in a clear anthropological light.[83] In other words, it means searching out its *raison d'être*. In the writings of St. Thomas Aquinas sexuality is ordered to the survival of the human species.[84] This is a theme which Wojtyła takes up in both "Instinct, Love, Marriage" (1952) and *Love and Responsibility* (1960). He speaks of it in terms of "instinct" which, he notes, is closely related to the Latin verb "*instinguere"* which can also be translated as "to urge".[85] It is possible on this basis to speak of sexual "instinct" or sexual "urge" each having an equivalent meaning. To speak of

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[81] Wojtyła, *Love and Responsibility*, 143.
[82] See Wojtyła, "Ethics and Moral Theology," 105.
[83] Wojtyła, *Love and Responsibility*, 143.
[84] See *ST*, II – II, q. 151, a. 3.
[85] Wojtyła, "Instinct, Amour, Mariage," 34; Wojtyła, *Love and Responsibility*, 45.The word "instinct" as used by Wojtyła is not parallel to "*instinctus*" in St. Thomas Aquinas. The latter does speak of it a related way i.e. concerning lust (see *ST*, II – II, q. 154, a. 8) but speaks of it (i.e. *instinctus*) in unrelated ways. Although Wojtyła does clearly seem to be interpreting St. Thomas in this matter it is better to see his understanding of "instinct" as more generalised i.e. as a general direction, orientation of nature.

the "ends" of this instinct or urge, however, can appear remote and abstract.[86] Wojtyła prefers to speak of it not only on what he calls the "supra-personal" level (i.e. preservation of a species) but in a way closer to human experience (i.e. the love of persons).[87] The sexual "urge" or "instinct", he says, furnishes the raw "material" for such a love, but also ensures man's basic good: his conservation in being.[88]

Existence is a fundamental good; the sexual urge *per se* has this as its end. It guarantees man's future existence by bringing new persons – male and female – into being. Wojtyła notes a modern tendency to reduce the sexual urge to something merely "biological" caught only in the framework of the natural sciences.[89] This is to undermine its "existential character" as a mode of giving life, breath and existence to human beings.[90] Were man more conscious of this deeper principle at work in this "urge" it is unlikely that he would treat it as something to be used or manipulated, simply as another animate or inanimate object.[91] The sexual urge is deeply personalistic. He writes,

> But if the sexual urge has an existential character, if it is bound up with the very existence of the human person – that first and most basic good – then it must be subject to the principles in respect of the person. Hence, although the sexual urge is there for man to use, it must never be used in the absence of, or worse still, in a way which contradicts, love for the person.[92]

In this paragraph – one of the most outstanding of *Love and Responsibility* – Wojtyła connects the "good" of existing, the sexual urge, and the dignity of the person. Goodness, as a characteristic of existence, is the underlying current which connects all three. It flows as a "good" through the sexual urge and aligns it to the dignity of the person. Wojtyła argues, "On

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[86] See Wojtyła, "Instinct, amour, mariage," 34.
[87] Wojtyła, *Love and Responsibility*, 51.
[88] Ibid.
[89] Ibid., 52.
[90] Ibid.
[91] Ibid.
[92] Ibid.

no account then is it to be supposed that the sexual urge...is something inferior to the person and inferior to love."[93] Although the "proper" end of human sexuality is the propagation of the species this is in no way to be removed from the love of persons but gives it shape, channels it, and enables man and woman "to participate in the whole natural order of existence."[94] Their love, as it were, is ordered to the good of existence: it enters – by virtue of the sexual urge – into "the *cosmic stream by which existence is transmitted.*"[95] In a specific way, Wojtyła argues, it is ordered to the transmission of life to a new human being who is an "affirmation" and "continuation" of the love of man and woman.[96] Far from being a cause of conflict between the natural order and the love of persons, the child ("blood of their blood" and "flesh of their flesh") is but a concrete example of how each is in "strict harmony".[97]

As a philosopher Wojtyła is not suspicious of human sexuality. It is his training in the school of St. Thomas Aquinas which equips him with a vision of the sexual urge which lies beyond natural biology.[98] The goodness of the natural order infuses the sexual urge with something of its own dynamism. As Wojtyła writes, "The sexual urge in this conception is a *natural drive born in all human beings, a vector of aspiration* along which their whole existence develops and perfects itself from within."[99] The good and perfection of the human being are somehow at stake within the urge – given that it develops in accord with man's power as a free, self-governing being. This is not to say, however, that misgivings do not exist, or have not in the history of man. Wojtyła singles out two for minute attention: the

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[93] Wojtyła, *Love and Responsibility*, 52.
[94] Ibid., 51 – 53.
[95] Ibid., 54.
[96] Ibid., 53.
[97] Ibid., 53 – 54.
[98] See Karol Wojtyła, "In Search of the Basis of Perfectionism in Ethics" in *Person and Community: Selected Essays*, trans. Theresa Sandok, OSM (New York; San Francisco; Bern; Baltimore; Frankfort am Main; Berlin; Wien; Paris: Peter Lang, 1993), 48 – 49; "On the Metaphysical and Phenomenological Basis of the Moral Norm: In the Philosophy of Thomas Aquinas and Max Scheler" in *Person and Community*, 74. At this early stage of his writing the association of being and goodness is clearly marked.
[99] Wojtyła, *Love and Responsibility*, 46.

rigorist and "libidinistic" interpretations.[100] Both are distortions of the true meaning of the sexual urge on the level of principles (or theory) and in practice. The rigorist interpretation fails to do justice to man as a self-determining being. In its account that God "uses" human beings for the "end" of procreation it overlooks man's role as a *secondary cause* in chain of being. He may – if he so wishes – co-operate with God as a principal cause in fulfilling this end. The rigorist position also devalues sexuality *per se* with a repugnance of the pleasure incumbent in the conjugal act.[101] The libidinistic position veers towards another extreme: the glorification of pleasure (especially of a sexual nature) with an accompanying loss of human dignity. Man's inner self – his search for truth and his goodness – his nobility, is somewhat glossed over by obsessive *libido* which – even if it does not seek sexual pleasure directly – governs every act of his existence.[102]

Wojtyła is putting together another vision: a combination of St. Thomas' metaphysics of the good, an explicit teleology, shored up with the principles of the personalistic norm. He writes, "...the personalistic norm contained in the Gospel commandment to love points to the fundamental way to realize the ends, which in themselves are natural to man...therefore conjugal morality consists of a stable and mature *synthesis of nature's purpose with the personalistic norm*."[103] This "mature *synthesis*" will take into account man's capacity to love, his way of realising the natural end of sexuality in a way worthy of the dignity of the person.[104] In so doing he avoids painting a dim picture of sexuality; it belongs to the natural reservoir of all that is "good" in man provided it does not run counter to the order of nature. The "urge" towards existence also encompasses an "urge" towards what is "good" and "true"

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[100] Wojtyła, *Love and Responsibility*, 57 – 66.
[101] Ibid., 57 – 61.
[102] Ibid., 61 – 66.
[103] Ibid., 67.
[104] Ibid.

which man can grasp by his gift of reason.[105] There is even a "joy" which redounds to the sexual urge ("*frui*") – given its ordering to the goods made for it by the Creator. This "joy" is compatible with the sexual urge and belongs de facto to the love of man and woman as it develops "in a manner worthy" of the dignity of persons.[106] If it is to fulfil the requirements of the personalistic norm this love only comes to its full potential as a "virtue" – the perennial measure, as it were, of the Gospel command to love.[107]

1.3.3 Chastity and the Person

Chastity belongs to the "culture of the person".[108] A culture which builds or promotes the dignity of the person sees the "enormous value of chastity" for life as a whole.[109] As an "essential element" in the love of man and woman it belongs to the "true core" of "culture": it promotes human flourishing.[110] The opening words of Wojtyła's re-appraisal of the virtue of chastity sound more like a manifesto than a dry, scholastic argument in defence of the virtue. Yet to give the virtue its "due" – in contemporary culture as in others – one has to investigate its roots in the history of western thought. To do so Wojtyła goes back to Aristotle and St.

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[105] Wojtyła, *Love and Responsibility*, 23, 51 – 52; Karol Wojtyła, *Persona e atto* in *Metafisica della persona: tutte le opera filosofiche e saggi integrativi*, eds., Giovanni Reale & Tadeusz Styczeń, 3rd ed. (Milano: Bompiani Il Pensiero Occidentale, 2005), 1003 – 1009, 1030 – 1037; Karol Wojtyła, *The Acting Person*, ed. Anna-Teresa Tymieniecka, trans. Andrzej Potocki (Dordrecht, Holland; Boston, U.S.A.; London, England: D. Reidel Publishing Company, 1979), 135 – 139, 158 – 162. For the course of this study we will draw on the Italian translation. The collaboration of Polish and Italian scholars gives the work its authority. Anna-Teresa Tymieniecka's redaction of *The Acting Person* has drawn much criticism. It is unreliable from several points of view: (1) loss of the term *suppositum*, essential to Wojtyła's thought (2) deletion of key references to Aristotle and St. Thomas Aquinas (3) changes of words, meaning of sentences (4) a more phenomenological interpretation, not always true to Wojtyła. As this may be the only text available to some readers we will continue to reference its page numbers as they correlate to the Italian. The translation from Italian to English is my own work. Following the example of Michael Waldstein we shall accredit the English version to Wojtyła and Tymieniecka jointly. See Waldstein, "Scripture, Thomism or Phenomenology?," part 1, chap. 5, § 4 –16.

[106] Wojtyła, *Love and Responsibility*, 61.

[107] Wojtyła, *Love and Responsibility*, 44, 60 – 61; 119 – 121; *TOB*, 127: 1 – 3. For the first time Wojtyła speaks explicitly of love as a virtue (in *Love and Responsibility*). Not only this, but he presents it as a summit for the love of man and woman. He has yet to explicitly connect the "virtue" with "joy" ("*frui*") as a component of the sexual urge. It may be that he is speaking of "joy" here (pp. 60 – 61) in terms of human emotion or passion. In his mature work, however, especially *TOB*, this "joy" is a component of the virtue of love or charity. It emanates from it as a fruit of love.

[108] Wojtyła, *Love and Responsibility*, 167.

[109] Ibid.

[110] Ibid.

Thomas Aquinas. The genius of Aristotle was as an observer of human life: he noticed how "virtues" could be distinguished, "classified" and "arranged to form a system".[111] This idea was taken up to greatest effect by St. Thomas Aquinas, especially in the *Secunda Pars* of the *Summa Theologiae*.[112] For Wojtyła the *Summa* amounts to a "broad, but at the same time penetrating...treatise on the virtues."[113] He is not interested in critiquing this work of St. Thomas, but accepts its division of the virtues into "main" or "cardinal virtues" which, he says, constitute the "hinges of the whole moral life" ("*cardo*" meaning "hinge").[114] These are the virtues, he says, which "underpin" many other virtues, each of which either contain some "distinctive trace" of the cardinal virtue, or are "necessary" to it in the sense that the cardinal virtue would be "incomplete" without it.[115]

Wojtyła does not give the impression that he rejects the systemisation of virtues as he finds them in St. Thomas. The cardinal virtues form a central axis buttressed by auxiliary or subsidiary virtues which form a tight, interlocking system. Although chastity – as a virtue in its own right – is equipped to deal with sexual pleasures, it slips into place as a "species" of temperance ("*temperantia*").[116] The *locus* of temperance is man's lower appetites ("*appetitus sensibilis*") which moderate the desire for food, drink, and sexual pleasure.[117] That the virtue is seated in the sensitive appetite is not without a strategy: it prevents the will becoming "subject to the senses" or selecting only as a good that which is perceived or desired by the

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[111] Wojtyła, *Love and Responsibility*, 167.

[112] The Belgian theologian, Servais Pinckaers, describes the *Secunda Pars* as being akin to a Gothic "cathedral of virtues." See Servais Pinckaers, O.P., *Plaidoyer pour la Vertu* (Parole et Silence, 2007), 71, my translation.

[113] Wojtyła, *Love and Responsibility*, 167.

[114] Ibid., 168.

[115] Ibid., 167 – 168.

[116] See *ST*, II – II, q. 143; Albert Plé, O.P., *Chastity and the Affective Life*, trans. Marie-Claude Thompson (New York: Herder and Herder, 1966), 131 – 134; *TOB*, 54: 1 – 4. "Chastity" ("*castitas*") is a subjective part of temperance, a distinction it enjoys with three other virtues: "abstinence" ("*abstinentia*"), "sobriety" ("*sobrietas*"), and "purity" ("*pudicitia*"). Plé seems to translate "*pudicitia*" not as "purity" but as "modesty".

[117] See *ST*, II – II, q. 31, a. 4; I – II, q. 77, a. 5. As we shall see later they also moderate human emotion.

senses.[118] Wojtyła has picked up on the subtlety of Aquinas' teaching before in his article "Instinct, Love, Marriage" where he speaks of the "measure" in which the "virtue" (i.e. purity) "nourishes" the will so as to furnish it with the "desire" for the good known by reason.[119] Were the will to be left "alone," he adds, it might not so easily vanquish a desire for pleasure – in the negative sense – but capitulate all the more easily.[120] This is close to the teaching of St. Thomas where the virtue collaborates with the will by ordering the sensitive appetite *within* itself to a true good (known by reason).[121] In this way man can achieve his "true perfection" as "a reasonable being" and does not live with a continual divide between what his senses desire and that which his spiritual powers – intellect and will – fix upon as a good.[122] As virtue is tied to the perfection of man's "nature" it seems to be "at one" with the command of the Gospel: "You, therefore, must be perfect..."[123] In the same vein – speaking of the virtue of chastity – Wojtyła is at pains to show that "virtue" – in the full sense of the word – is not only an "ability" to control the diverse movements of the sensitive appetite, but to do so with "'constant' effectiveness".[124] He writes,

> The ability to subdue the appetites originating in sensuality as they arise falls short of virtue, it is not chastity in the full sense of the word, even if the individual concerned nearly always succeeds in controlling himself. Fully formed virtue is an efficiently functioning control which permanently keeps the appetites in equilibrium by means of its habitual attitude to the true good (*bonum honestum*) determined by the reason.[125]

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[118] Wojtyła, *Love and Responsibility*, 168; *ST*, II – II, q. 155, a. 3. In the present work the author does not say that the sensitive appetite is the seat of the virtue. In *TOB* he speaks of the concupiscible appetite as being a closer "subject" of purity than the will. He is drawing on the teaching of St. Thomas directly in the later work (see *TOB*, 54: 2).

[119] Wojtyła, "Instinct, amour, mariage," 36 – 37.

[120] Wojtyła, "Instinct, amour, mariage," 36 – 37; *ST*, II – II, q. 155, a. 3. We can see here how Wojtyła avoids a voluntaristic interpretation of virtue. It is not only a matter of will, but of rectitude in man's sensitive appetite. This is a position he adopts in all his writings on sexual ethics, even in the pontifical era.

[121] *ST*, II – II, q. 155, a. 3; Plé, *Chastity and the Affective Life*, 126.

[122] Wojtyła, *Love and Responsibility*, 168.

[123] Wojtyła, *Love and Responsibility*, 168; Mt 5: 48 RSV.

[124] Wojtyła, *Love and Responsibility*, 169.

[125] Ibid.

The words here are precise and deliberate as Wojtyła tries to bring out the true meaning of virtue. Chastity keeps the appetites in "equilibrium": harmonised, balanced, able to coordinate the emotions and the senses.[126] The values surrounding "sex and the body" do not overrun the value of "the human being" as a whole.[127] Wojtyła also strings together the sense of "habit," "attitude," "*honestum*" – all ways of speaking about chastity which reflect the person who possesses the virtue.[128] One might substitute the word "character" here, or the Greek word "*hexis*," the original term used by Aristotle to describe an abiding "state" or stable "disposition" of a person towards the good.[129] At any rate, the virtue is not to be baulked at – for it gives the person a new measure of freedom, equilibrium, so as to choose the good with greater ease, spontaneity, joy.[130] This is also the tone of his article "Instinct, Love, Marriage" where he speaks of "virtue" as perfecting man to reflect on the "ends" of instinct with a new serenity. It is an "ability" in the soul – deeply practical – which gives him a deeper peace and a new "assurance" in the choice of the good.[131]

1.3.4 Continence and Chastity

The virtue of chastity is sometimes better understood in the light of sexual continence. Continence is also an "ability" – rooted in the desire for sexual purity – which lacks the ease, promptness, and joy of chastity.[132] It is not a perfect moral virtue, according to St. Thomas,

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[126] Wojtyła, *Love and Responsibility*, 169; see *TOB*, 127: 3; 128: 1 – 4.

[127] Wojtyła, *Love and Responsibility*, 104 – 114, 171; see Donald Asci, "Conjugal Chastity and the Procreative Personalism of Pope John Paul II," *Josephinum: Journal of Theology* 14, no. 2 (2007): 195.

[128] Wojtyła, *Love and Responsibility*, 169; *TOB*, 54: 1 – 4; 128: 1 – 4.

[129] *CCC* § 1803; Gilbert C. Meilaender, *The Theory and Practice of Virtue* (Notre Dame, Indiana: University of Notre Dame Press, 1984), 7; Romanus Cessario, O.P., *The Moral Virtues and Theological Ethics* (Notre Dame, Indiana: University of Notre Dame Press, 1991), 34.

[130] See St. Thomas Aquinas, *De veritate*, q. 20, a. 2 in Craig Titus, O.P. "The Development of Virtue and 'Connaturality' in Thomas Aquinas' Works" (licence thesis, University of Fribourg, 1990), 39 – 42; *TOB*, 48: 1 – 5. *De veritate* shall be abbreviated to *De ver*.

[131] Wojtyła, "Instinct, amour, mariage," 37. The virtue of prudence is presupposed here, but not named by the author. Although he is speaking of an intellectual ability, it is in light of sexual purity.

[132] See *De ver.*, q. 20, a. 2 in Craig Titus, O.P. "The Development of Virtue and 'Connaturality' in Thomas Aquinas' Works," 39 – 42; *TOB*, 48: 1 – 5.

yet as "a principle of commendable actions" it can be called a virtue in a broad sense. A continent person can be "chaste" – in the strict sense of the word – by avoiding sexual pleasures, but this is not due to rectified appetites, but to an effort of the will.[133] St. Thomas writes, "Hence the Philosopher says...that *continence is not a virtue but a mixture*, inasmuch as it has something of virtue, and somewhat falls short of virtue."[134] Wojtyła approaches continence through its etymology since it can be understood as "containing" sexual desires (from the Latin "*continere*") as they arise in the sensitive appetite.[135] He writes, "The person feels the need, natural to a reasonable being, to defend itself against the forces of sensuality and concupiscence, above all because their invasion threatens its natural power of self-determination. The person cannot allow things to happen to it which it has not willed.[136] Continence speaks of the "natural need" of the person to be his own "master" ("*sui juris*").[137] This is the "method" he employs to achieve such an end.[138]

As continence (self-control) is a method it cannot be for its own sake; it achieves something beyond itself in the love of man and woman. Wojtyła writes, "...*continence cannot*

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[133] *ST*, II – II, q. 155, a. 4.

[134] "*Et ideo Philosphus dicit…quod continentia non est virtus, sed quaedam mixta, inquantum scilicet aliquid habet de virtute et in aliquo deficit a virtute*." Aristotle, Nicomachean Ethics, chap 9, no. 8 (Bk 1128b33) in ST, II – II, q. 155, a. 1.

[135] Karol Wojtyła, *Miłość i odpowiedzialność*, eds.,Tadeusz Styczeń, Jerzy. W Gałkowski, Adam Rodziński, & Andrej Szostek (Lublin: Wydawnictwo Towarzystwa Naukowego Katolickiego Uniwersytetu Lubelskiego, 1986), 172 – 179, 213 – 219; *Love and Responsibility*, 194 – 200, 237 – 244. The English version of *Love and Responsibility* which we have been using translates "*opanowania*" as "self control." In the original Polish Wojtyła gives "*continentia*" (i.e. Latin) as an alternative for "*opanowania*". In a broad sense, "*opanowania*" indicates mastery, one's ability to conquer something, obtain something, or simply be good at something. The English version also translates another Polish word, "*wstrzemięźliwość*," as "continence" which could also be translated as abstinence, restraint or moderation. In fact, where Wojtyla speaks of "periodic continence" within marriage (pp. 237 – 243) it is better to translate as "periodic abstinence" as using continence obscures his clear distinction between continence and chastity. The Polish has a third word "*powściągliwość*" which is also translated as continence. This is not the only possible translation. The word has other senses: self-restraint, reluctance to do something, circumspection, being guarded about something. It could also justifiably be translated as temperance.

[136] Wojtyła, *Love and Responsibility*, 196.

[137] Ibid., 24, 196.

[138] Ibid., 196.

be an end in itself."[139] It contrasts somewhat with chastity, since a "virtue" – in the true sense – can only come from "*spiritual strength*," not from weakness.[140] This is why chastity is neither blind "self-restraint" nor "a morbid fear" of bodily desire.[141] It amounts to something else: a correct assimilation of values in the love of man and woman. Wojtyła writes, "This strength derives in the last instance from the reason, which 'sees' the real truth about the values and puts the value of the person, and love, *above* the values of sex and above the enjoyment associated with them."[142] Wojtyła speaks of this as a kind of "grafting" of the value of the person onto the values of sex and the body.[143] Continence marks the first step on the road to sexual purity, yet it must develop beyond this to become a virtue in the full moral sense of the word. At the early stages of "purity" or "self-control" the continent person experiences a "feeling of loss".[144] There is a sense of having "renounced" a value which shows how the "reflex of carnal desire" acts upon a person's consciousness and will.[145] As the virtue grows this "loss" dwindles and the values of love and the person begin to assume their "proper places" in the person's interior life.[146]

1.3.5 Conclusion

Wojtyła's "rehabilitation" of chastity builds upon a rich, complex understanding of human sexuality. It is rooted in the teaching of St. Thomas Aquinas on the "ends" of sexual "instinct" and combines with a twentieth century vision of the human person.[147] Chastity is the "ability" to moderate sexual impulses with "'constant' effectiveness." It is a "*spiritual*

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[139] Wojtyła, *Love and Responsibility*, 197.
[140] Ibid.
[141] Ibid.
[142] Ibid.
[143] Ibid., 198.
[144] Ibid., 199.
[145] Ibid.
[146] Ibid., 198 – 199.
[147] Ibid., 45 – 47, 143 – 173.

strength," a "virtue" which a person has at his disposal.[148] It differs from "continence" which only contains or controls man's appetite for sexual pleasure without the "'constant' effectiveness" of chastity.[149]

1.4 The Person, Love, Chastity

1.4.1 Introduction

The "rehabilitation" of chastity is a twofold process: (1) looking back into the tradition (2) offering a refreshing way to speak of chastity (especially to contemporaries). In this section we shall focus on the latter and examine how Wojtyła re-integrates chastity into the love of man and woman. This is perhaps that which most appeals to the contemporary mindset. It invigorates chastity, as it were, with a sense of meaning and purpose, easily picked up by Wojtyła's contemporaries.

1.4.2 Love and Chastity

The "rehabilitation" of chastity only comes full circle in a core passage of *Love and Responsibility*.[150] Although moderation and sexual self-control have been highlighted so far Wojtyła wants to take his reappraisal a step further. He writes,

> No-one is likely to deny that this theory of virtue [as above] is profoundly realistic. But should we look for the essence of chastity in moderation? Is this, in fact, the best way of bringing out the real value and significance of chastity in human life? Against the background of our discussion and analyses so far we must, I think, endeavour to bring out and emphasize much more forcefully the kinship between chastity and love.[151]

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[148] Wojtyła, *Love and Responsibility*, 45 – 47, 143 – 173.
[149] Ibid., 166 – 173, 194 – 200.
[150] Ibid., 143.
[151] Ibid., 169.

This "kinship" of chastity and love revolves around the living of the personalistic norm. Love instils into chastity something more than "moderation," the object of the virtue in the strict sense.[152] This involves a correct "attitude" to a person since love attains to the person in an *immediate* and *direct* way (as we have seen).[153] This is at the heart of Wojtyła's appeal for a "rehabilitation" of the virtue, as well as being a rejoinder to the phenomena of "resentment."[154] He writes, "*Chastity can only be thought of in association with the virtue of love.* Its function is to free love from the utilitarian attitude."[155] The liberating nature of chastity is due to its "effectiveness" in moderating reactions – sensual and emotional – to a human being of the other sex, but – more than this – it serves as a way of seeing or unveiling utilitarianism in all its guises.[156] He writes, "To be chaste means to have a 'transparent' attitude to a person of the other sex – *chastity means just that – the interior* '*transparency*' without which love is not itself, for it cannot be itself until the desire to 'enjoy' is subordinated to a readiness to show loving kindness in every situation."[157] The "utilitarian

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[152] Wojtyła, *Love and Responsibility*, 169.

[153] Ibid., 42, 169 – 170; see section 1.2.4 where we speak of love and justice.

[154] Ibid., 143 – 144.

[155] Wojtyła, *Love and Responsibility*, 169. Kupczak suggests that Wojtyła differs from Aquinas in associating chastity with love. Whereas it is true that chastity – in the *Summa Theologica* – is more directly linked to temperance, it is unlikely that Wojtyła is correcting St. Thomas in this regard. It is more a question of emphasis. In any case it becomes clearer in his later writings – especially in *Man and Woman He Created Them* – that he esteems the role of love in the "connection of virtues" (see *TOB*, 128: 2). It is more likely that Wojtyła is reacting to the Thomism of the manuals – current at the time – where each virtue gets a separate, scientific treatment. This can "isolate" or "abstract" a virtue, even call it away from the virtue of love. In Wojtyła's emphasis on the "lived experience" of being virtuous one gets a different sense: love's inner dynamism which permeates and influences every virtue – not least of all chastity. See Kupczak, *Destined for Liberty*, 56 – 57. Joseph Pieper picks up on something similar with the virtue of temperance. He writes, "The meaning of temperance has dwindled miserably to the crude significance of 'temperateness in eating and drinking'. We may add that this term is applied chiefly, if not exclusively, to the designation of mere quantity...Needless to say, 'temperance' limited to this meaning cannot even remotely hint at the true nature of *temperantia*...Nor does 'moderation' correspond to the meaning and rank of *temperantia*...the current concept of moderation is dangerously close to fear of any exuberance...This emasculated concept of moderation has no place in a doctrine which asserts that the love of God – fountainhead of all the virtues – knows neither mean nor measure." Joseph Pieper, *The Four Cardinal Virtues* (Notre Dame, Indiana: University of Notre Dame Press, 1966), 145 – 146.

[156] Wojtyła, *Love and Responsibility*, 166 – 171, 197.

[157] Wojtyła, *Love and Responsibility*, 170. The word "transparency" suggests that a person be "unmasked" in some sense. On the other hand, "utilitarianism" suggests its opposite: a masquerade, an attitude which hides, conceals oneself, or one's real intentions. There is an echo here of the origins of the word *persona* ("person") traced by Maurice Nèdoncelle as far as the Etruscan term *phersu.* This is a word found in the Tomb of the

attitude" is not easy to unmask: it can lie "*camouflaged in the will*" where it hatches and grows.[158] Chastity betrays an inner attitude – a spiritual climate – alert to the *bonum honestum*, the true good in the love of man and woman.[159] In the language of St. Thomas such a love can be explained in terms of three kinds of goods: "useful" ("*utile*)," "pleasurable" ("*delectible*"), and "honest" or "true" ("*honestum*").[160] Whereas the "honest" good may also be useful ("*utile*"), or even pleasurable ("*delectible*"), to omit it in one's everyday choices, as the primary good to be sought, it seems, is simply another way of capitulating to a form of utilitarianism.[161]

The twinning of "chastity" with "love" gives us a deeper sense of love's essence, that is, in the "friendship" or "bond" ("*nexus*") it creates between man and woman.[162] It is not only attraction, or desire – love's "raw material," so to speak – but something more than this, in its fullest sense, a "virtue." Wojtyła writes, "Love in the full sense of the word *is a virtue*, not just an emotion, and still less a mere excitement of the senses."[163] As a virtue it is disposed primarily to the "value of the person" not only to "values" which "reside" in a person (such as beauty, intelligence etc.).[164] As a value of "an intellectual, conceptual kind" it may not impinge on a person's consciousness as quickly or as forcibly as the "sexual value" of the

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Augurs of Corneto-Tarquinia about ninety kilometres north of Rome. It dates from around 550 B.C. The Greek letters *PHERSU* accompany a fresco of a masked figure who is gaining the upper hand on his opponent. It may refer to the Etruscan goddess Persephone directly, or indirectly to her agent, or to the mask worn in religious rites to honour her. Later it seems to have been reduced to the mask worn during religious festivals. The Romans extended the meaning to the mask worn by an actor during a theatre performance, or it could also signify a civic role or function. As the Romans took over the Etruscan usage of the word it probably blended with the Latin word *personus* taken from the verb *personare* "to sound through". The words of the goddess or, in this case, the actor vibrated through the mask. See Maurice Nédoncelle, "Prosōpon et persona dans l'antiquité classique: essai de bilan linguistique," in *Revue des sciences religieuses* 22 (1948): 277 – 299; Philip. A. Rolnick, *Person, Grace, and God,* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2007), 11 – 13.

[158] Wojtyła, *Love and Responsibility*, 169 – 170.

[159] See ibid., 169.

[160] See Pope John Paul II, *Memory and Identity: Conversations at the Dawn of a Millennium* (New York: Rizzoli International Publications, 2005), 33 – 38; *ST*, I, q. 5, a. 6; I – II, q. 4, a. 2.

[161] Wojtyła, *Love and Responsibility*, 169 – 170.

[162] *ST*, I – II, q. 28, a. 1; Wojtyła, *Love and Responsibility*, 88 – 95, 169.

[163] Wojtyła, *Love and Responsibility*, 108, 122 – 123, emphasis added.

[164] Ibid., 110 – 113, 122 – 123, 183 – 184.

body, or as the value of "a human being of the other sex," yet the "value of the person" remains love's "first" and "basic" element.[165] It remains bound to this "value" by a commitment of the will, an affirmation, as it were, of the "dignity of the person" which influences "all the reactions, all the feelings, the whole behaviour of the subject."[166]

1.4.3 Love, Integration, Values

It is this awareness of the "value of the person" which awakens in man a desire to live according to a correct "scale of values".[167] Wojtyła speaks of this as a desire for "integration" (from "*integer*" meaning "whole").[168] Consciousness of the "value of the person", he writes, "...awakens the need for the integration of sexual love".[169] By "integration" he does not suggest a "slurring over" or a neglect of "sexual values" to which the senses and the emotions aspire, but their "incorporation" into the "value of the person".[170] This is also spoken of as a "subordination" of "sexual values" to the "value of the person". "Sexual values", he writes, "...tend to impose themselves, whereas the value of the person waits to be chosen and affirmed."[171] This value is safeguarded, as it were, by "raising to the personal level all reactions to the value of 'the body and sex'".[172] Wojtyła also calls this a "quickness to affirm

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[165] Wojtyła, *Love and Responsibility*, 121.

[166] Wojtyła, *Love and Responsibility*, 121; *TOB*, 56: 3. We can take this as a second example of Wojtyła's predilection for love (charity) as a virtue. As the form of the virtues love not only operates in the will, but exercises its spiritual influence in every human faculty. Albert Plé writes, "It is thus that, rooted in the will, charity exercises on our other faculties a sort of radiance, an attraction, a seduction, but also a domination." Albert Plé, *Chastity and the Affective Life*, trans., Marie-Claude Thompson (New York: Herder and Herder, 1966), 181. See St. Thomas Aquinas, *On Charity* (*De Caritate*), trans. Lottie H, Kendzierski (Milwaukee, Wisconsin: Marquette University Press, 1984), a. 5 ad 3; a. 3 ad 18.

[167] Wojtyła, *Love and Responsibility*, 171; *TOB*, 41: 2.

[168] See Wojtyła, *Love and Responsibility*, 116, 122 – 125; *see* Wojtyła, *Persona e atto*, 1069 – 1163; Wojtyła/Tymieniecka, *Acting Person* , 189 – 258. As he introduces the word "integration" in *Love and Responsibility* he refers to it in two ways: (1) integration "within" the person (2) integration "between" persons. It is the former to which we will concentrate our energies at the present.

[169] Wojtyła, *Love and Responsibility*, 122 – 123.

[170] Ibid., 77, 122 – 123, 129.

[171] Ibid., 136.

[172] Ibid., 171.

the value of the person in every situation" which he regards as the "essence of chastity".[173] Without this "quickness to affirm the value of the person" or a "'constant' effectiveness" in controlling reactions to "sexual values" love teeters on the edge of destruction, charmed by "the body and sex," laying aside a true "scale of values" in the love of man and woman.[174]

Integration is not something fleeting, but requires long-term effort and "skill" in controlling reactions to the "the body and sex".[175] It is not a temporary annihilation of the value of "the body and sex" by pushing it down to the human "subconscious".[176] Nor is it a "disparagement" of "sexual values" or a "disdain" for the life of the body, or the state of marriage. True chastity is something more than this: it moderates reactions to "the body and sex" so as to make room for "love" to be creative "from within," a "product of the spirit," and so something "positive" and enriching. Wojtyła personifies the body (not unlike St. Francis) at the end of his section on the true meaning of chastity. He writes, "The human body must be 'humble' in face of the greatness represented by the person: for in the person resides the true and definitive greatness of man. Furthermore, the human body must 'humble itself' in face of the magnitude represented by love – and here "humble itself" means subordinate itself".[177] If the body does not "humble itself" the "scale of values" is upturned. Serving its own ends it "strives to impose its own 'laws' and subjugate love to itself".[178] In the end it "destroys love" by usurping to itself "the essential role in love" due to a person as a "whole": spirit, sensuality, and sentiment.[179] This is where concupiscence or disordered desire holds sway and

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[173] Wojtyła, *Love and Responsibility*, 171.
[174] Wojtyła, *Love and Responsibility*, 169 – 171; *TOB*, 41: 2.
[175] Wojtyła, *Love and Responsibility*, 171; *Persona e atto*, 1103 – 1104, 1151 – 1156; Wojtyła/Tymieniecka, *Acting Person*, 213 – 214, 250 – 253.
[176] Wojtyła, *Love and Responsibility*, 171.
[177] Ibid., 172.
[178] Wojtyła, *Love and Responsibility*, 172; *TOB*, 41: 2.
[179] Wojtyła, *Love and Responsibility*, 116, 172 – 173.

refuses to let "love" to be "itself."[180] This is not to say that strong, sensual reactions to a person of the opposite sex are not permissible. "Primitive sensual excitability," Wojtyła writes, "(provided it is not of morbid origin) can become a factor making for a fuller and more ardent love."[181] If it is not supplemented, however, by "nobler" currents of love (such as chastity and self-control) it "remains desire and nothing more."[182] Wojtyła does not equate sensuality and concupiscence, but he does recognise a person's ability to go beyond a natural responsiveness to another's body (i.e. sensuality pure and simple).[183] This is where the will actively pursues the "body" as a possible object of "enjoyment".[184] He writes, "Concupiscence differs from mere sensual interest…concupiscence implies that the subject actively seeks the value in question. Something in the subject begins to strive towards, to hanker after, that value. A spontaneous process is set up in the subject which culminates in the desire to possess the value."[185] On the subject of concupiscence Wojtyła is refined and complex. Although sensual concupiscence "actively seeks" the value of the body and of sex, it is not yet the desire to possess. This is the final stage of a threefold process: sensual interest gives way to concupiscence which gives way to carnal desire. The primary object of this desire is the human body and the gratification of the sexual instinct.[186] Once it has achieved its end, however – in the satisfaction of carnal love – Wojtyła writes, "its attitude to the object changes completely, all interest in it disappears until desire is aroused again." He adds, "Sensuality is expended in concupiscence." [187]

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[180] Wojtyła, *Love and Responsibility*, 172 – 173.
[181] Ibid., 109.
[182] Ibid., 108.
[183] Ibid., 109.
[184] Ibid., 148.
[185] Ibid., 148.
[186] Ibid., 147 – 149.
[187] Ibid., 149.

1.4.4 Chastity, Sentiment, Values

The "quickness" of chastity to affirm the "value of the person" extends to "emotion" or "sentiment."[188] This is a reaction to a human being "of the opposite sex" and not only to the value of "the body and sex."[189] It remains attached to "sexual values," nonetheless, if not divorced from "the whole person" of the opposite sex.[190] "Sentimentality" differs from "sensuality," not only in terms of its object, but in terms of its social expression.[191] It is more likely to be content with a "non-material value" – such as "masculinity" or "femininity," "strength" or "charm" – and is characterised by a mood which is more "contemplative" than is the case with sensuality.[192] Wojtyła writes,

> Sentimental susceptibility is the source of affection...we do not see that conspicuous drive for enjoyment which is so characteristic of sensuality. Affection is not an urge to consume. It is, therefore, compatible with... a sense of beauty and responsiveness to aesthetic values. In the male, affection is permeated with a strong feeling for and admiration for "femininity," and in the woman with a similar feeling and admiration for "masculinity."[193]

Chastity preserves the "pure" value of a "person of the other sex."[194] As with sensuality, "perfected...self-control" safeguards "sentiment" from becoming an enemy of love.[195] This occurs where "emotion" triggers an "excessively subjective" response to a "person of the other sex."[196] The "value of the emotion" sidelines all else – truth, reason, judgement, spiritual values – to become the bar of "authenticity" in the love of man and woman.[197] This is the beginning of a slide towards "subjectivism": "subjectivism of emotions" to "subjectivism

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[188] Wojtyła, *Love and Responsibility*, 109 – 110, 171,
[189] Ibid., 104 – 105; 109 – 111, 171.
[190] Ibid., 110, 129, 183 – 184.
[191] Ibid., 109 – 111.
[192] Ibid., 109 – 110.
[193] Ibid., 110.
[194] Wojtyła, *Love and Responsibility*, 109 – 114; *TOB*, 13: 1.
[195] Wojtyła, *Love and Responsibility*, 144, 203.
[196] Ibid., 109 – 114, 154.
[197] Ibid., 154.

of values" where "pleasure" of an emotional or sexual kind becomes the only "value".[198] Wojtyła writes, "The result is a confusion, a disorientation of feelings and actions so serious that it ends by destroying completely not only the essence of love, but even the erotic character of the experiences in question."[199] The "quickness" of chastity to affirm "the value of the person" instils a much wanted "realism" into the exuberance of emotions; for love (if it is to be love) "is oriented towards *objective values*," chief among them "*the value of the person.*"[200] Only this union with "spiritual" values, the commitment of the will to a person's "true good" can secure a lasting "union" of man and woman, not tied solely to the effervescence of emotions.[201]

Wojtyła has no desire to free love of "emotion," yet he is aware of its "ambivalence."[202] One of its pitfalls is "idealization" of the beloved. This is a tendency to ascribe "values" to a person which he or she does not actually possess. Wojtyła writes, "…in the eyes of a person sentimentally committed to another person the value of the beloved object grows enormously – as a rule out of all proportion to his or her real value…Here the ideal is more powerful than the real, living human being…".[203] This can dwindle quickly into "disillusionment," even "hatred," or a spoiled love.[204] The sense of the "ideal" is not to be overruled, however, in the love of man and woman. Wojtyła believes that sentiment can benefit the "formation" of chastity.[205] In turn chastity can give a new "style" of expression to "sentiment": an inner transparency which seeks the "good" of the beloved, not perpetually at

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[198] Wojtyła, *Love and Responsibility*, 155
[199] Ibid., 155.
[200] Ibid., 152, 154, 171.
[201] Ibid., 123, 128, 169.
[202] Ibid., 113, 154.
[203] Ibid., 112 – 113.
[204] Ibid., 113.
[205] Ibid., 112 – 113, 152.

risk from an explosion of emotions and of reactions to "the body and sex."[206] Chastity educates the heart to seek the "*bonum honestum*," to affirm the "value of the person" and not be governed solely by the "ideal" but by the "real, living human being."[207] It is characteristic of sentiment to seek to be close to the beloved, to seek expressions of "tenderness," "exclusivity," and "intimacy." Yet it can be "remote" from a person at the same time as it does "not depend for its life on that person's true value" but on "values" yearned for within the subject himself, either consciously or unconsciously.[208] Chastity affords a new sensibility to sentiment: a way of expressing "tenderness" which is conditioned by a "disinterested" love of the "second 'I'" and not only a mask for "utilitarianism" whether of the sensuality or of the emotions.[209] Expressions of tenderness – touches, glances, gestures – can be become more meaningful, more altruistic, as it were, if sought for the "good" of the "other I" and not simply "to gratify one's own feelings," or take something from the same expression.[210]

Wojtyła's "rehabilitation" of chastity could be described as *personalistic* or *existential*.[211] It concentrates on man's inner life, his experience of values. Chastity is a way of "seeing" a correct "order of values" in the love of man and woman, as we have seen. [212]In a lecture given in 1967 "Ethics and Moral Theology" at the University of Lublin, we get a clear sense of his work in progress. He writes, "'Virtues' and 'norms' themselves are not changing,

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[206] Wojtyła, *Love and Responsibility*, 143 – 171, 197 – 200, 202 – 204.
[207] Ibid., 112, 171.
[208] Ibid., 110 – 111, 113.
[209] Wojtyła, *Love and Responsibility*, 34 – 42; 202 – 203; *TOB*, 8: 3, 4; 10: 2.
[210] Wojtyła, *Love and Responsibility*, 171, 202 – 204; see *TOB*, 8: 3, 4; 10: 2.
[211] Wojtyła, *Love and Responsibility*, 40 – 44; *TOB*, 132: 2 – 3; see John Paul II, *Memory and Identity*, 113 – 114; Andrew N. Woznicki, *A Christian Humanism: Karol Wojtyła's Existential Personalism* (Conneticut, U.S.A: Mariel Publications, 1980), 9.The word "existential" seems to fit Wojtyła's writings in several ways, but not in a univocal sense. Earlier we saw it in the "ontological" sense as we discussed the sexual instinct (it gives being to persons). In another way it refers to man's inner life, his search for meaning, the spiritual quest etc. In his book *Memory and Identity* he speaks of the anthropology of Vatican II as speaking of man "existentially." In his writings he alternates between the two senses, always keen to keep human subjectivity in touch with the objective sense of being and goodness. A fellow Polish scholar, Andrew Woznicki, has described him as an "existential personalist" which goes a long way in describing the character of his thought.
[212] Wojtyła, *Love and Responsibility*, 159; *TOB*, 13: 1.

but the way they are presented in the subject is."[213] He adds that in the work of men like Max Scheler and Nicolai Hartman this is "already an accomplished fact."[214] Wojtyła's "rehabilitation" re-connects "chastity" with "love," as we have seen. It restores confidence, as it were, in chastity as a *sine qua non* for love.[215] The inner transparency of a person who is "chaste" is a gateway to the inner "world of values," a richer experience of the "person" who through loving, as it were, discovers himself.[216] Man's "*ability*" to love is shaped by the "values" he perceives which in turn is guaranteed by a chaste experience of the "union of persons."[217]

This experience of "values" is also a key to "sexual shame."[218] Shame is a tendency to conceal certain "facts" or "values," to keep them hidden, as it were, from public view. It differs from "fear" which a simple reaction to an evil which menaces or threatens to impose itself upon a person.[219] Shame is something more complex, unique to human beings, which points to a spiritual dimension of the person, a hidden interior, as it were, which preserves itself from being violated by the gaze of others.[220] If we think of "sexual shame" specifically, it can give rise to cultural customs: styles of dress, avoidance of nakedness, concealment of the sexual organs etc.[221] The "sexual values" associated with the body seem to point to more than they communicate in themselves; they are beacons, as it were, for the "value of the person," the "I" who stands behind such "values" and who must be discreet in how his or her

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[213] Karol Wojtyła, "Ethics and Moral Theology" in *Person and Community*, 105. This is a summary, authorised by Wojtyła, of a lecture he gave on 17 February 1967 during the Tenth Annual Philosophy Week at the Catholic University of Lublin.

[214] Wojtyła, "Ethics and Moral Theology," 105.

[215] Wojtyła, *Love and Responsibility*, 143, 169 – 170.

[216] Karol Wojtyła, *Valutazioni sulla possibilità di costruire l'etica sulle basi del sistema di Max Scheler* in *Metafisica della persona*, 326, 332; Wojtyła, *Love and Responsibility*, 21 – 24, 171; Tadeus Styczeń, "Esseri se stessi è trascendere se stessi: sull'etica di Karol Wojtyla come antropologia normativa" in *Metafiscia della persona*, Wojtyła, 806; my translations from Italian.

[217] Wojtyła, *Love and Responsibility*, 169 – 171, 226 – 228; *TOB*, 15: 1.

[218] Wojtyła, *Love and Responsibility*, 176 – 179.

[219] Ibid., 174 – 175.

[220] Ibid., 174 – 181.

[221] Ibid., 175 – 176.

hidden centre is exposed to others.[222] It also points to man's search for "love," a value worthy of a person and anticipated by the "sexual modesty" which expresses itself variously in human culture.[223] Wojtyła writes,

> This spontaneous urge to conceal sexual values, and the sexual character of certain feelings...goes together with the longing to inspire love, to inspire a reaction to the value of the person, and with the longing to experience love in the same sense...sexual modesty is not a flight from love, but on the contrary the opening of a way towards it.[224]

The way to love – communicated by shame and modesty – is also a recognition of the "supra-utilitarian character of the person".[225] Love does not sit comfortably with "use" of a person, and "sexual modesty" protects the "value of the person" from becoming merely "a potential object" for "enjoyment."[226] Sexual modesty and chastity, in this sense, are two sides of the one coin: one imbues a person which a natural, spontaneous sense of human dignity ("modesty"); the other an "ability" to preserve this value with "'constant' effectiveness".[227] The "quickness" of chastity, moreover, to "affirm the value of the person" is a factor in the "absorption" of "shame by love".[228] Love makes shame superfluous, in a sense, as the "fear" of being violated or becoming an "object of use" lessens as "love" between "persons" increases.[229] In the state of marriage, for example, couples overcome shame – associated with reciprocal nakedness etc. – by an unambiguous "affirmation" of the "value of the person."[230] This "affirmation" is quickened, as it were, by the virtue of chastity as the good qualities

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[222] Wojtyła, *Love and Responsibility*, 84 – 85; 178 – 179.
[223] Ibid., 179.
[224] Ibid., 179.
[225] Ibid., 178.
[226] Ibid., 105, 178 – 179.
[227] Ibid., 169, 178 – 179.
[228] Ibid., 181 – 186.
[229] Ibid., 178, 182 – 183.
[230] Ibid., 182 – 186.

(admiration, tenderness, etc.) of a true "union of persons" come to the fore in the love of husband and wife.[231]

1.4.5 Conclusion

Wojtyła's "rehabilitation" of chastity is rounded off, as it were, by closely associating love and chastity. This gives a new *raison d'être* to chastity, a new centering, as it were, on the "value of the person."[232] If man is to be "whole," enjoy oneness in his being, he must learn to integrate "values" – sensual, emotional, and spiritual – as to love in a way worthy of a person. This deep refinement and integration of his being is one of the benefits of chastity.[233]

1.5 Love, Self-giving, Chastity

1.5.1 Introduction

The "gift of self" appears quite early in Wojtyła's sexual ethics.[234] It finds a niche, so to speak, along with temperance, self-mastery, love. In this section we shall examine its link with chastity, reciprocal belonging, self-possession, love of spouses. We shall spend some time on the nature of self-giving (1) as a gift to God (2) as a gift between spouses.

1.5.2 Purity as Reciprocal Belonging

Being "master" of oneself ("*sui juris*") is stamped on the "nature of the person".[235] The person is "incommunicable", non-transferable, as we have seen: his act of will cannot be

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[231] Wojtyła, *Love and Responsibility*, 169 – 171, 181 – 186, 202 – 204; *TOB*, 132: 4.
[232] Wojtyła, *Love and Responsibility*, 143, 166 – 171.
[233] Ibid., 114 – 118.
[234] Ibid., 127.
[235] Wojtyła, *Amore e responsibilità* in *Metafisica della persona*, 473, 552 – 553, 585 – 586; *Love and Responsibility*, 24, 95 – 96, 125 – 126; Wojtyła, *Persona e atto*, 967; Wojtyła/Tymieniecka, *Acting Person*, 106 – 107. The Italian version gives "*padrone di se stesso*" literally "master of oneself". In *Love and Responsibility* being "master" of oneself means literally being *sui juris* ("of his own right"). It is associated closely with free-will. As we progress, however, we shall meet a more restricted sense of being "master" of oneself. This is confined to a single "virtue" or a "set" ("*insieme*") of them. This restricted sense is not yet defined in *Love and*

"ceded" or exchanged for another's. The person remains his own "master" capable of acting in his own right.[236] This sense of the free, self-determining nature of the person is compatible with his ability to "love".[237] Love is always an inter-subjective "fact," says Wojtyła.[238] It occurs when two "I"s – "incommunicable" and non-transferable – enter into relation with one another.[239] In his early article "Instinct, Love, Marriage" this is described in terms of the Latin verb "*trahitur*," a word borrowed from St. Thomas Aquinas. Someone who loves is "drawn," "pulled," even "dragged" out of himself towards the thing he loves.[240] "It is as if the subject is torn from itself," Wojtyła writes, "and drawn towards the object".[241] This attraction of a subject to an object omits the free, self-determining nature of the person, yet it gives us a sense of love's dynamism: a movement towards another, be it a person or a thing. In *Love and Responsibility* he opts for a second Latin term (borrowed from Greek) "*ekstasis"* which communicates a sense of "standing out of oneself," a similar movement to "*trahitur*" drawn by love of "someone" or "something".[242]

In the love of man and woman "*ekstasis*" occurs as two subjects, two "I"s, as it were, stand out of themselves. Although each is "*sui juris*," free and self-determining, there is a movement towards the "second I". This culminates in a sense of "belonging" to one another: man to woman, woman to man. It is as if each has become the exclusive property of the "other I". Wojtyła writes,

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Responsibility although the translators do appear to conflate self-mastery and chastity at the later stage of the book.

[236] Wojtyła, *Love and Responsibility*, 125 – 126.

[237] Ibid., 125 – 130.

[238] Ibid., 127.

[239] Ibid., 24, 84 – 85, 126.

[240] *ST*, I – II, q. 66, a. 6; I – II, q. 66, a. 6, ad 1; II – II, q. 166, a. 1, ad 2; Wojtyła, "Instinct, amour, mariage," 38 – 39. It is the passive form (3rd person sing.) of the verb *trahere*.

[241] Wojtyła, "Instinct, Amour, Mariage," 38.

[242] Wojtyła, *Love and Responsibility*, 126; *Persona e atto*, 927; Wojtyła/Tymieniecka, *Acting Person*, 72.

> ...love forcibly detaches the person, so to speak, from [its] natural inviolability and inalienability. It makes the person want to do just that – surrender itself to another, to the one it loves. The person no longer wishes to be its own exclusive property, but instead the property of that other. This means the renunciation of its autonomy and its inalienability.[243]

The person who is his own "master" can detach himself, as it were, from a sense of complete autonomy, and let himself be joined to a "second I".[244] This "experience" of "belonging" to each other is reinforced, as it were, by its full sexual expression: it becomes a motive for "chastity" or sexual "purity".[245] In his article "Instinct, Love, Marriage" Wojtyła speaks of founding purity on the experience of "reciprocal belonging".[246] "Only love, understood as an experience of interior belonging," he writes, "...explains and justifies in a complete way a carnal relationship".[247] It results, as it were, from a subject being drawn ("*trahitur*") towards a "second I".[248] Becoming the "property" of another, however, denotes dispossession. It means, in some sense, handing oneself over to another person, to become his or hers by right.[249] The fact of being able to do so, however, reflects a person's "self-possession," his "belonging," as it were, first of all to himself.[250] Wojtyła writes, "In giving ourselves we find clear proof that we possess ourselves." In order to surrender our "I", as it were, we must "possess" our "I".[251]

It is only because of the free, self-determining nature of the person – his "inalienability" – that we can talk about "a gift of self". Wojtyła says, "...when there is no underlying...gift of self...everyone designates [a] carnal relation which is imposed as the most

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[243] Wojtyła, *Love and Responsibility*, 125.
[244] Wojtyła, *Love and Responsibility*, 24, 125 – 126; *TOB*, 8: 3 – 4, 10: 2.
[245] Wojtyła, "Instinct, amour, mariage," 37 – 43.
[246] Ibid., 40.
[247] Ibid., 40 – 41.
[248] *ST*, I – II, q. 66, a. 6; I – II, q. 66, a. 6, ad 1; II – II, q. 166, a. 1, ad 2; Wojtyła, "Instinct, amour, mariage," 38 – 39; *TOB*, 8: 3 – 4, 10: 2.
[249] Wojtyła, *Love and Responsibility*, 125.
[250] Wojtyła, *Love and Responsibility*, 125 – 126; *Persona e atto*, 966 – 968; Wojtyła/Tymieniecka, *Acting Person*, 106 – 108; John F. Crosby, *The Selfhood of the Person* (Washington D.C.: The Catholic University of America Press, 1996), 21 – 23.
[251] Wojtyła, *Love and Responsibility*, 84 – 85, 98; *Persona e atto*, 1076, 1084; Wojtyła/Tymieniecka, *Acting Person*, 193, 199.

horrible violence one can do to [a] human person."[252] It occurs, as it were, without the experience of "reciprocal belonging," the surrender of the "I," which "justifies" such a relationship. The "gift of self," on the other hand, relies on the free choice of a person. As a surrender of one's "I" it places one person in the jurisdiction of another: under his care, as a task, a responsibility.[253] Wojtyła writes,

> This "giving" does not introduce any...right to exploitation...the individual is entrusted to the individual as a task, and the accomplishment of such a task requires specific effort and pain. It is of the order: man [as a person] must be for [his fellow] man....[it is] the most painful task, although, at the same time, the highest and the greatest...which the Creator has entrusted to him...[254]

The surrender of one's "I" presupposes vulnerability: if man is to receive a "gift" he must take full "responsibility" for it.[255] If he is to be humanised by the gift, enriched by it, as it were, he must receive the "gift" of a person in an ethical way.[256] In Wojtyła's understanding of "reciprocal belonging" man does not become an "object" for man. The gift is the experience of a new vulnerability: man and woman struggle to preserve their "union"; they fight for it.[257] "How many acts of mutual knowledge," Wojtyła wonders, "must one produce to reach [a] spiritual maturity [in] love...?" How does one reach a "profound mutual understanding?"[258] If man and woman are to grow in love they must reconcile the "tension" between carnal "desire" and "deep friendship" marked by a "union" of wills ("*unum velle, unum nolle*").[259] "Purity" or "chastity" gives the "inner strength" to do so; to order the experience of "reciprocal

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[252] Wojtyła, "L'Expérience religieuse da la pureté," 52.
[253] Wojtyła, "Instinct, amour, marriage," 40 – 43; "L'Expérience religieuse de la pureté, » 51 – 53; *Love and Responsibility*, 84 – 85, 95 – 100, 125 – 131.
[254] Wojtyła, "Instinct, Amour, Mariage," 42.
[255] Wojtyła, "Instinct, Love, Marriage," 40 – 43; *Love and Responsibility*, 96 – 97, 130 – 131.
[256] Wojtyła, "Instinct, Amour, Mariage," 42 – 45; *Love and Responsibility*, 96 – 97, 125 – 126.
[257] Wojtyła, "Instinct, Amour, Mariage," 40 – 43; *Love and Responsibility*, 30, 125 – 127.
[258] Wojtyla, "Instinct, Amour, Mariage," 42.
[259] Ibid., 41 – 42.

belonging" to man's "inner truth."[260] This ensures that "carnal" expression is not "a quick appeasement" of desire but wholly an expression of man's "spiritual" centre, a way of expressing "spiritual belonging."[261]

Self-mastery ("*sui juris*") gives meaning to "spiritual belonging."[262] Man's gift is authentic if it proceeds from mastery, self-possession, free self-determination.[263] Wojtyła has not yet established if "purity" or "chastity" promotes such "freedom" (as he does later), yet there is every sense that "virtue" as "*spiritual strength*" or "'constant' effectiveness" facilitates man's exercise of true freedom.[264] This is especially true if we call to mind the "kinship" of chastity and love.[265] The "quickness" of chastity to affirm "the value of the person" safeguards against "use" of a person, or too restricted a focus on the "value" of "the body and sex."[266] Chastity gives more room to freedom; it opens man to a "value" or to a "scale of values" which promote a "true union of persons."[267] This concurs with a new sensibility to "spiritual values" – the personalistic norm, human dignity, the common good etc. – which promote "self-giving," the spiritual "commitment," as it were, of man to woman and woman to man.[268] Chastity is a gateway to human interiority, a way of "seeing" the "value of the person" enriched by the spontaneity, ease, and naturalness of the virtue.[269] It paves the way to love – the only "attitude" worthy of a "person" – and supplies man with the "ability" or "'constant' effectiveness" to reconcile knowledge ("seeing") with love.[270]

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[260] Wojtyla, "Instinct, Amour, Mariage," 43; "L'Expérience Religeuse de la Pureté," 48, 52 – 53. I am using "chastity" as a synonym of "purity". The French translation generally opts for "*pureté*" except on a few occasions to speak of consecrated "chastity" ("*chasteté*").
[261] Wojtyła, "Instinct, Amour, Mariage," 42 – 43
[262] Wojtyła, "Instinct, Amour, Mariage," 42; *Love and Responsibility*, 24, 96, 125 – 126.
[263] Wojtyla, "L'Expérience Religieuse de la Pureté," 51 – 52; *Love and Responsibility*, 98.
[264] Wojtyła, *Love and Responsibility*, 169, 197; see *TOB*, 130: 4.
[265] Wojtyła, *Love and Responsibility*, 169
[266] Ibid., 30, 171.
[267] Wojtyła, *Love and Responsibility*, 128, 198; *TOB*, 41: 2.
[268] Wojtyła, *Love and Responsibility*, 77, 96 – 100, 103 – 104, 117, 126.
[269] Wojtyła, *Love and Responsibility*, 169 – 171, 197 – 199; see *TOB*, 13: 1; 48: 1 – 5; 130: 4.
[270] Wojtyła, *Love and Responsibility*, 29, 123 – 124, 169, 197; *TOB*, 13: 1.

1.5.3 Betrothed Love

The experience of "belonging" to each other, however, is not proof of a lasting "union of persons."[271] From a Christian point of view "reciprocal belonging" only reaches "maturity" in marriage. This is its "social expression," as it were, and a confirmation or seal of the reciprocal "gift of self."[272] It is also tied to "purity" or "chastity" since it is the "social-legal institution" which legitimises a sexual relationship.[273] Marriage is the "objective" union of two "I"s, a life-long partnership of man and woman where the "gift of self" is tied to becoming "one flesh."[274] It is the transition, as it were, from two "I"s to a "we" – given that the two subjects remain reciprocally *sui juris* (of one's own right).[275] As a life-long surrender of one's "I," marriage is a way of life which demands a radical "gift of self."[276] Wojtyła compares it to the "language of the Gospels" where the sacred authors speak of "giving one's soul," or disposing "one's whole self" in pursuit of this way of life.[277]

Man becomes a "gift" as he is *sui juris* (of his own right).[278] He may bestow the gift (1) to God (2) to one other person. Like other forms of love – such as attraction, friendship, sympathy – the love of spouses or "betrothed love" is a movement towards "a second I."[279] It bestows a "gift" – free, self-surrender – to one's spouse; it "commits the will" in a "profound way" opening the way to a "reciprocal gift of self."[280] In respect of other loves – friendship, desire etc. –"betrothed love" is more radical in pursuit of the true good ("*bonum honestum*")

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[271] Wojtyła, "Instinct, Amour, Mariage," 43 – 45; *Love and Responsibility*, 125 – 130.

[272] Wojtyla, "Instinct, Amour, Mariage," 43 – 45; "L'Expérience Religieuse de la Pureté," 52 – 53; *Love and Responsibility*, 95 – 100, 125 – 130.

[273] Wojtyla, "Instinct, Amour, Mariage," 43 – 45. I have modified the French term "institution socio-légale."

[274] Wojtyła, "Instinct, Love, Marriage," 43 – 45; *Love and Responsibility*, 85, 95 – 100, 125 – 130; *TOB*, 10: 2 – 4; 14: 6; 42: 4 – 6; 133: 1.

[275] Wojtyła, *Love and Responsibility*, 24, 85.

[276] Ibid., 84 – 85, 96, 126.

[277] Ibid., 126.

[278] Ibid., 24, 96 – 97, 125 – 126.

[279] Wojtyła, *Love and Responsibility*, 74 – 80, 88 – 100; *TOB,* 8: 3 – 4; 10: 2. The author confines the sense of betrothed love to a man and a woman. He does realise that there can be a form of surrender or self-giving to a number of persons, such as when a doctor dedicates himself to his patients or a pastor to his people.

[280] Wojtyła, *Love and Responsibility*, 96, 125 – 127; *TOB*, 8: 3 – 4; 10: 2.

of the "second I."[281] Wojtyła writes, "The essence of betrothed love is self-giving, the surrender of one's 'I.' This is something different from and more than attraction, desire, or even goodwill. These are all ways by which one person goes out towards another, but none of them takes him as far in his quest for the good of the other as does betrothed love."[282] This "gift of self" is "uncompromising," Wojtyła adds.[283] One might even query it from the point of view of incommunicability: how can one person who is *sui juris*, self-possessing, free, go so far in his "gift of self?" To become a person's "property" in a physical sense would seem to scale down human dignity ("*incommunicabilis*").[284] Wojtyła admits that another law of being must come into play. He writes, "…what is impossible and illegitimate in the natural order and in a physical sense, can come about in the order of love and in a moral sense".[285] To put it another way: the "gift of self" belongs to the "world of persons"; it (ref. "world") "possesses its own laws of existence and development."[286] Its source can be found in the law of the Gospels: he who "loses his life" will "save" it.[287] To lose a "life" in other words, is to find it; to surrender one's "being" to God or to a human person, is to re-discover it in a new way.[288] In a mysterious way "self-giving" leads to self-discovery, an increase of personal dignity, not its impairment or loss. Self-giving does not contradict the "personalistic norm" (i.e. man as a free agent), but amplifies and elaborates upon it.[289]

The "gift of self" is a *fait accompli.* Wojtyła describes it as an "event" of "the inner life."[290] It presupposes "self-possession" and a "mature vision of values," an act which is

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[281] Wojtyła, *Love and Responsibility*, 80 – 82, 88 – 96; *TOB*, 8: 3 – 4; 10: 2.
[282] Wojtyła, *Love and Responsibility*, 96.
[283] Ibid., 97.
[284] Ibid., 24, 96 – 97, 125 – 126.
[285] Ibid., 96 – 97.
[286] Ibid., 97, 126.
[287] Mt 10: 39 RSV; Wojtyła, *Love and Responsibility*, 97.
[288] Mt 10: 39 RSV; Wojtyła, *Love and Responsibility*, 22, 96 – 98.
[289] Wojtyła, *Love and Responsibility*, 96 – 98.
[290] Ibid., 97 – 99.

neither "fortuitous" nor "imperfect."[291] It implies the "self perfection" of a virtuous life, a will bolstered by "self-control," inner mastery of desires, sentiments, tenderness of expression.[292] It is like learning a "skill": one who learns how to "*give*" also learns how to "*receive.*"[293] Love exhibits an ability to do both. Wojtyła writes, "The skill in giving and receiving which is typical of love is exhibited by the man whose attitude to a woman is informed by total affirmation of her value as a person, and equally by the woman whose attitude to a man is informed by his value as a person."[294] The awareness of the "value of the person" can be blurred by sexual values, as we have seen.[295] Chastity gives "self-giving" the inner refinement of self-control, temperance, an inner equilibrium, as it were, which guides "the gift of self."[296] It ensures that one's correct "vision of values" is not dislodged by "emotion" or "sexual values."[297] Wojtyła only touches on this indirectly in terms of "conjugal" intimacy.[298] Spouses who are intimate and chaste know how to "*give*" and "*receive*" in a thoroughly human way, not in a way which conceals "utilitarianism" (as we have seen).[299] Chastity opens to the "gift of self" in two ways: (1) by self-knowledge (2) by a deeper altruism.[300] The "quickness" of chastity to affirm the "value of the person" reflects on one's "I."[301] There is a new sense of the "magnitude of the gift," the "value of the person" who is disposing himself in this way.[302] As a woman becomes conscious of her "value," her "dignity," as it were, she can give herself in a

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[291] Wojtyła, *Love and Responsibility*, 97 – 98; *Persona e atto*, 966 – 968; Wojtyła/Tymieniecka, *Acting Person*, 106 – 108.
[292] Wojtyła, *Love and Responsibility*, 97, 194 – 198.
[293] Ibid., 129.
[294] Ibid.
[295] Ibid., 121 – 125, 169 – 171.
[296] Ibid., 96, 126 – 127, 169 – 171.
[297] Ibid., 97, 129.
[298] Wojtyła, *Love and Responsibility*, 96, 99, 126, 275; *TOB*, 128: 4 – 6; 130: 2 – 3; 132: 2 – 4. Wojtyła is not speaking directly of "self-giving," yet it is reasonable to assume it as he focuses on "marital intercourse."
[299] Wojtyła, *Love and Responsibility*, 34 – 42, 129.
[300] Ibid., 126, 166 – 173, 194 – 200.
[301] Ibid., 84 – 85, 129, 171.
[302] Ibid., 129, 171.

total way to her husband.[303] Through the refinement of his desire – spiritual and sensual – he may receive her gift with gratitude and joy.[304] The reciprocal experience of "self-giving" heightens with self-control, moderation of the senses, a sense of the beauty of the beloved, true love and responsibility for each other.[305]

Wojtyła explores the "reciprocal gift of self" in new ways.[306] At its most daring it is a long way from sexual inhibition, frigidity, or fear: it is grounded in the being of man *corpus et animus* (body and soul).[307] He writes, "From the point of view of another person, from the altruistic standpoint, it is necessary to insist that intercourse must not serve as a means of allowing sexual excitement to reach its climax in one of the partners, i.e. the man alone, but that climax be reached in harmony, not at the expense of one partner, but with both partners fully involved."[308] Chastity is a path to knowledge accompanied by love. The "gift of self" is truly "reciprocal" when each partner is educated in the sex, rhythms, biology, and human psychology of the other.[309] The "curve of arousal," for example, is not equal for men and for women. Men are easily aroused, climax quickly, and lose interest "sexually" soon afterwards. Arousal for women is more gradual, climax slower, and sexual interest does not wane so quickly.[310] A woman's body is more sensitive in "various parts" which compensates for her slow process of arousal.[311] If the conjugal act is to be a true "union of persons" men need to be aware of the "culture" of a woman's body.[312] This is not merely a matter of "technique" (as

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[303] Wojtyła, *Love and Responsibility*, 129; *TOB*, 49: 6; 55: 4; 125: 1 – 2.
[304] Wojtyła, *Love and Responsibility*, 129, 273 – 275.
[305] Ibid., 96, 129 – 135, 169 – 171, 273 – 275.
[306] Ibid., 127.
[307] See ibid., 270 – 275.
[308] Ibid., 272.
[309] Wojtyła, *Love and Responsibility*, 125 – 127, 270 – 275.
[310] Wojtyła, *Love and Responsibility*, 272 – 273; Paul Quay, S.J., *The Christian Meaning of Human Sexuality* (San Francisco: Ignatius Press, 1985), 24 – 27.
[311] Wojtyła, *Love and Responsibility*, 272.
[312] Ibid., 126, 274 – 275. The author refers to the "culture of marital relations," a more generic sense than we have used here.

sexologists often say) but of "love."[313] It gives a man a new way of expressing "tenderness" through self-control, moderation, and gestures which promote altruism, sympathy, and sensitivity.[314] If a man is truly to enter into a woman's state of being – become "one" with her, as it were – he must learn all of her culture, sex, emotional longing.[315] He can only do this, however, if he practices "love" as a virtue guided by temperance of desires ("chastity") which gives him a new "style" of expression even in the most intimate, physical expression of his love.[316]

The "gift of self" is more than sexual "self-giving," or the experience of surrendering.[317] A woman can experience "self-surrender," a man "conquest" or "possession" in the conjugal act.[318] Yet the "gift of self" transcends the immediate emotional experience: it is more enduring, spiritual, emblematic of "love" and "union."[319] Nothing is given unless the person is given. Sexual "union," in other words, is not equivalent to a "union of persons" but can express the spiritual gift.[320] The surrender of one's "I" is not complete, however, unless the "possibility" of becoming a "parent" – father or mother – is taken into account.[321] Wojtyła writes,

> Sexual relations between a man and a woman in marriage have their full value as a union of persons only when they go with conscious acceptance of the possibility of parenthood. This is a direct result of the synthesis of the natural and personal order. The relationship between husband and wife is not limited to themselves, but necessarily extends to the new person, which their union may (pro-)create.[322]

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[313] Wojtyła, *Love and Responsibility*, 274 – 275.
[314] Ibid., 169 – 171, 200 – 204, 274 – 275.
[315] Gen 2: 24; Wojtyła, *Love and Responsibility*, 237, 270 – 275.
[316] Wojtyła, *Love and Responsibility*, 169 – 171, 202 – 204, 270 – 275.
[317] Ibid., 98 – 99.
[318] Ibid., 98 – 99.
[319] Ibid., 98 – 99, 126 – 130.
[320] Ibid., 228.
[321] Ibid., 84 – 85, 229 – 231.
[322] Ibid., 227.

Where spouses are open to "procreation" (i.e. possible conceptions) Wojtyła observes a new "maturity" or "fullness" in "the gift of self."[323] Man does not become a "master" of nature (or of "himself") by "*violating its laws*," but by "exploiting" the "possibilities" latent within it.[324] There is a "direct connection" between this and the "order of love": being true to "nature" man discovers the "immanent" dynamic of his own being ("nature") and so remains true to the dignity of the person.[325] Consciousness of "procreation" brings a new awareness to the conjugal act: spouses see it as "modest" and "chaste," justified by their "self-giving" and openness to the gift of a child.[326]

Couples may also desire to limit family size or to space the births of children.[327] This is a time when couples may "refrain from intercourse" by the practice of "periodic abstinence."[328] This is not easy to practice – especially for married couples – as they have "grown accustomed" to physical intimacy and a "mutual need" or "constant inclination" is created towards the act of conjugal union.[329] Yet abstinence can serve "love": it does not diminish the "affection" of spouses, but (if practiced virtuously) can develop their "personal union" and give a new sense of the "value of the person."[330] Unlike "*contraceptive*" measures abstinence preserves the "naturalness" of the conjugal act and does not run counter to the "laws of fertility" in defiance of the Creator.[331] "From the point of view of the family,"

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[323] Wojtyła, *Love and Responsibility*, 96 – 100, 126 – 130, 224 – 236; *TOB*, 12: 2 – 5; 13: 1, 3; 132: 3.

[324] Wojtyła, *Love and Responsibility*, 229; *TOB*, 130: 4; Styczeń, "Essere Se Stessi," 796 – 800. This article is the author's introduction to *Persona e atto.*

[325] Wojtyła, *Love and Responsibility*, 229 – 230.

[326] Ibid., 96 – 100, 234 – 235.

[327] Wojtyła, *Love and Responsibility*, 242 – 244, 282 – 285; *TOB*, 121: 2 – 122: 5.

[328] Wojtyła, *Love and Responsibility*, 237, 239, 243. I have modified the English translation here from "continence" to "abstinence." This avoids the confusion where "periodic continence" is described as a virtue, a statement which contradicts Wojtyła's earlier distinction between chastity and continence. In *TOB*, for example, "periodic continence" is quite frequent in the first edition. It is likely, however, that this will be replaced by "periodic abstinence" in a number of cases in the second edition (see *TOB*, 124: 1 – 132: 5). The Italian translation of *Love and Responsibility* retains the word "*continenza.*"

[329] Wojtyła, *Love and Responsibility*, 237.

[330] Ibid., 237, 241 – 242.

[331] Wojtyła, *Love and Responsibility*, 241; see *TOB*, 10: 2; 25: 4; 118: 2 – 5; 131: 4 – 5; 132: 2 – 4.

Wojtyła writes, "*periodic abstinence as a method of regulating conception is permissible in so far as it does not conflict with a sincere disposition to procreate.*"[332] If such a "*disposition*" is omitted from the conjugal act, however, the danger lurks that spouses will succumb to a form of "utilitarianism" where pleasure dominates to the expense of the "order of nature" and the "value of the person."[333]

1.5.4 The Meaning of the Gift

The "gift of self" is elusive.[334] It cannot be pinned down so easily, or spoken of in neat, scientific formulae. Wojtyła describes it in various ways as a "crystallization of the whole human 'I'," a "disposing of one's whole self," a "giving [of] one's soul," a "self-surrender" etc.[335] It is a gift which determines a "person" in particular way (because of his "love") and so would seem to have a decisive, resolute character.[336] As we have seen the gift can either be to (1) God (2) to one other person. In his article "The Religious Experience of Purity" Wojtyła associates the "gift of self" with human "inviolability." Man is, so to speak, "master" of his inner life: his "thoughts," "plans," "decisions," "feelings," etc. to which no one has access. He experiences his "inviolability" as a "difference" from others, as personal "autonomy" and uniqueness of "character."[337] Wojtyła suggests that this "inviolability" might also be called the "'virginity' of the human person." As man is free, self-determining he is "virgin" ("untouched") in a spiritual sense.[338] He possesses an "interior universe" which he "shapes" according to his choices and "modes of behaviour."[339]

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[332] Wojtyła, *Love and Responsibility*, 243, translation modified.
[333] Ibid., 34 – 39, 123, 226 – 230, 241 – 244.
[334] Ibid., 96 – 100, 126 – 130.
[335] Ibid., 97 – 99, 126.
[336] Wojtyła, *Love and Responsibility*, 97 – 98, 126; see Waldstein, *TOB*, Introduction, 23 – 24.
[337] Wojtyła, "L'Expérience Religieuse de la Pureté," 51 – 52.
[338] Wojtyła, "L'Expérience Religieuse de la Pureté," 51 – 52; *Love and Responsibility*, 250.
[339] Wojtyła, "L'Expérience Religieuse de la Pureté, 51 – 52; *TOB*, 51: 5, translation modified.

It is through his "inviolability" that man can make a "gift of self."[340] We have seen this before as we spoke of man as a free, self-determining being. Man is *sui juris* so he can give himself freely to a "second I."[341] The "gift of self" to God, however, arises out of a religious sense: man possesses an "interior life," he enjoys "self-possession," as it were, yet his being ("existence") derives from another. He does not belong only to himself, but to God.[342] He may express this in an explicit way by surrendering or giving himself to God.[343] Wojtyła writes, "…the awareness…that God is in possession of our person and of all the content of our interior life, can deploy itself as an experience of belonging which is personal and totally religious. One can express it so: man experiences in a deep way the exclusive belonging of his person to God under the form of a personal, definitive gift…".[344] The gift to God is also a way of becoming "betrothed of God" expressed often by "physical virginity" – male or female – or by a vow of religious consecration.[345] Man becomes a gift to God in his innermost self, however, only by "mystical virginity," a "spiritual process" whereby he gives himself to God in a "total" and "exclusive" way.[346] This may be expressed by "physical virginity" but could also be applied to "widowed" or "celibate" persons who practice continence for the sake of "the kingdom of God."[347] In this giving of oneself to God, however, one sees that sexual "purity" or "chastity" plays a central part. It does not mean that married persons ("spouses") cannot experience a sense of "belonging" to God, or that conjugal "union" is foreign to "self-giving" in a religious sense.[348] Spouses may be conscious of

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[340] Wojtyła, "L'Expérience Religieuse de la Pureté, 51 – 54; *Love and Responsibility*, 98, 126, 250 – 251.
[341] Wojtyła, *Love and Responsibility*, 24, 126 – 130; *TOB*, 8: 4.
[342] Wojtyła, "L'Expérience Religieuse de la Pureté," 52 – 54; *Love and Responsibility*, 249 – 255; *Persona e atto*, 966 – 968; Wojtyła/Tymieniecka, *Acting Person*, 106 – 108; *TOB*, 15: 2.
[343] Wojtyła, "L'Expérience Religieuse de la Pureté, 54 – 55; *Love and Responsibility*, 249 – 255.
[344] Wojtyła, "L'Expérience Religieuse de la Pureté," 54.
[345] Wojtyła, *Love and Responsibility*, 250 – 252.
[346] Wojtyła, *Love and Responsibility*, 250 – 255.
[347] Ibid., 252.
[348] Wojtyła, "L'Expérience Religieuse de la Pureté," 51 – 55; *Love and Responsibility*, 249 – 255; *TOB*, 118: 4 – 6; 127: 2, 4 – 5.

"belonging" to God and see no "conflict" between this and their "reciprocal gift of self." It could be seen even as an expression of man's sense of "belonging" to God.[349]

Man seeks "union" with "another I."[350] Wojtyła believes that every human person – male or female – has a "need" ("inborn") for a "love" which unites persons.[351] So far we have seen two kinds of love which we might call "betrothed" (1) between spouses (2) between God and man.[352] The former expresses itself physically in the conjugal act. It unites persons in an "objective" way (i.e. marriage) through a "reciprocal gift of self."[353] The desire to give oneself to another human being, however, is deeper than sexual "self-giving" as we have seen.[354] The "union" of spouses, moreover, does not end man's search for "union" with an infinite God. The "good" of union, as it were, charges human life with meaning, purpose, direction.[355] So too with the "gift of self": it prepares man for the heavenly life, either by "marriage" or by "spiritual virginity."[356] Wojtyła believes that the *raison d'être* of "chastity," for example, is not found in "renunciation": its "deepest essence" (or "meaning") is found in the "gift of the person."[357]

The "gift of self" is unique: it remains "ineffable" as the person.[358] It may come about as "mystical" union with God, or as a "communion" of man and woman. It reaches the heights of mysticism or enters the common, domestic experience of families.[359] Some have

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[349] Wojtyła, "L'Expérience Religieuse de la Pureté, 51 – 55; *Love and Responsibility*, 96 – 100, 126 – 130, 249 – 255.
[350] Wojtyła, *Love and Responsibility*, 202, 228 – 231, 252 – 254.
[351] Ibid., 253.
[352] Wojtyła, "L'Expérience Religieuse de la Pureté," 51 – 55; *Love and Responsibility*, 95 – 100, 249 – 255.
[353] Wojtyła, *Love and Responsibility*, 125 – 130, 185.
[354] Ibid., 96 – 100, 253.
[355] Ibid., 126 – 130, 253 – 254.
[356] Wojtyła, *Love and Responsibility*, 96 – 100, 126 – 130, 249 – 255.
[357] Wojtyła, "L'Expérience Religieuse de la Pureté," 55. The author restricts this observation to consecrated chastity.
[358] Wojtyła, *Love and Responsibility*, 126 – 127; *Persona e atto*, 1005; Wojtyła/Tymieniecka, *Acting Person*,136. The author gives a variation of the classical definition "individuum est ineffabile" saying "persona est ineffabilis". The English translation omits the latter.
[359] Wojtyła, *Love and Responsibility*, 249 – 255; *TOB*, 9: 2 – 3; 15: 4; 127: 2; 130: 5; 132: 5.

wondered at the inspiration for Wojtyła's "gift of self."[360] Augustine speaks of the God who "gives himself" ("*dat se*") or of the man "who gives himself" ("*se dat*") to "the Word" ("*verbum*").[361] St. Thomas speaks of Christ who "gives himself with his own hands" ("*se dat suis manibus*") in his *Pange Lingua*.[362] St. Thérèse of Lisieux describes love in a crystal-clear way as a gift of self: "To love is to give everything and to give oneself" ("*Aimer c'est tout donner et se donner soi-meme*").[363] Max Scheler speaks of the "genuine 'letting go' of one's ego and its value" to adventure beyond the "self" and its concerns.[364] Dietrich von Hildebrand speaks of the surrender of spouses as a "mutual gift of self."[365] All of these vary the theme of "self-giving" or "self-surrender" as a way of expressing love or personal dignity.[366] The mystical surrender of the soul to God, however, finds it loftiest expression in St. John of the Cross. He writes,

> Since God gives himself with a free and gracious will, so too the soul...gives to God...and this is a true and complete gift of the soul to God. It is conscious...that God is indeed its own...Because the soul in this gift to God offers him the Holy Spirit, with voluntary surrender, as something of its own (so that God loves himself in the Holy Spirit as he deserves), it enjoys inestimable delight and fruition, seeing that it gives God something of his own which is suited to him according to his infinite being.[367]

The saint goes on to say that a "reciprocal love" is "formed between God and the soul" where the "goods" of each are "possessed" by the other. In the words of St. John's Gospel each can

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[360] Wojtyła, *Love and Responsibility*, 96 – 100, 126 – 130.

[361] St. Augustine, *Enarrationes in Psalmos*, Psalm 52 § 8 in Michael Waldstein, "John Paul II and St. Thomas on Love and the Trinity," *Anthropotes* 18 (2002): 123.

[362] St. Thomas Aquinas, *Officium for the Feast of Corpus Christi* in Waldstein, "Love and the Trinity," 125.

[363] St. Thérèse of Lisieux, *Pourquoi je t'aime, ô Marie!*, stanza 22 in Waldstein, "Love and the Trinity," 127.

[364] Max Scheler, "On the Rehabilitation of Virtue," trans. Eugene Kelly, *American Catholic Philosophical Quarterly* 79, no.1 (2005): 24.

[365] Dietrich von Hildebrand, *Purity: The Mystery of Christian Sexuality* (Steubenville, Ohio: Franciscan University Press, 1989), 7.

[366] Wojtyła, *Love and Responsibility*, 96 – 100, 126 – 130.

[367] St. John of the Cross, *The Living Flame of Love* (New York, Paulist Press, 1987), 311 – 312 in Waldstein, "Love and the Trinity," 125 – 126.

say, "All that is mine is yours and all that is yours is mine."[368] In this reciprocal giving, as it were, the soul experiences peace, satisfaction, joy.[369]

The "gift of self" is sporadic in western Christianity. It is neither a question of a school, or a spirituality, or a movement, as the language of a "gift of self" diffuses itself widely. Wojtyła is most likely to have learned the language of the "gift of self" in St. John of the Cross. [370] He encountered the Spanish mystic as a young man, imbibed his teaching (by learning Spanish), wrote his doctoral dissertation on *Faith according to St. John of the Cross*, and describes him as a "friend" and "master" on his walk "toward God."[371] We have seen so far how Wojtyła speaks of the "gift of self" from the side of man, but this also true from the side of God. He writes, "...the religious man knows that God gives himself to man, in a divine and supernatural way."[372] Love between man and God is a "requited" love; it is not one-sided, or lacking in "reciprocity." The nature of this "friendship" or "betrothal," as it were, is made known through the Gospels.[373]

Could the "gift of self" be "metaphorical?" Is it only a poetic, glossy way of speaking of "commitment?" [374] Or is it truly an "act of a person?"[375] Wojtyła's understanding of the "gift of self" stirred a debate among the Polish intelligentsia. Andrzej Szostek suggested that expressions like "property," "incommunicability," "gift of self" etc. should be taken "in a

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[368] St. John of the Cross, *The Living Flame of Love* (New York, Paulist Press, 1987), 311 – 312 in Waldstein, "Love and the Trinity," 125 – 126.

[369] Thomas Dubay, S.M., *Fire Within: St. Teresa of Avila, St. John of the Cross, and the Gospel – on Prayer* (San Francisco: Ignatius Press, 1989), 175 – 197.

[370] Wojtyła, *Love and Responsibility*, 96 – 100, 126 – 130.

[371] See Waldstein, *TOB*, Introduction, 26; Pope John Paul II, homily at Segovia (Nov. 4, 1982), *Insegnamenti* 5, no. 3 (1982): 1137 – 1144, § 2 in Waldstein, *TOB*, Introduction, 26.

[372] Wojtyła, *Love and Responsibility*, 126 – 127, 251, translation modified.

[373] Wojtyła, *Love and Responsibility*, 84 – 88, 251; see *ST*, II – II, q. 23, a. 1.

[374] Wojtyła, *Love and Responsibility*, 128 – 129; Karol Wojtyła, "Sobre el significado del amor conyugal" in Karol Wojtyła, *El don del amor: escritos sobre la familia*, Alejandro Burgos, ed., Antonios Esquivios & Rafael Mora, trans. (Madrid: Ediciones Palabra, 2005), 207 in Ailbe O'Reilly, ORC, "Conjugal Chastity in Pope Wojtyła" (doctoral dissertation, Facultate S. Theologiae apud Pontificum Universitatem S. Thomae in Urbe, 2007), 174. I have used the unpublished version of this dissertation kindly given to me by the author.

[375] See Wojtyła, *Persona e atto*, 863; Wojtyła/Tymieniecka, *Acting Person*, 27, my translation. This is an expression from Wojtyła's *Person and Act*. The author terms it an "*actus personae*."

metaphorical sense."[376] We have touched on this already as we spoke of the "gift of self" in an altruistic or "moral" sense as opposed to a "physical" or commercial sense.[377] Wojtyła agrees that the "gift of self" can be taken as a "metaphor," yet it is unclear if the "metaphor" refers to a single "act of the person" or to a succession of acts.[378] It is likely that the "metaphor" embraces a single act (a choice) and a consequent living out of one's self-surrender (multiple acts). Wojtyła offers some other insights in response to the debate among the Polish intelligentsia. He writes, "This synthetic expression [i.e. the gift of self] of human morality could be derived from a posterior analysis. In this way it would become clear how the gift of oneself, that man can and should make in order to realize himself completely, is realized through the particular virtues and through each one of them."[379] This gives more scope for understanding the "gift of self." It is not only a "metaphor," but an "expression" which synthesises "human morality". To become a "gift," as it were, man must complete himself by "particular virtues" (justice, temperance etc.).[380] He becomes a "gift" in the everyday choices of his life and realises himself in the "good."[381] Wojtyła continues "...this gift of the person is destroyed and annihilated through the faults and sins of man." He does not realise himself, in other words, except by a "good" or "moral" life: he gives himself *in* and *through* the acts of "particular virtues" and "each one of them."[382]

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[376] Wojtyla, "Sobre el significado del amor conyugal" in *El don del amor: escritos sobre la familia*, Alejandro Burgos, ed., Antonios Esquivios & Rafael Mora, trans. (Madrid: Ediciones Palabra, 2005), 207 in Ailbe O'Reilly, ORC, "Conjugal Chastity in Pope Wojtyla," 174.

[377] Wojtyła, *Love and Responsibility*, 96 – 97, 126 – 127.

[378] Wojtyła, *Love and Responsibility*, 126 – 127, 229; O'Reilly, "Conjugal Chastity," 174. I am relying on the research of Ailbe O'Reilly at this point. He has shown some of the weakness of speaking of the "gift of self" as a metaphor.

[379] Wojtyla, "Sobre el significado del amor conyugal" in *El don del amor*, 209 – 210 in O'Reilly, "Conjugal Chastity," 175.

[380] Wojtyla, *Love and Responsibility* , 126 – 127; "Sobre el significado del amor conyugal" in *El don del amor*, 209 – 210 in O'Reilly, "Conjugal Chastity," 175; O'Reilly, "Conjugal Chastity," 174.

[381] Wojtyła, *Love and Responsibility*, 126 – 127, 169; *TOB*, 124: 6; 125: 2 – 3; 127: 2.

[382] Wojtyła, *Love and Responsibility*, 96 – 97, 169; "Sobre el significado del amor conyugal" in *El don del amor*, 209 – 210 in O'Reilly, *Conjugal Chastity*, 175.

As man chooses the "good" he perfects himself: he becomes a "gift," as it were, through "diverse" expressions of love.[383] Every "act" of a "virtue," Wojtyła says, is "indirectly…an act of love". It is in "love" that all the virtues "find their common roots" and "ultimate expression."[384] Love is *ipso facto* a "gift of self."[385] As we saw when we spoke of "integration" man is essentially a "whole": he does not achieve "greatness" or realise himself in a fragmentary way. The acts of all the virtues unify man – let him act, as it were, in an undivided way, deliberately, expressly.[386] This is another way of speaking of the "gift of self": it depends on "self-mastery," inner "freedom" to choose the good, to realise oneself in the multiplicity of everyday choices, circumstances.[387] Yet this is not to reduce the "gift of self" to piecemeal things: it embraces specific acts of "self-surrender" – a decision, for example, to give oneself in a "total" and "exclusive" way to one's spouse or to God. Only one who is "master" of himself can be at the origin of such a gift.[388]

1.5.5 Conclusion

This has been an opening discussion on the "gift of self." As man gives himself we notice that he is self-possessing, a free being ("*sui juris*"). The "gift of self" is intimately associated with a sense that spouses belong to each other: each has made a reciprocal gift. Chastity or purity unveils a purposefulness in self-giving; it is not only a question of denial.[389] The "gift of self "can be directed (1) to God or (2) to man (e.g. a spouse). It is not simply

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[383] Wojtyła, *Love and Responsibility*, 169 ; "Sobre el significado del amor conyugal" in *El don del amor*, 209 – 210 in O'Reilly, *Conjugal Chastity*, 175; *TOB*, 124: 6; 125: 2 – 3; 127: 2.
[384] Wojtyla, "Sobre el significado del amor conyugal" in *El don del amor*, 209 – 210 in O'Reilly, *Conjugal Chastity*, 175.
[385] Wojtyła, *Love and Responsibility*, 126 – 127; Waldstein, *TOB*, Introduction, 23 – 24.
[386] Wojtyła, *Love and Responsibility*, 114 – 118, 172.
[387] Wojtyła, *Love and Responsibility*, 24, 125 – 127, 169; *TOB*, 14: 6; 15: 2.
[388] Wojtyła, *Love and Responsibility*, 24, 96 – 100, 125 – 130, 251; *TOB*, 78: 4; 90: 5.
[389] Wojtyła, *Love and Responsibility*, 24, 96 – 100, 125 – 130.

metaphorical but expressed in concrete, deliberate acts. Being virtuous is a manner of living as a gift.[390]

1.6 Concluding Remarks

Wojtyła has an eye on contemporary culture as he begins his "rehabilitation" of chastity. He accepts a pre-existing tradition (from Aristotle and St. Thomas), but is willing to embark on a new presentation.[391] Relying on the personalistic norm – a reformulation of Kant's second categorical imperative – he closely aligns chastity to love. This is something of his appeal as a writer who is aware of contemporary sensibilities. Integral to his sexual ethics – from an early period – is the notion of self-giving; this is connected to chastity, self-mastery, in his anthropology.

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[390] Wojtyła, *Love and Responsibility*, 249 – 255.
[391] Ibid., 143 – 146, 166 – 173.

2. THEOLOGY OF THE BODY: SELF-MASTERY AND THE GIFT OF SELF

2.1 Introductory Remarks

The re-presentation of virtue – especially of chastity – does not run ashore in the 1960s. It makes its way into a series of 129 catecheses which Pope John Paul II delivered between 5 September 1979 and 28 November 1984. The original title of the work is *Man and Woman He Created Them* but also bears a title *Theology of the Body* ("*Teologia ciała*") in some archival materials. At the end of his five years of teaching the pope adds the title *Human Love in the Divine Plan* with a subtitle *The Redemption of the Body and the Sacramentality of Marriage.* The history of the text is quite complex and has been documented by Michael Waldstein.[1] As we continue our meditation on the relationship between "self-mastery" and "the gift of self" we cannot but stop here.[2]

Our main focus in this chapter will be to observe how "self-mastery" – along with "self-possession" and "self-dominion" – order man to "a sincere gift of self".[3] As we progress, however, we shall notice that Wojtyła's "rehabilitation" of chastity has entered another stage of its development. It has been assumed, as it were, into the pope's "adequate anthropology" or "integral vision of man" which he began to develop in the post-*Humanae Vitae* era.[4] So the focus is somewhat different, yet the approach to chastity or purity is not in

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[1] Waldstein, *TOB*, Introduction, 4 – 23.
[2] *Gaudium et spes*, 24 § 3; *TOB*, 15: 1 – 3.
[3] *TOB*, 15: 1 – 3; 49: 6. We shall distinguish between these terms as we progress.
[4] Pope Paul VI, *On Human Life: Encyclical Letter – Humanae Vitae* (London: Catholic Truth Society, 1999), 7; *TOB*, 13: 2; 13: 2, no. 23; 23: 1 – 5. The "adequate anthropology" seeks "to understand and interpret man in what is essentially human." It avoids all reductionism, especially of a "naturalistic" kind. It relies on "essentially 'human' experience." It follows along the lines of the "integral vision of man" inspired by Paul VI's *Humanae vitae*. The encyclical sought to avoid partial visions of man, dominated by naturalistic science and a materialistic vision of the human person.

disharmony with what we have seen in chapter one. It reaches a high point of its re-articulation in the biblical anthropology of the pope.

2.2 Christ appeals to the "Beginning"

2.2.1 Introduction

As a metaphysician the pope likes to "get to the bottom" of things (as he noted before his election).[5] In order to build his "adequate anthropology" he returns to the pages of Genesis.[6] In this opening section we shall examine the early part of the catechesis. It is a launching pad, as it were, for the work as a whole where the pope introduces an original variety of concepts and a working methodology. We will need to become familiar with these if we are to study mastery, self-possession, and self-giving.

2.2.2 The Meaning of Original Solitude

In order to discover the "*truth about man*" the pope returns to the first moments of human existence.[7] In the state of primeval innocence man is a seeker after truth – *homo interrogans* – who asks perennial questions about his existence. Gifted with self-awareness, he grows in his knowledge of self – his personal subjectivity – as he encounters the world about him. As he explores the visible world, the world of *animalia* or living creatures, he becomes aware of the "distinctiveness" of his being.[8] Although it is clear to him that he belongs to the visible world as a "body among bodies" he also expresses his "dissimilarity" to other living creatures.[9] In Aristotelian terms he is able to grasp the "*genus*" to which he

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[5] Wojtyła, "Ethics and Moral Theology," 102.
[6] *TOB*, 13: 2.
[7] *TOB*, 3: 1.
[8] *TOB*, 5: 6. The word "being" may change to "essence" in the second edition of *TOB.*
[9] *TOB*, 6: 3; 5: 6.

belongs and the specific "*differentia*" which separates him from other creatures.[10] It is this growing self-knowledge – as well as knowledge of the world about him – that enables him to come to a "*first delineation*" of his dignity as a person.[11] The pope writes, "When we analyse the text of Genesis, we are in some way witnesses of how man, with the first act of consciousness, 'distinguishes himself' before God-Yahweh from the whole world of living beings (*animalia*), how he consequently reveals himself to himself and at the same time affirms himself in the visible world as a 'person.'"[12] Although the ancient text of Genesis is sparing in its expression it provides a "fundamental science" of man, a basic anthropology. [13] The tree of the knowledge of good and evil points to another aspect of his self-awareness, even his "ontological structure": his free will.[14] This introduces the "aspect of choice and self-determination": man is free to choose between good and evil – and this is at the root of his "primeval Covenant" with his Creator.[15] It gives us an image of man – with his unique subjectivity – as a "*subject of the Covenant.*"[16] He can enter into a "*unique, exclusive, and unrepeatable relationship with God himself*."[17] The tree of the knowledge of good and evil also confronts him with the choice between life and death. Although never having experienced death man understood in the Creator's words, "You shall die" a reality which was "*a radical antithesis of all that he had been endowed with.*"[18] In this sense, the "reality of death" – its possibility – enters into the "definition of man" from the beginning.[19]

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[10] *TOB*, 5: 5. The pope supplies the terms "*genus proximum*" and "*differentia specifica*" in his text. The same section includes a long footnote (no. 10) which explains the Aristotelian terminology.

[11] *TOB*, 5: 6. The word "knowledge" may change to "consciousness" on at least three occasions (in this section) in the second edition of *TOB*.

[12] Ibid.

[13] *TOB*, 6: 1.

[14] Ibid.

[15] Ibid.

[16] *TOB*, 6: 2.

[17] Ibid.

[18] *TOB*, 7: 3.

[19] *TOB*, 7: 3 – 4.

In man's search for truth the body is essential. In *original solitude* – the technical name which the pope gives to this stage of primeval innocence – man discovers his own humanity or – as one author has put it – the "anthropological" meaning of his body.[20] This is the positive dimension of original solitude: man's sense of his dignity as a person. It opens up another dimension, however, which is more negative in character: man's sense of being "alone" among the world of *animalia*.[21] Man experiences this as a sort of void or lack in his being. It is confirmed by the words of his Creator, "It is not good that the man should be alone."[22] The pope notes that the word for man (*'ādām*) gives a sense of his role as "progenitor" and figure of humanity. He represents every human being and so his solitude gives a sense of each person's, male or female, search for communion, love, fulfilment, in a shared existence with others.[23] Original solitude – the awareness of being "alone" – is a vital threshold which man must pass over as it "reveals [him] to himself" and yet beckons him to a new discovery of "self" in the life of reciprocal communion, an experience which the pope calls *original unity*.[24]

2.2.3 The Meaning of Original Unity

Original solitude does not exhaust man's search for "meaning"; it marks the beginning of man's self-discovery. His "essence" as yet eludes him until he discovers a being "similar" to him.[25] As a result of a deep sleep ("torpor") where God displaces his "rib" the male awakens to a new state of consciousness where he encounters a help fit for him.[26] It is the

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[20] O'Reilly, "Conjugal Chastity," 203.
[21] See *TOB*, 8: 1.
[22] Gen 2: 18 in *TOB*, 8: 1.
[23] *TOB*, 1: 1 – 9: 2; 5: 2, no. 9.The pope makes the point that the Hebrew text does not translate well into some European languages. This is because the same term is often employed for "human being" as well as for "male" e.g. "*homo*," "*uomo*," "*homme*," "*hombre*," "*man*." In the Hebrew text such a distinction does not emerge until the word for a male human being is used to distinguish him from a female human being.
[24] See *TOB*, 5: 6.
[25] *TOB*, 5: 1 – 6: 4; Gen 2: 18, 20 in *TOB*, 9: 2.
[26] *TOB*, 8: 3.

woman who is immediately recognised in her unique, unrepeatable dignity as a person, sharer of the same humanity ("flesh from my flesh and bone from my bones").[27] She is the "second 'I'," a "body" which is "similar" to the male "I" yet dissimilar.[28] The pope calls this primeval encounter of man and woman the experience of "original unity," as we have seen.[29] It emerges from a "double solitude" not only that of the male "I" but of both the man and the woman and yet is "an affirmation – for both human beings – of everything in solitude that constitutes 'man'."[30] It is a new experience of "joy," "communion," even "exultation," as the man rejoices at the sight of the woman and records *the* "original emotion" of such "power" and "depth" as cannot be repeated.[31] This revelation of man to woman and woman to man is a cause of "*reciprocal enrichment.*"[32] It fills them with a deep amazement at their "reciprocity in existence" as well as giving them a new sense of the meaning of the body "expressed" and "realized" as a "communion of persons" (i.e. "*communio personarum*").[33] The pope writes,

> One could also use the word "community" here, if it were not so generic and did not have so many meanings. "*Communio*" says more and with greater precision, because *it indicates precisely the "help" that derives in some way from the very fact of existing as a person "beside" a person.* In the biblical account, this fact becomes *eo ipso* – through itself – *existence of the person "for" the person*...[34]

This being "*for*" someone brings a new dimension to the meaning of the body. It is supplemented by "*two reciprocally completing ways of 'being a body' and at the same time of being human*."[35] With the creation of "sex" (i.e. masculinity and femininity) man enjoys "*two*

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[27] *TOB*, 8: 4; 9: 4.
[28] *TOB*, 8: 3 – 10: 2.
[29] *TOB*, 8: 1.
[30] *TOB*, 9: 2 – 3.
[31] *TOB*, 8: 4 – 10: 2.
[32] *TOB*, 9: 5.
[33] *TOB*, 9: 2 – 3; 10: 2. For a wonderful meditation on how "reciprocity in existence" can be understood see Pieper, *Faith, Hope Love*, 173 – 186.
[34] *TOB*, 9: 3.
[35] *TOB*, 10: 2.

complementary ways of being conscious of the meaning of the body."[36] No longer a solitary being "man" – in a generic sense – exists as "two incarnations" with two differing ways of "seeing" the body, the human "I," life as a whole.[37] In the teaching of Pope John Paul II "sex" is not only an "attribute of the person" or as a result of social conditioning, but is in some way "constitutive for the person."[38] As one author has put it, "'sex' suggests essential, hardwired differences" in the being of man and woman; it runs through every fibre of their existence as a "she" or a "he" and offers two reciprocal versions of self-knowledge and self-determination.[39]

This "*new consciousness*" of the body is not without its purpose in the "mystery of creation." It delineates being "*for*" someone, but leads to its concrete expression in the "conjugal act."[40] This is "the powerful bond established by the Creator" where man and woman place "their whole humanity... under the blessings of fruitfulness."[41] As the pope meditates on the text of Genesis 2: 24 ("and the two will be one flesh") he correlates it to the meaning of original unity. He writes,

> When they unite with each other (in the conjugal act) so closely as to become "one flesh," man and woman rediscover every time and in a special way the mystery of creation, thus returning to the union in humanity ("flesh from my flesh and bone from my bones") that allows them to recognise each other reciprocally and to call each other by name as they did the first time.[42]

In speaking of the conjugal act the pope does not want "to stop on the surface of human sexuality" but to see it within the context of the "full dimension of man and the 'communion

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[36] *TOB*, 10: 2.
[37] Ibid.
[38] See Wojtyła, *Love and Responsibility*, 48 – 49.The word "sex" describes sexual difference (i.e. the male or female sex) not the act of conjugal intercourse. This is the way Pope John Paul uses the word throughout the catecheses, although some occurrences are ambivalent. See translator's note in *TOB*, 8: 1; "Sex" in *TOB*, Index of Words and Phrases, 718.
[39] Louis Markos, "And the Two Shall Be One: The Incarnational Marriage of the Sexes," *StAR: St. Austin Review* 8, no. 6 (2008): 20; *TOB*, 43: 7.
[40] *TOB*, 9: 5; 10: 2.
[41] *TOB*, 10: 2.
[42] Ibid.

of persons'."[43] The biblical text of Genesis 2: 24 obliges us to discover "the fullness and depth proper to this unity" as it speaks of man and woman becoming "one flesh."[44] One of the reasons why it recalls original unity is that "sex expresses an ever new surpassing of man's solitude"; it means "reliving in some way man's virginal value...before God and the world" so as to enter into "a mature consciousness" of the body discovered in primeval innocence.[45]

The character of conjugal union proceeds from a *choice*. In order to be joined to his wife "a man will leave his father and his mother" so as to become "one flesh" with her.[46] Everything he has gleaned of his being – the structure of self-knowledge and self-determination – in original solitude comes into play in the experience of original unity. As man grows in awareness of his being "self-consciousness" and "freedom" go hand in hand: each underlines the nature of human dignity.[47] The conjugal union spoken of in the text in Genesis 2: 24 ("and the two will be one flesh") flows from "a *reciprocal* choice." It unfolds as man and woman pass the "frontier of solitude" into the experience of being "*for*" one another in the mystery of creation.[48] This is a pattern which repeats itself in history: "every conjugal union" of man and woman is a rekindling of the experience of original unity.[49] It "renews in some way the mystery of creation" and is, in fact, a rediscovery of the "unitive meaning" of the body.[50] By becoming "wife" each woman has the possibility of becoming "mother" and not unlike the first woman "mother of the living."[51] All of this flows from the deliberate

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[43] *TOB*, 10: 2.
[44] Ibid.
[45] *TOB*, 10: 2; 10: 4. The expression "virginal value" reveals another aspect of man's knowledge of himself (especially in original solitude). Although we have already met the expression "'virginity' of the human person" (i.e. his inviolability) in Wojtyła's early works, this expression "virginal value" also connotes something of physical virginity i.e. as an aspect of self-awareness. See Wojtyła, "L'Expérience Religieuse de la Pureté," 51 – 52
[46] *TOB*, 10: 3.
[47] *TOB*, 5: 1 – 6: 4; 14: 6.
[48] *TOB*, 9: 2; 10: 3, italics added.
[49] *TOB*, 10: 4.
[50] *TOB*, 10 : 4; 118: 1 – 125: 2.
[51] *TOB*, 10: 4.

choice of the persons involved and brings together the unitive and procreative dimensions of the human body. To become "one flesh" in the true sense of the word is to capture something of the "original depth" and "vital power" of the original consciousness of the body.[52] In the pope's reading of the texts of Genesis this closely associates union with procreation.

2.2.4 The Meaning of Original Nakedness

There is one more surprising element of "man's original experience".[53] It is captured in the words of Genesis 2: 25: "Now both were naked, the man and his wife, but they did not feel shame."[54] The pope calls this the experience of *original nakedness*.[55] Although it might seem "*accidental*" or even "unsuited" to this "*first biblical sketch of anthropology*," the pope sees it as a "key for understanding it fully and completely."[56] In the text of Genesis 2: 25 the pope finds a "true non-presence of shame"; it is neither "shamelessness" nor a "lack of shame" but an experience which corresponds to a "fullness of consciousness" of the "meaning of the body" found in original innocence.[57] It corresponds to how man and woman "see" each other, or perhaps better put "communicate" with each other at the dawn of creation.[58] There is a stepping beyond the "vision" of the physical eye ("eyes of the body") to an interior perception of the "second I," "body-person" who reciprocates this seeing and communicates in the same way.[59] The pope speaks of this as a "*particular fullness of interpersonal communication.*"[60] It is the manner in which the body – or the bodies of both – transmit their

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[52] *TOB*, 10: 4.
[53] *TOB*, 11: 1.
[54] Gen 2: 25 in *TOB*, 11: 1.
[55] *TOB*, 11: 2.
[56] Ibid.
[57] Ibid.
[58] *TOB*, 12: 5.
[59] TOB, 12: 1; 13: 1; William E. May, *Marriage: the Rock on Which the Family Is Built* (San Francisco, Ignatius Press, 2009), 34; Anthony Percy, *The Theology of the Body Made Simple: An Introduction to John Paul II's 'Gospel of the Body'* (Leominster, U.K.: Gracewing Publishing, 2005), 39. May proposes human beings as "body-persons" as opposed to "spirit persons."
[60] *TOB*, 12: 5.

"personal 'I'" received and welcomed by the other "body-person," the man or the woman.[61] The absence of "shame" is also an absence of "fear" in the presence of the other "I" and, one could add, in the presence of God.[62] The pope summarises,

> In such a relationship, the words "they did not feel shame" can only signify *in sensu obliquo* [in an indirect sense] an original depth in affirming what is inherent in the person, that is, what is "visibly" feminine and masculine, through which the "personal intimacy" of reciprocal communication is constituted in all its radical simplicity and purity.[63]

To this "exterior" perception of the body there corresponds an "*interior fullness of the vision of man in God.*"[64] The pope calls this "a share in the vision of the Creator himself."[65] It is "nakedness" seen with "the original good of the divine vision."[66]As Genesis 1: 31 tells us, "God saw everything he had made, and indeed, it was very good." This original "revelation of the body" does not contain "an inner break" or an "antithesis" between "what is spiritual and what is sensible."[67] It is able to enjoy the "'pure' value" of man created as a male and female, able to enjoy a complementary vision of the person, and of the body.[68] As the pope writes, "They see and know each other, in fact, with all the peace of the interior gaze" which creates a deep intimacy of persons, a deep knowledge of the "second 'I'" seen and known in the "nakedness" of one's true self, not hidden from one another, nor from God.[69] It is through this reciprocal "gaze," this "knowing," that they become aware of the meaning of their bodies at the dawn of creation.[70]

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[61] *TOB*, 12: 4; May, Marriage: the Rock, 34; Percy, Theology of the Body Made Simple, 39.
[62] *TOB*, 12: 1 – 5; 27: 1. A "*fear before God…previously unknown*" enters after original sin.
[63] *TOB*, 12: 5.
[64] Ibid.
[65] *TOB*, 13:1. The word "vision" which occurs in this section may change to "seeing" as many as five times in the second edition of *TOB*.
[66] Ibid.
[67] Ibid.
[68] Ibid.
[69] Ibid.
[70] *TOB*, 12: 4 – 5; 13: 1.

2.2.5 The Spousal Meaning of the Body

All of this – each original human experience – leads to the apex, to the meaning of the body which the pope calls "spousal."[71] It is "spousal" in the sense that it invites man – male and female – to live with a deep consciousness of the meaning of their bodies as a "reciprocal gift."[72] Such is the dynamism and vitality of this concept of "gift" – as a way of speaking about man – that the pope thinks it deserves "a deepened analysis." He does this by introducing what he calls the "*hermeneutics of the gift*," a systematic way of studying the mystery of man through the "category" of "gift."[73] The "gift" belongs to the divine tapestry of creation; it belongs first of all to the mystery of God as "Creator" who brings "being" (created and finite being) out of "nothingness."[74] He creates a world which is "good" to the core which deserves the divine praise ("...indeed, it was very good").[75] Creation is "a fundamental and "'radical' gift" which springs from "*love*," the pope says – since "God is love" (although Genesis does not say this) – and only love can give "rise to the good."[76] In the first account of creation, moreover, the word b^{e}rē'šîṯ bārā' ("in the beginning, created") can also signify "gift" which gives us a sense of an "act of giving" (on God's part) as "being" arises from "nothing."[77]

The "sign" of the gift is impressed upon creation; every creature "bears within itself" the sign of the "original and fundamental gift."[78] This is true of man in a special way. His unique status – among visible beings – of being "in the image of God" (free and rational)

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[71] *TOB*, 13: 1.
[72] *TOB*, 14: 2.
[73] *TOB*, 13: 2; see Waldstein, "Scripture, Thomism or Phenomenology?," part 1, chap. 7 § 6.
[74] *TOB*, 13: 3
[75] Gen 1: 31 in *TOB*, 13: 3.
[76] *TOB*, 13: 3.
[77] Ibid.
[78] *TOB*, 13: 4.

gives him a way of "understanding" the gift and of responding to his Creator.[79] In fact, creation is a gift of God to man: it is "for him" and he appears in it as a gift.[80] Yet it is only in the reciprocal "for" of man and woman that the dimension of gift enters human experience as "*a particular characteristic of personal existence*, or even of the very essence of the person."[81] This does not seem to occur in original solitude; nor does it seem that man can "realize his essence" without existing "*with someone*," or put more deeply, "*for someone.*"[82] It is through this norm of existing as a "gift" that man becomes conscious of the body in a new way – the meaning we have called "spousal."[83] It is also through the body, and through the experience of "reciprocal gift" that man becomes conscious of God's original "act of giving," his "creative donation" which springs from "*Love*" at the dawn of creation.[84] The body is a "witness" to this donation, a sign of the "original" and "fundamental gift."[85] The pope summarises,

> The body, which expresses femininity "for" masculinity and, vice versa, masculinity "for" femininity, manifests the reciprocity and the communion of persons. It expresses it through gift as the fundamental characteristic of personal existence. This is *the body: a witness* to creation as a fundamental gift, and therefore a witness *to Love as the source from which this same giving springs*.[86]

The "witness" of the body is truly seen by the man or woman who has the experience of the spousal meaning of the body.[87] It draws man and woman together in love, but also returns

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[79] *TOB*, 13: 4.
[80] *TOB*, 13: 4; Pascal Ide, *Eh bien, dites: don! Petit éloge du don* (Paris: Éditions de l'Emmanuel, 1997), 369 – 389. One may employ the word "gift" in an analogous way; and the pope is not hesitant in this regard. He benefits from the term's richness and flexibility through his catechesis. This section is a good example of gift used in subtle, but different ways. It refers to (1) God's act of giving (2) the world as a gift to man (3) man as a gift (in the world). Later this will be extended to (4) man's act of self-giving.
[81] *TOB*, 14: 2.
[82] Ibid.
[83] *TOB*, 14: 2, 5.
[84] *TOB*, 14: 2, 4; 18: 3.
[85] *TOB*, 13: 4; 14: 4.
[86] *TOB*, 14: 4.
[87] Ibid.

them to the source of their "love" in the creative act of God. In "the archaic text" of Genesis the pope sees a sure proof that this "meaning" has reached "man's original consciousness."[88] It is revealed gradually, as it were, through the experiences of solitude, unity, and nakedness. It is also discovered by man (not only revealed) as it has entered his "lived" experience of the body.[89]

The spousal meaning of the body is one which enters man's "subjective" experience: it gives him a sense of the body as "unitive" ("and the two will be one flesh"), but also a sense of "procreation" as he places his humanity under the "blessings of fruitfulness" (as we have seen earlier).[90] In speaking of this twofold meaning the pope interprets Genesis 2: 24 as speaking of man's masculinity and femininity as being "ordered to an end."[91] Man "enters 'into being'" with the consciousness that his masculinity and femininity has a purpose, a goal, a way of being lived out. It is finalised in man and woman becoming "one flesh" open to the work of procreation. Speaking of human sexuality in this way – as being "ordered to an end" – suggests a more traditional way of speaking of the body. In fact, before Vatican II and especially *Humanae Vitae* in 1968, this was the common way of speaking of the goal or purpose of human sexuality.[92] Being "ordered to an end" indicated that man's sexuality existed with a given "nature": it was fulfilled or lived out by choosing certain ends or goods.[93] With the pastoral approach of Vatican II this gave way to a more personalistic perspective in

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[88] *TOB*, 14: 5.
[89] Ibid.
[90] *TOB*, 10: 2, 4.
[91] *TOB*, 14: 6. The second edition of *TOB* may omit the phrase "ordered to an end" and speak of the "destination" of masculinity and femininity. The official Italian text reads, "L'uomo entra "in essere" con la coscienza di questa *finalizzazione* della propria mascolinità-femminità, cioè della propria sessualità." The emphasis is added. The same basic meaning is communicated.
[92] See Alain Mattheeuws, S.J., *Union et procréation: développments de la doctrine des fins du mariage* (Paris : Éditions du Cerf, 1989), 31 – 49. The Catholic tradition had relied heavily on the teaching of St. Augustine who spoke of the three goods of marriage: *proles* (offspring), *fides* (faithfulness), and *sacramentum* (the sacrament). St. Thomas Aquinas spoke in similar terms of the primary and secondary ends of marriage. The primary end involved the procreation and education of children; the secondary ends included the mutual help of spouses and the remedy for concupiscence.
[93] *TOB*, 14: 6; 118: 3 – 119: 2.

the text of *Gaudium et Spes*.[94] The text of *Humanae Vitae*, 12, moreover, chooses to speak of the twofold "meanings" of the conjugal act without however distancing itself from the pre-existing tradition (which spoke of goods and ends).[95] In his article "The Teaching of the Encyclical *Humanae Vitae* on Love", the future pope, Karol Wojtyła makes the following observation:

> By appealing to the meaning of the conjugal act, the pope places the whole discussion not only and not so much in the context of the *nature of this act*, but also even more in the context of *human awareness*, in the context of the awareness that should correspond to this act on the part of the man and the woman – the persons performing the act....[96]

Wojtyła speaks of this shift in vocabulary as one which steps from a "theology of nature" to a "theology of [the] person."[97] The focus of the word "meaning" is on the "subjective" experience of the man and the woman, their "awareness," as it were, as they perform the conjugal act. This "awareness" or "consciousness" of the "meaning" of the act is not an overhaul of its "nature," but its interpretation.[98] The correct "meaning" (the "spousal") corresponds to the "nature" of the act, and the goods and ends which fulfil its purpose or goal (i.e. union and procreation).[99]

The relationship between the "spousal meaning of the body" and the "nature" of the conjugal act is not exhausted in the First Part of *Man and Woman He Created Them*. It is re-visited somewhat later on where the pope speaks of the "*ontological dimension*" of the

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[94] Alain Mattheeuws, S.J., *Union et procréation: développments de la doctrine des fins du mariage* (Paris : Éditions du Cerf, 1989), 86 – 97. See *Gaudium et spes* which describes marriage as a "community of love" (47 § 1); a "conjugal and familial community" (47 § 1); a "community of life and conjugal love" (48 § 1). *Gaudium et spes* in Austin Flannery, Gen ed., Vatican Council II: Conciliar and Post Conciliar Documents (Dublin: Dominican Publications, 1982), 903 – 1001.

[95] Pope Paul VI, *On Human Life: Encyclical Letter – Humanae Vitae* (London: Catholic Truth Society, 1999), 12.

[96] Karol Wojtyła, "The Teaching of Encyclical *Humanae Vitae* on Love" in Person and Community, 308, translation modified; see Waldstein, "Scripture, Thomism, or Phenomenology," part 1, chap 1 & 2. As this is an older electronic copy of Waldstein's book it may be inserted elsewhere in the work in progress.

[97] Ibid.

[98] Wojtyła, "*Humanae Vitae* on Love," 308; *TOB*, 15: 1 – 3; 49: 7; 118: 3 – 119: 2.

[99] Wojtyła, "*Humanae Vitae* on Love," 308; *TOB*, 15: 1 – 3; 49: 7; 118: 3 – 119: 2.

conjugal act vis-à-vis its "s*ubjective and psychological dimension.*"[100] The "truth" of the act, or its "nature" – or in the pope's words – its "innermost structure" correspond to the "ontological dimension." The interpretation or "awareness" of man and woman as they perform the act corresponds to the "subjective and psychological dimension."[101] The pope writes, "'Meaning' is born in consciousness *with the rereading of the* (ontological) *truth of the object*. Through this rereading, the (ontological) truth enters, so to speak, into the cognitive, that is subjective and psychological dimension."[102] This definition of the word "meaning" gives us a clear insight into the pope's mindset and how he does not recoil from a more traditional way of looking at human sexuality. With the discovery of the "*truth*" of the object, or the "nature" of the conjugal act, man is free to choose the good pertaining to human sexuality. He can seek the "good" – a true good or a "*bonum honestum*" – as he becomes familiar with the "meaning" (or "end") which accrues to "sex" (i.e. masculinity and femininity).[103] In this sense, the "meaning" of the body cannot be reduced to an "objectifying abstraction" but is man's "subjective" experience of the body as a good.[104] Elsewhere the pope will speak of the body as a "value" – even using the term "spousal value" – as a way of speaking of how "meaning" also translates into a consciousness of the good to be pursued in action. [105] As a free, self-determining being man can propel himself towards this good as a way of living out the truth of the body and of human sexuality.

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[100] Wojtyła, "*Humanae Vitae* on Love," 308; *TOB*, 15: 1 – 3; 118: 6; 119: 1 – 2.
[101] Wojtyła, "*Humanae Vitae* on Love," 308; *TOB*, 118: 3 – 119: 2
[102] *TOB*, 119: 1.
[103] Wojtyła, *Love and Responsibility*, 169; *TOB*, 14: 6; 118: 3 – 119: 2; 125: 2 – 3; 127: 1 – 5.
[104] *TOB*, 15: 1 – 3; 49: 4 – 7.
[105] *TOB*, 15: 1 – 3; 49: 5 – 6. The words "good" and "value" occur throughout the catecheses. Michael Waldstein comments, "'Good' signifies the objective side, 'value' adds to it a reference to the human subject, the note of appreciation or evaluation by a person." See "Good" in *TOB*, Index of Words and Phrases, 698 – 699.

2.2.6 The Freedom of the Gift

The experience of man *in actu* is at the heart of the "*hermeneutics of the gift.*"[106] Man's discovery of the spousal meaning of the body gives way to "another truth" which is in no way "less essential" or "fundamental."[107] It is the experience of being interiorly "*free from the compulsion of his own body and his own sex.*"[108] Man experiences an "interior freedom," not from "sexual instinct" (although the word is unhelpful), but from disordered impulses which govern the exercise of his sexual powers.[109] It is a further interpretation which the pope gleans from the words of Genesis 2: 25 ("Now both were naked, the man and his wife, but they did not feel shame").[110] He writes, "One can say that, created by Love, that is, endowed in their being with masculinity and femininity, both were 'naked,' because they are *free with the very freedom of the gift*. This freedom lies exactly at the basis of the spousal meaning of the body."[111] Freedom and self-giving go hand in hand: "*free*" with the "*freedom of the gift*" is the pope's pithy way of describing this experience of original man. He also calls it a "full freedom," one which free from "*all* compulsion of the body and of [its] sex."[112] The "witness" to this in Genesis 2: 25, he says, is that man and woman were "naked...but they did not feel shame."[113] It seems that a "compulsion" of the body – especially in sexual matters – is a cause of "shame."[114] One author has spoken of our "first parents" being clothed in the "veil of

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[106] *TOB*, 13: 2; Cardinal Franc Rodé, "La théologie de la culture de Jean Paul II," (public lecture, 07 March, 2008, Toulouse). Although I attended this lecture I am not aware of any published version as yet.
[107] *TOB*, 14: 6.
[108] Ibid.
[109] Ibid.
[110] Gen 2: 25 in *TOB*, 11: 2.
[111] *TOB*, 15: 1.
[112] *TOB*, 15: 1, emphasis added.
[113] Ibid.
[114] *TOB*, 12: 1 – 5; 14: 6, 15: 1. St. Augustine writes, "…as soon as they disobeyed the divine command, and forfeited divine grace, they were ashamed of their nakedness, for they felt the impulse of disobedience, as though it were a punishment corresponding to their own disobedience" ["…*posteaquam praecepti facta transgressio est, confestim, gratia deserente divina, de coporum suorum nuditate confusi sunt: senserunt enim motum inobedientis carnis suae, tanquam reciprocam poenam inobedientiae suae*"]. St. Augustine, *De Civitate Dei*, xiii, 1, 5 in *ST*, I, q. 95, a. 1, translation modified.

innocence" so they experienced neither "shame" nor "constraint."[115] And yet their freedom should not be understood in a static manner: it is a "freedom" *for* self-giving. It stands "at the basis" of the spousal meaning of the body; it is also called its "[f]oundation."[116] It is "above all" the freedom of "self-mastery" which is "indispensible *in order for man to 'give himself,'* in order for him to become a gift."[117] This "freedom" seems to encompass a truth of "anthropology" (i.e. the order of being) as well as a truth of "ethics" (i.e. the order of goodness).[118] Man is not only "free" in his being, constituted by God as a free, self-determining creature; he is also "free" in as much as he ordains his freedom to the choice of the good.[119] The pope writes, "In this way, the words 'they were naked and without shame' can be and should be understood as the revelation – together with the discovery – of the freedom that *makes possible* [anthropology]and *qualifies* [ethics] the spousal meaning of the body."[120] The strict connection between anthropology and ethics remains *in situ* all through the catechesis. Freedom as an "ontological" gift to man "makes possible" his choice of good or evil; freedom in an ethical sense "qualifies" or "determines" how this good is realised in action.[121] The pope also speaks of how "freedom" or "self-mastery" "conditions" the spousal meaning of the body.[122] In an article published in 1978 – just before his election – he reiterates the same logic of the gift.[123] He writes, "Only those who have such self-dominion

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[115] *Catechism of the Catholic Church* (Dublin: Veritas, 1994), § 375; Alice Von Hildebrand, "Dietrich von Hildebrand, Catholic Philosopher, and Christopher West, Modern Enthusiast: Two Very Different Approaches to Love, Marriage, and Sex" in www.catholicnewsagency.com (accessed 10 February, 2012). As with other sites I have needed to access them a second time. On the whole the material seems to be unchanged here and elsewhere despite some modifications to sites themselves.

[116] *TOB*, 15: 1.

[117] *TOB*, 15: 2.

[118] See Waldstein, "Scripture, Thomism or Phenomenology?," Part III, chap 2, § 3.

[119] *TOB*, 14 : 6 – 15: 3; see Pascal Ide, "Une théologie du don: les occurences de *Gaudium et spes*, 24 § 3 chez Jean Paul II," *Anthropotes* 17, no. 1 (2001): 149 – 178.

[120] *TOB*, 15: 2; see Ide, "Une théologie du don," 149 – 178, emphasis added. The word "qualifies" may change to "determines" in the second edition of *TOB.*

[121] *TOB*, 14: 6 – 15: 3.

[122] *TOB*, 15: 3.

[123] Karol Wojtyła, "Visione antropologica di Humanae vitae," *Lateranum* 44 (1978): 142.

[self-mastery], those who are so disciplined, can make [a] mutual gift...in an authentic way..."[124] In this way they exercise "true freedom" – not as a result of the "compulsion" of the body – but as the result of a free, human choice to give oneself.[125]

The spousal meaning of the body is at the root of "every human experience": it reflects a core truth about man. It belongs to man's innermost experience of being human, free, unfettered by the "constraint" or "compulsion" of his body.[126] In the text of Genesis 2: 25 ("both were naked but did not feel shame") the pope indicates that we are already sharing its "fruits."[127] He writes, "Interiorly free from the compulsion of their bodies and of sex, free with the freedom of the gift, man and woman *were able to enjoy the whole truth, the whole self-evidence of the human being*, just as God-Yahweh had revealed it to them in the mystery of creation."[128] This is one of the fruits of original innocence: the freedom which comes from self-mastery allows man and woman to "*enjoy*" the mystery of the person. Along with the discovery of the "freedom of the gift" is a discovery – or revelation – of "*the whole truth, the whole self-evidence of the human being*."[129] Free from the "compulsion" or "constraint" of their bodies (and their sex) man and woman enrich each other reciprocally: their self-mastery is an opening to the "truth" about the person "*a beauty that...goes beyond the simply physical level of sexuality*."[130] The "second I" is not hidden, as it were, but revealed in all the splendour of his or her being.[131] This is a characteristic of John Paul II's catechesis on Genesis: self-mastery gives the inner freedom to enjoy the person, to linger on the truth of his

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[124] The Italian text reads, "Solo coloro che hanno tale domino di sé, coloro che sono così autodisciplinati, possono far autenticamente il dono mutuo..." Wojtyła, "Visione antropologica," 142.
[125] Wojtyła, "Visione antropologica," 142; *TOB*, 14: 6; 15: 1 – 4.
[126] *TOB*, 14: 6.The first edition of *TOB* uses "constraint." This may change to "compulsion" in the second edition, something I have anticipated.
[127] *TOB*, 15: 3.
[128] Ibid.
[129] Ibid.
[130] *TOB*, 15: 4.
[131] *TOB*, 8: 3 – 4.

or her being. In the words of Joseph Pieper one can say to the other, "It's good that you exist".[132] They can enjoy the fruits of this experience, savour its goodness, without the "compulsion" of the flesh.[133]

The "freedom" of self-mastery opens man and woman to another "truth" about the person. In fact, it is a twofold truth captured by the words of *Gaudium et Spes* 24 § 3: (1) "man [is] the only creature on earth which God willed for itself"; (2) [he] "cannot find himself except through a sincere gift of self."[134] This is a text which the pope often visits as a springboard for his anthropology. In original innocence it can be re-read from the perspective of the spousal meaning of the body. This experience of becoming a "gift," or put another way, of expressing the "'spousal' attribute" of the body (which is to love) is the manner in which man and woman "find" each other.[135] In a paradoxical way, the experience of "self-giving," the experience of *ekstasis* (as we saw in *Love and Responsibility*) is also one of "reciprocal" discovery for man and woman: they "find" each other and in so doing "welcome" each other as a "gift."[136] Catholic philosopher W. Norris Clarke comments, "I believe it is clear enough to all of us that no one can reach mature development as a person without the experience of opening oneself, giving oneself to another in self-forgetting love of some kind. To be a true self, one must somehow go out of oneself, forget oneself."[137] He adds that this "apparent paradox" is "an ancient one" and has been "noted over and over" in different schools of philosophy of love and friendship through the ages.[138] The unique contribution of Pope John

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[132] Pieper, *Faith Hope Love*, 197 – 206.
[133] *TOB*, 14: 6.
[134] *Gaudium et spes*, 24 § 3 in *TOB*, 15: 1, no. 25.
[135] *TOB*, 15: 1.
[136] See Wojtyła, *Love and Responsibility*, 126; *TOB*, 15: 1 – 3. This "discovery" is "reciprocal" – "the man...finds the woman and she finds him." This is a bilateral way of interpreting *Gaudium et spes*, 24 § 3.
[137] W. Norris Clarke, S.J. *Person and Being* (Milwaukee, U.S.A.: Marquette University Press, 1993), 96.
[138] Ibid.

Paul II seems to be to pitch the conversation in terms of the "dignity of the person" and the "freedom of the gift."[139]

Free from the "compulsion" of their bodies man and woman surmise the "second I" as "someone unique and unrepeatable, someone chosen by eternal love."[140] It is a way of looking at a person (created "for his own sake") which demands a response of love, a deep sensitivity to the "revelation" of his or her being – in all its beauty, goodness, truth – in the experience of reciprocal nakedness.[141] The pope calls this "a deep availability" – not only to "express" love – but to *affirm* the dignity of the person "to live the fact that the other – the woman for the man, and the man for the woman – is through the body someone willed by the Creator 'for his own sake'."[142] This is another step from anthropology to ethics: created "for his own sake" – a truth captured by *Gaudium et Spes* 24 § 3 – is a call on man and woman "to live the fact," to realise in their everyday choices the body's spousal meaning.[143] This sense of the uniqueness of the person, his or her unrepeatability, is also at the root of what the pope will term (a little later) the "*ethos of the gift*," a way of living the body which has strong resonances of the personalistic norm already met in *Love and Responsibility*.[144] The "antithesis of the gift" would be to make of the body an "object of...undue appropriation," to realise an anti-meaning in the satisfaction of a desire – a selfish or disordered one – for pleasure.[145]

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[139] *TOB*, 15: 1 – 3; 56: 3; 125: 2.
[140] *TOB*, 15: 4. The word "by" may change to "in" for the second edition of *TOB*.
[141] *TOB*, 15: 1 – 4.
[142] *TOB*, 15: 4.
[143] *TOB*, 15: 4.
[144] Wojtyła, *Love and Responsibility*, 40 – 44; *TOB*, 19: 1 – 2.
[145] *TOB*, 17: 3.

2.2.7 The Mystery of Original Innocence

This "*ethos*" is "*perfect*" in the state of original innocence.[146] The "freedom of the gift" suffers no interjection of disordered desires. It is an unselfish gift or – to use the pope's words – "a disinterested gift."[147] The gift is rooted in love: it flows from an "irradiation of love" in the world which reaches man's "innermost being," his "heart," his "deepest center."[148] Not only is creation a gift to man, the pope says, but "*its fullness* and deepest dimension is *determined by grace*, that is, by participation in the inner life of God...".[149] This is a "self-communication of holiness" to the first man ("*first*" means "*of God*") which creates a special state of "spiritualization" (i.e. holiness), the origins of the "tranquil witness of conscience."[150] This is the freedom which man and woman enjoy in the state of innocence; it is also called "purity of heart" for it displays an "inner innocence," or "rightness of intention" in terms of the spousal meaning of the body.[151] Not unlike the freedom of "self-mastery" of which we have spoken earlier this "purity" or "innocence" "conditions" the spousal meaning of the body.[152] It is an "experience" of the body – a reciprocal one – which inspires self-giving ("a disinterested gift"), but is also a way of "receiving" or "welcoming" a "*gift of [a]*

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[146] *TOB*, 19: 1 – 2.

[147] *TOB*, 13: 1; 15: 1 – 3. For a good discussion of disinterested love in the writings of Karol Wojtyła (Pope John Paul II) see O'Reilly, "Conjugal Chastity," 23 – 79. In general, this love is altruistic, yet there are some exceptions.

[148] See *TOB*, 16: 3, 49: 7; *The Poems of St. John of the Cross*, trans. Ken Krabbenhoft, illustration, Ferris Cook (New York; San Diego; London: Harcourt Brace & Company, 1999), 5 – 25; Buttiglione, *Wojtyła: Thought of the Man*, 45 – 53. The pope will repeat this terminology of "heart", "innermost [being]," throughout the catechesis. The second edition of *TOB* may in fact change "innermost [being]" to "inside." The Polish word, *wnętrze*, could also be translated as "interiority." All of this seems to be somewhat equivalent to an expression which St. John of the Cross employs in his poem "The Living Flame of Love." The poet speaks of God touching his soul in its "deepest center" ("*más profundo centro*"), that is, with his "living flame" ("*llama de amor viva*"). I have to add that electronic copies of unfinished works, kindly given to me by Michael Waldstein, have been invaluable in deciphering some of the Polish words behind the English translations.

[149] *TOB*, 16: 3.

[150] *TOB*, 16: 1; 16: 5.

[151] *TOB*, 16: 3.

[152] *TOB*, 15: 3; 16: 5; 17: 1 – 3; 18: 4.

person" (created "for his own sake").[153] This goes back to something we have said earlier: original innocence is a way of sharing in the "vision of the Creator."[154] In the experience of original nakedness – its simplicity and fullness – man and woman become conscious of the dignity of the person (created "for his own sake"). In "receiving" and "welcoming" the gift this consciousness is of the person as *sui juris*: someone who has been willed by the Creator "for his own sake."[155] "Innocence of heart," the pope writes, "...signifies a moral participation in the eternal and permanent act of God's will."[156] It is a way of looking at a person – male or female – with the eyes of the Creator who continues to will man as a "creature...willed for [himself]."[157]

This "giving" and "receiving" of a gift is the bulwark of original innocence. Giving and receiving "interpenetrate" in such a way as to create a perfect "communion of persons" – male and female – where "the very act of giving becomes acceptance, and acceptance transforms itself into giving."[158] The pope calls this the reciprocal "exchange of a gift" where man and woman discover the "meaning of their being and existence."[159] It is to be "*for*" someone at the dawn of creation – to exult, rejoice in the beauty, truth, and goodness of the "second I" who "reveals man to himself" (i.e. "in both directions"), male and female.[160] Already we have seen how the pope interprets *Gaudium et Spes* 24 § 3 in terms of our first parents' discovery of each other (i.e."he welcomes her...she welcomes him").[161] Now he

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[153] *TOB*, 15: 1 – 3; 31: 5.
[154] *TOB*, 13: 1.
[155] See Wojtyła, *Love and Responsibility*, 24; *TOB*, 15: 1 – 3; 17: 1 – 6.
[156] *TOB*, 17: 3.
[157] *TOB*,13: 3; *Gaudium et spes*, 24 § 3 in TOB 13: 3; see Alan O'Sullivan, O.P., "The Dimension of Covenant and Grace: Contemplating the 'Truth' of the Body with the Wisdom of Peter's Successor, Pope John Paul II" (conference paper, Theology of the Body Conference, Maynooth, Ireland, 11th – 14th June 2009), 2.; Pope John Paul II, *Faith and Reason* (Dublin: Veritas, 1998), 44; *ST*, I, q. 1, a. 6; II – II, q. 45, a. 1 ad 2; II – II, q. 45, a. 2.
[158] *TOB*, 17: 4.
[159] *TOB*, 17: 1 – 6; 15: 1.
[160] *TOB*, 15: 3.
[161] Ibid.

develops this in terms of the person's (the single "I"'s) discovery of oneself. In giving herself to the man the woman makes an "offer of what she is in the whole truth...of her body and of her sex."[162] She surrenders her feminine "I", as it were, in a dignified, conscious way. Thanks to the "*way*" she is received, welcomed (by the man) "she comes to the innermost depth of her person and to the full possession of herself."[163] She "finds" herself, as it were, "in her own gift of self."[164] As Pope John Paul II reads Genesis the woman is "'given' to the man."[165] She is "entrusted to his eyes, to his consciousness, to his sensibility, to his 'heart'."[166] In receiving her gift – her person, her humanity – he is "enriched"; in the giving of himself (his "self-donation") he discovers himself in a similar way to the woman.[167] He is enriched in the very act of giving by which "he reaches the innermost depth of self-possession."[168] His masculine "I" (in fact, his "spiritual essence") is received and welcomed by the woman.[169] In this exchange of a gift both "grow" in the experience, and each one's self-discovery, fulfilment, as it were, becomes the "*source of a new gift of self*," in which the paradox of love is played out again. This can only happen, however, according to the "measure" in which the gift is welcomed and accepted.[170]

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[162] *TOB*, 17: 1 – 5.
[163] Ibid.
[164] Ibid.
[165] *TOB*, 17: 6.
[166] Ibid.
[167] Ibid.
[168] *TOB*, 17: 6.
[169] *TOB,* 17: 6. The work in progress of Michael Waldstein provides an interesting backdrop to this idea of a "spiritual essence" in a discussion of how Karol Wojtyła's anthropology differs from that of Max Scheler. See Waldstein, "Scripture, Thomism, or Phenomenology?," chap. 5.
[170] *TOB*, 17: 6; 26: 1 – 3. The pope underlines the subjective dimension of the experience once more: the gift cannot become "automated" or "clockwork." As the expression of a person it varies according to one's subjective experience of self-giving. It is also a bilateral experience i.e. "bi-subjectivity" (see *TOB*, 91: 4, 6; 92: 4 – 5) which depends on the cooperation of two personal subjects in the whole truth of their body and of their sex. The measure of the gift depends not on one, but on both. In "historical" man this criterion of the "measure" of the gift will merit more attention. See "Measure (*misura*)" in *TOB*, Index of Words and Phrases, 707.

Original innocence is an elusive, if real experience of man before sin entered his "heart," his "interiority."[171] It can only be approached by a "historical a posteriori" or – as the pope says – a "trail of human hearts" which belongs to "historical" man.[172] There is nonetheless value in this "method of objectivization" (as the pope calls it) as it reveals something of human dignity: the graced nature of man before the fall.[173] Original innocence is a gift to the human "heart." It equips man with a "degree of spiritualisation" which differs from his historical experience: another "composition of inner forces; another body-soul relation...other inner proportions between sensitivity, spirituality, and affectivity."[174] It is summed up – one could say – in another "degree of sensibility to the gifts of the Holy Spirit."[175] It enables man and woman to live the "*perfect ethos of the gift*," to live with the dignity of a person who shares "the vision of the Creator."[176] With this gift to the human heart (i.e. holiness) man is conscious of the "meaning" of his body (i.e. the spousal meaning) which is indispensible for knowing "who [he] *is* and who he *ought* to be": it gives him a sense of his being (i.e. anthropology), but also a sense of how he is to live (i.e. ethics). [177] On the reverse side, however, original innocence reveals that this "meaning" is "conditioned ethically" (by

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[171] *TOB*, 4: 1; 49: 7.

[172] *TOB*, 17: 6.

[173] *TOB*, 18: 1.

[174] *TOB*, 18: 2. There is a strong echo here of *Person and Act* where Wojtyła covers each of these topics only in terms of "historical" man (i.e. the body-soul relation, emotions, sensuality, spirituality). The move from philosophy to theology *expands* the study of man into a new sphere (i.e. "original human experiences") which lies beyond the experience of "historical" man. The pope admits that "an insurmountable barrier" exists between the two stages of man's existence, yet by his method of "a historical posteriori" he tries to forge a "link," even a "precise" one, between the two. See *TOB*, 18: 3; Wojtyla, *Persona e atto*, 1057 – 1163; Wojtyła /Tymieniecka, *Acting Person*, 179 – 258.

[175] *TOB*, 18: 2.

[176] *TOB*, 13: 1; 19: 1 – 2.

[177] *TOB*, 7: 2; 18: 4; emphasis added. This is a recurring pattern (as we have noted): anthropology and ethics are akin to a "seamless garment" in *TOB*. In this instance, however, note that the verb "is" (i.e. being) is linked to "ought" (i.e. a sense of duty). This is the second brief allusion to the "is/ought problem" as it is known in the history of ethics. It may also show a Kantian influence, without a concession to deontology: man's act of being governs his activities ("*operari sequitur esse*"). See Karol Wojtyła, "The Person: Subject and Community" in *Person and Community*, 223 – 225.

"self-mastery" and "purity of heart").[178] We have touched on this subject before, and now the pope reiterates: original innocence not only reveals the spousal meaning of the body but its "fundamental conditioning" (i.e. "self-mastery" and "purity of heart"). With this consciousness of his body, he writes "man enters into the world and into the *innermost guiding thread* of his future and his history: the spousal meaning and its strict connection with "human ethos" – or we could say – his way of "living" the body with the "serene witness of conscience."[179] As man and woman "*came forth from the mystery of creation*" this ethos enabled them to live ("first of all") as "*brother and sister in the same humanity*" before becoming "one flesh" (a little later on at Gen 4: 1).[180] By reaching man's "heart" it touched the "innermost point of [his] freedom" which – the pope calls –"the freedom of the gift."[181]

Original innocence reveals the "roots" of the "*ethos of the* gift."[182] What is "discovered" in this stage of "man's pre-history" plays itself out in "the whole perspective" of human existence.[183] It shows the "objectivity of the gift": man and woman created in the image of God "'*given*' *to one another*" by the hand of the Creator.[184] It also displays "authentic subjectivity": an "*awareness*" of personal dignity which fosters the "freedom of the gift."[185] This "consciousness of the gift" is not completely lost by "historical" man after sin as it is "inscribed" indelibly on his "heart."[186] To discover who he is man must always try to

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[178] *TOB*, 18: 4. The pope repeats here what he has said of "self-mastery" and "purity of heart". He limits his expression, however, to "ethical" conditioning. See *TOB*, 15: 1 – 3; 16: 5.

[179] *TOB*, 18: 4; 16: 5, emphasis added. The expression "innermost guiding thread" may change to "most intimate theme" in the second edition of *TOB*.

[180] In the common teaching of St. Augustine and St. Thomas Aquinas, and many others, the conjugal act did not take place in the state of innocence. The pope seems to hold to this teaching as well. This is not to say that the conjugal act would not have occurred in man's original state if sin had not intervened. See *ST*, I, q. 98, a. 2; Pieper, *Four Cardinal Virtues,* 157 – 158.

[181] *TOB*, 13: 1; 15: 1 – 3; 18: 5. The expression "innermost point" may change to "inside" in the second edition of *TOB*.

[182] *TOB*, 18: 3, 5; 19: 1.

[183] *TOB*, 18: 5.

[184] *TOB*, 18: 4; 19: 1.

[185] *TOB*, 19: 1 – 2; 109: 4.

[186] Ibid.

retrieve the "perennial" meanings of his body which were "revealed" to him in original innocence.[187] The mystery of his being a creature is closely linked to his share in the divine life: as a "subject" he is conscious of being a "subject of holiness," someone who has received the "self-communication" of God in his "heart."[188] The mystery of original innocence lies "hidden" in his heart; it becomes visible, however, through his body.[189] The pope writes, "Man appears in the visible world as the highest expression of the divine gift, because he bears within himself the inner dimension of the gift."[190] The body is a "sign" of this gift: it has been created to transfer into the world a mystery of God's "inner life" which man has received (as a gift) in original innocence. The pope writes, "The body, in fact, and only the body, is capable of making visible what is invisible: the spiritual and the divine. It has been created to transfer into the visible reality of the world the mystery hidden from eternity in God, and thus to be a sign of it."[191] The body becomes, as it were, a "sacrament," a "visible sign" of the "invisible" and "spiritual." It "efficaciously *transmits*" the "mystery hidden in God from eternity" into the world, the creation which was created "for" man. This is "the mystery of Truth and Love...in which man really participates."[192] By becoming a "subject of holiness" man plays his part as "a primordial *sacrament*" constituted by his body in its masculinity and femininity.[193] He is "a visible sign" of the "economy of Truth and Love" because he too – according to his dignity as a person – is equal to being a "subject of truth and

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[187] *TOB*, 49: 4.
[188] See *Gaudium et spes*, 24 § 3 in *TOB*, 15: 1, 3 – 5; *TOB*, 19: 1; 19: 5; 16: 1.
[189] *TOB*, 19: 3.
[190] *TOB*, 19: 3.
[191] *TOB*, 3: 4; 19: 4; 49: 7. This is a crescendo in the "theology of the body". It shows the pope's esteem for the "body" as integral to being "human".
[192] *TOB*, 19: 4 – 6. As a sacrament (in a general sense) the body transmits this mystery "efficaciously": one has to be conscious, however, of the manner in which man's mind operated in original innocence. According to St. Thomas, he knows God immediately in his intelligible effects. In a sense the body is more sacramental in original innocence than for historical man. See *ST*, I, q. 94, a. 1.
[193] Ibid.

love" from the dawn of creation.[194] Not unlike the rest of creation, his body bears traces of its Creator: it does this in a unique way, however, through "*holiness*" which "permits man to express himself deeply with his own body."[195] Being a "subject of holiness" equips him, as it were, for the "sincere gift of self," the expression of "who he is" as a person (created "for his own sake") *par excellence*.[196] The "*hermeneutics of the gift*" culminates at this point: it is "a *feast of humanity*," a revelation of the body as a "*sacrament*" instituted "for holiness" and man in the world as "a visible sign" of the "holiness" which draws its origins from the "divine sources of Truth and Love."[197] The pope sums up, "One can say that Genesis 2: 23 – 25 speaks about *the first feast of humanity, as it were,* in the whole original fullness of the experience of the spousal meaning of the body: and it is *a feast of humanity* which draws its origin from the divine sources of Truth and Love in the very mystery of creation."[198]

2.2.8 Conclusion

To construct his "adequate anthropology" the pope returns to the early stages of man's pre-history.[199] Man discovers the meaning of his body, his own life, his existence. He is "free with the freedom of the gift."[200] This inner freedom he enjoys is a fruit of self-mastery. It orders him towards a sincere gift of self.[201] His body is a "sign" in the visible world of the "holiness" he receives from God.[202]

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[194] *TOB*, 19: 5 – 6.
[195] We have borrowed a term here from St. Thomas Aquinas: i.e. "trace" ("*vestigium*"). See *ST*, I, q. 93, a. 6; q. 93, a. 6, ad 2; *TOB*, 19: 5.
[196] *TOB*, 19: 5.
[197] *TOB*, 13: 2; 19: 5. The word "feast" may change to "celebration" (in this section) in the second edition of *TOB*.
[198] *TOB*, 13: 2; 19: 5.
[199] *TOB*, 13: 2.
[200] *TOB*, 15: 1 – 3.
[201] *Gaudium et spes*, 24 § 3.
[202] *TOB*, 19: 3 – 6.

2.3 Christ Appeals to the Human Heart

2.3.1 Introduction

The second piece of the tapestry, as it were, is the Sermon on the Mount. The pope probes the meaning of Christ's words as they relate to the "spousal meaning of the body," the "freedom of the gift," and man's fundamental relationship with his Creator. We take up the pope's meditation as he examines the heart of "historical" man, one burdened with "the threefold concupiscence," yet aspires to "self-mastery," "temperance" of desires.[203]

2.3.2 Christ reveals Man to Man

The "*hermeneutics of the gift*" allowed us to capture the "mystery of man" *in actu* "free with the freedom of the gift."[204] The words of Christ took us to that "good 'beginning'" where man "discovered" the "spousal meaning of the body," the *raison d'être*, as it were, of his being "created...male and female."[205] The second tableau of talks – based on the Sermon on the Mount – take us into the heart of "historical" man, one who bears the burden of the "*threefold concupiscence*" spoken of by St. John.[206] The words of Christ are "pearls" to the human heart which reveal the lost "meaning of his being and existence."[207] In a word, they reveal "man to man" as he is created in "the image of God" (created "for his own sake") but also "his highest calling" as one who is called to "rediscover" the "spousal meaning of his body" and to live with "the freedom of the gift."[208] The words of Christ speak with "a lofty eloquence" not only to the "one who hears with his own ears,"[209] but to "'every' man, each of

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[203] *TOB*, 15: 1 – 3; 26: 1 – 3; 48: 3 – 4.
[204] *TOB*, 13: 2; 15: 3; *Gaudium et spes*, 22 in Wojtyła, *Sources of Renewal*, 80; John Paul II, *Redemptor hominis*, 8.
[205] *TOB*, 46: 5; 13: 2 – 16: 2; Gen 1: 27.
[206] John Paul II, *Mulieris dignitatem: On the Dignity and Vocation of Women* (London: Catholic Truth Society, 1988), 10.
[207] Mt 7: 6; 13: 45 – 46 RSV; *TOB*, 15: 1.
[208] *Gaudium et spes*, 22 ; *TOB*, 15: 1 – 3; 46: 4 – 6.
[209] *TOB*, 25: 1.

us" because he knows what is "in man" and has "*in a certain way united himself with each man*" in the mystery of his Incarnation.[210] In the words of *Redemptor Hominis*, "He worked with human hands, he thought with a human mind. He acted with a human will and with a human heart he loved."[211] His words penetrate "in a unique unrepeatable way into the mystery of man" and "[enter] his "heart."[212] In this mystery of the "heart" man is "called...from outside" but also "from inside" to rediscover the original splendour of his being ("free with the freedom of the gift") before he broke his "first Covenant" with his Creator.[213] The pope writes, "*Man must feel himself called to rediscover*, or even better, to realise, the spousal meaning of the body and to express in this way the interior freedom of the gift, that is, the freedom of that spiritual state and power that derive from mastery over the concupiscence of the flesh."[214] The call of Christ to "historical" man is to "self-mastery" or "temperance" of desires so as to acquire freedom from the "threefold concupiscence."[215] As an "echo" in his heart of his "good 'beginning'" (i.e. original innocence) they imbue him with a vision of his "deepest yet real possibilities" as they plumb the roots of the "adequate anthropology" we have looked at so far.[216] This is the "rediscovery" – on the lips of Christ – of the "mystery of man," his "highest calling" in the dimension of gift: man for woman, and woman for man at the dawn of creation.[217]

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[210] *TOB*, 25: 1.
[211] John Paul II, *Redemptor hominis*, 8.
[212] Ibid.
[213] *TOB*, 25: 1; 26: 2; 46: 5; 49: 7. The words of Christ have an "explicit anthropological content"; they are not words "hurled into emptiness" but attain to man's "heart."
[214] *TOB*, 46: 4.
[215] *TOB*, 15: 2; 26: 1 – 3; 49: 4.
[216] *TOB*, 13: 2; 25: 1; 49: 6.
[217] *Gaudium et spes*, 22; John Paul II, *Redemptor hominis*, 8; *TOB*, 15: 1 – 3; 46: 4 – 6.

2.3.3 The Man of Concupiscence

The words of Christ do not shy away from the subject of man's "historical" sinfulness: they speak with the "realism of revelation" to the one who is in a "state of fallen and at the same time redeemed nature" ("*status naturae lapsae simul et redemptae*").[218] They are not words "hurled into emptiness" as they speak to one who is not "completely bound by the concupiscence of the flesh" but able to "realize himself" as a person according to the "power" (to love) revealed in the "*mystery of creation*" as well as in the "*mystery of redemption*".[219] This touches the "nature" of man, the "very substrate of [his] humanity" as a "creature" fashioned in the image and likeness of God.[220] The pope writes,

> Does not man sense, together with concupiscence, a deep need to preserve the dignity of the reciprocal relations that find their expression in the body thanks to its masculinity and femininity? Does he not feel the need to impregnate them with everything that is noble and beautiful? Does he not feel the need to confer on them the supreme value, which is love?[221]

This "supreme value" or "love" is not beyond the reach of "historical" man: his "heart" or his "innermost [being]" has not completely shut out what is "noble" or "beautiful" but can respond to the call of Christ.[222] "His 'heart' has become a battlefield," the pope writes,

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[218] *TOB*, 18: 3; 26: 1 – 3; 49: 7.

[219] *TOB*, 46: 5; 77: 2.

[220] *TOB*, 46: 5; *Gaudium et Spes*, 24 § 3 in *TOB*, 1: 1 – 3. The word "substrate" seems to refer to the metaphysical category of "substance". The pope also employs the word "nature" to refer to the "humanity" of the person. This is an echo of Boethius' classical definition which we also met in *Love and Responsibility* (i.e. "*individua substantia rationalis naturae*"). Such terms – borrowed from a more traditional metaphysics – continue to inform the anthropology of the pope. See Wojtyła, *Love and Responsibility*, 22.

[221] *TOB*, 46: 5. The Latin and Greek forms of concupiscence (*concupiscentia* & *epithymia* respectively) can have a positive or neutral meaning. This is the way St. Thomas Aquinas often uses it, although he is aware of the use of Augustine, a different usage which is negative. Thomas is aware of both meanings (see *ST*, I – II, q. 77, a. 5). In *TOB* in the first translation "*concupiscenza*" was rendered as lust. The English word also has a negative meaning (see *TOB*, Index of Words and Phrases, 687). Michael Waldstein has corrected this and given some background to the word. It remains true, however, that in general concupiscence is negative in the catechesis, yet it is not to be confused with natural desire, or the attraction of sexuality on the whole. For John Paul II this is good, once ordered to the dignity of the person, not seeing him or her as an object to be manipulated, or used for sexual advantage (see *TOB*, 24: 1; 25: 4; 41: 2; 43: 4).

[222] *TOB*, 26: 1 – 3; 46: 4 – 6; 49: 7.

"between love and concupiscence."[223] The "rediscovery" of the "meaning" of his body (its "spousal meaning") will depend on how much concupiscence "dominates the heart" rendering it "less sensitive" to the "gift of the person."[224] It is this "meaning" of the body of which Christ speaks in Matthew 5: 27 – 28 when he says, "Whoever looks at a woman to desire her has already committed adultery with her *in his heart.*"[225] Concupiscence does not suffocate the spousal meaning, but threatens it "*habitually*."[226] It can "pass itself off as 'love'" as it exists in "many forms" in the human heart, although "it changes love's authentic profile."[227] In the words of Christ the "desire" of which he speaks is "an interior act" – clear and defined – which commits "adultery in the heart."[228] It refers to man as a "*subject of morality*" who can choose between good and evil.[229] It refers above all to "human interiority" which ignores the "spousal meaning of the body" and does not see a person *qua* person, but as an object of "appropriation."[230]

This interior act stems from "concupiscence": it is not disassociated, however, from what is external to man, but is connected with the "*sense of sight.*"[231] In his "historical state" man is prone to a "shift" in consciousness or a new way of "seeing" the body which diverges from a share in the "vision of the Creator."[232] Christ's words about "adultery in the heart" obliquely touch the roots of the matter: concupiscence is a way of seeing a "person" (or a "body") without the "simplicity" or "fullness" of the "divine vision" but in a lesser,

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[223] *TOB*, 32: 3.
[224] Ibid.
[225] Mt 5: 27 – 28 in *TOB*, 24: 1.
[226] *TOB*, 32: 3.
[227] Ibid.
[228] *TOB*, 25: 3.
[229] *TOB*, 24: 3.
[230] *TOB*, 4: 1; 17: 3.
[231] *TOB*, 25: 3; 26: 1 – 3. The pope alludes to a well known biblical example of David and Bathsheba (2 Sam 11: 2). The king sees the beautiful wife of Uriah the Hittite as she is bathing. Led by the "*sense of sight*" he desires her in his heart ("an interior act"), sends for her, and commits adultery with her. Other examples can be found at Gen 34: 2; Judg 14: 1; 16: 1.
[232] See *TOB*, 13: 1.

impoverished way.[233] The pope writes, "Concupiscence is to be explained as a lack, as a lack, however, which plunges its roots into the original depths of the human spirit."[234] If we are to understand its "anthropological specificity" (as the pope calls it) we have to return to the beginning or "*threshold*" of man's "historical" experience where he became aware – for the first time – of "a radical change" in the "meaning" of his own body.[235]

It began with an experience of shame: "nakedness" without shame succumbed to another experience of the body.[236] Having eaten of the tree of the knowledge of good and evil the man and the woman "realized that they were naked; they sewed fig leaves together and made themselves loincloths."[237] Each had made "a fundamental choice" and had broken their "original Covenant" with their Creator.[238] The net result made itself known in their bodies as "a constraint sui generis," a "compulsion" which caused them to hide from each other.[239] This marks the "*beginning of* '*concupiscence*'" where man "*turns his back*" on his Creator and "*doubt is cast on the Gift*."[240] He no longer receives the world "as a gift," nor his "humanity...in all the truth of its male and female duality."[241] In so doing, he loses sight of the "specific motive of creation and of the original Covenant" (which is love) which "comes from the Father."[242] The "birth of shame" does not only remain on the "surface of man's emotions," but shakes, as it were, the "foundations of [his] existence" as it gives rise to a

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[233] *TOB*, 13: 1.
[234] *TOB*, 27: 2.
[235] *TOB*, 26: 1 – 3; 29: 2; 31: 6.
[236] *TOB*, 27: 1.
[237] Gen 3: 6 in *TOB*, 26: 5.
[238] *TOB*, 26: 4. The pope's expression here might easily be confused with what became known in contemporary moral theology as "the fundamental option". For a correct evaluation of this matter see Pope John Paul II, *Veritatis Splendor* (London: Catholic Truth Society, 1993), 65 – 70; for a good critique of some dissenting positions see Richard A. Spinello, *The Genius of John Paul II: The Great Pope's Moral Wisdom* (Lanham, Chicago, New York, Toronto, and Plymouth, UK: Sheed & Ward, 2007), 123 – 136.
[239] *TOB*, 14: 6; 32: 6.
[240] *TOB*, 26: 4 – 5.
[241] *TOB*, 26: 4.
[242] Ibid.

"*fear....previously unknown*" of God his Creator.[243] At the beginning of his "historical" state ("*status naturae lapsae*") man is "alienated from the Love that was the source of the original gift."[244] He no longer participates "in the Gift" (i.e. "the inner life of God") and so loses the "fullness of good" intended for the creature.[245] His new state is marked by "damage" (to his "nature"), a sense of limitation, "deficiencies."[246]

This "doubt" which man casts on the "gift" extends not only to his body, but to the whole "visible world."[247] It alters his "perception" or "vision" of the world of "living beings" or "*animalia*" which the Creator declared as "good."[248] In his "innermost [being]," his "heart," the shame he experiences vis-à-vis his body, broadens its scope to become a "cosmic shame."[249] By turning his back on his Creator, he has lost the "right," as it were, to share in his vision of the world.[250] As a creature he experiences a new sense of being "*defenceless*" in the created world; his body is no longer a haven of security against the vast "*processes of nature*" and its "inevitable determinism."[251] He loses "a deep peace and joy" in living "the value of his body" in the fullness of his humanity.[252] It seems clear from the text of Genesis 3: 7 that the shame that man and woman experience has a "relative" character; it is explicitly "sexual" in nature. The pope argues, however, that this should not cause us to overlook the "immanent" character of the shame: it constitutes a "*fracture*" or "*break up*" of man's

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[243] *TOB*, 27: 1 – 2.
[244] *TOB*, 27: 2.
[245] Ibid.
[246] Ibid.
[247] *TOB*, 27: 3.
[248] *TOB*, 27: 3 – 4.
[249] *TOB*, 27: 4; 28: 1.
[250] *TOB*, 27: 4; 28: 1. This "cosmic shame" alters man's perception of the "material world." His "original acceptance" of the body encompassed an "acceptance" of this aspect of creation (i.e. matter). With "original shame" man's attitude to the material world "seems to falter as well" (*TOB*, 27: 4). This "non-acceptance" of matter – or diminished sense of its "goodness" – reaches its height in Manichaeism, an early heresy to which the pope devotes a special section later on. See *TOB*, 44: 5 – 45: 5.
[251] *TOB*, 27: 4; 28: 1.
[252] *TOB*, 27: 4.

"interior" (i.e. his "*original spiritual and somatic unity*").[253] He becomes aware "for the first time" that his body no longer draws on the "power of the spirit" but becomes "a constant hotbed of resistance" which threatens his "unity as a person."[254] In the reply of the first man to his Creator at Gen 3: 10 ("I was afraid, because I am naked") we get a glimpse of the "unrest of conscience" which will plague "historical" man.[255] He does not "rule" his body with "the same simplicity" or "naturalness" as the man of original innocence.[256] The structure of "self-possession" and "self-dominion" through which the person "forms itself" is also under threat by this new experience.[257]

2.3.4 Insufficiency of the Union

The "beginning of concupiscence" not only disturbs man's "heart," his "interiority" but his "reciprocal" experience of the body.[258] The "singular fullness" of self-communication – man to woman, woman to man – undergoes "a radical transformation."[259] The body – hidden by the loincloths – is no longer "free from suspicion" and no longer serves as a

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[253] *TOB*, 28: 2.
[254] *TOB*, 28: 3.
[255] Ibid.
[256] *TOB*, 28: 3. In the pope's view the "birth of shame" and the "beginning of concupiscence" occur at the same time. He clarifies the manner in which they are connected: "Man is ashamed of the body because of concupiscence. More exactly, he has shame not so much of the body, but more precisely of concupiscence" (*TOB*, 28: 5). The fields of psychology and theology use the same terminology on this subject (i.e. "desire-concupiscence"). It is important, however, not to confuse the two approaches: in psychology "desire" designates a "lack" or "necessity" which must be appeased; in the biblical and theological sense "concupiscence" indicates "*the state of the human spirit distanced from the original simplicity and the fullness of values* that man and woman possess 'in the dimensions of God'" (see *TOB*, 28: 5).
[257] *TOB*, 15: 1 – 3; 18: 3; 49: 7. *ST*, II – II, q. 64, a. 5, ad 3; II – II, q. 122, a. 5; II – II, q. 158, a. 4; Clarke, *Person and Being*, 43; *TOB*, 56: 3; 125: 2. The term "*dominus sui*" occurs a number of times in St. Thomas. It might be translated as "master of oneself" and gives a sense of mastery or ascendency in all dimensions of one's being. Wojtyła's sense of self-mastery, at least, as it is interpreted in *Person and* Act, is far more restricted (as we have seen). *Dominus sui* would seem to be the source of Wojtyła's "self-dominion" and so is tied more intimately to free, self-determination. See Wojtyła, *Persona e atto*, 966 – 968, 1076 – 1078; Wojtyła/Tymieniecka, *Acting Person*, 106 – 108, 193 – 194. As we mentioned briefly in chapter one Wojtyła makes a distinction between the two terms "self-possession," and "self-dominion," and the third term "self-mastery." Both "self-possession" and "self-dominion" belong to man's "fundamental structure of self-determination" (i.e. his freedom). Self-mastery refers to a "virtue" (e.g. temperance) or a "set" of virtues. It is not an easy distinction to preserve when one considers that St. Thomas Aquinas' sense of "self-dominion" ("*dominus sui*") is often translated into English as self-mastery.
[258] *TOB*, 18: 3; 26: 5; 31: 5; 49: 7.
[259] *TOB*, 29: 1.

"substratum" to the "communion of persons" as it did in original innocence.[260] It is as if human sexuality (i.e. masculinity and femininity) has become an "obstacle" to interpersonal communion replacing a certain "fullness" or "simplicity" of self-expression with a "mere sensation of 'sexuality'" where the "second I" runs the risk of being reduced to an object of "appropriation" (as we have seen).[261] Another fruit of the tree of the knowledge of good and evil is man's "difficulty in identifying" with his own body – not only in terms of personal subjectivity, but more acutely in terms of the "*subjectivity of the other human being.*"[262] This signals a breach in the original "community-communion" of man and woman and a "second discovery" of "sex" foreign to man's original experience.[263]

The "birth of shame" (due to concupiscence) yields another dimension: a "lack" or "insufficiency" in the "union" of man and woman.[264] This is the pope's analysis of the words of the Lord God to the woman at Genesis 3: 16: "Your desire shall be for your husband, but he will dominate you." The words seem to speak of "a particular 'impairment'" of the woman with regard to man; yet they need not be understood in terms of "social inequality" but in terms of "another form of inequality" which she was "*to feel as lack of full unity*" in her relation with her husband.[265] This may refer to the "moment" of conjugal union ("one flesh") but also to "the wide context" of their reciprocal relations.[266] It is as if man, male *and* female, has become man male *or* female or, at least, the pope says, "the spiritual unity of the two subjects who gave themselves to each other" has been replaced by a different kind of relationship.[267] The original *communio* of self-giving has given way to a "relationship of

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[260] *TOB*, 9: 2 – 10: 1; 29: 2.
[261] *TOB*, 17: 3; 29: 3.
[262] *TOB*, 29: 4.
[263] *TOB*, 29: 4; 30: 3.
[264] *TOB*, 30: 2 – 3.
[265] *TOB*, 30: 2.
[266] *TOB*, 30: 3.
[267] *TOB*, 31: 3.

possession," an impulse to "dominate" (if it "prevails in the man").[268] It is here, the pope says, that we find "the deepest meaning" of original shame: a failure of the "'conjugal union' of the body" to realise the "reciprocal communion of persons."[269] It is not unknown in "historical" man to shift the "blame" to the body – the pope notes – but "*the deepest transformation*" occurs in "*the human spirit.*"[270]

2.3.5 Violation of the Spousal Meaning of the Body

Man's "ability" to love, to give himself, is severely checked by the "threefold concupiscence."[271] This "radical transformation" of his being is coupled with a new "*attitude*" towards his body: a "limitation," "violation" or "deformation" of its spousal meaning. [272] In terms of his personal freedom this "limits" or "restricts" his sense of self-possession, the foundation of the spousal meaning of body.[273] It also affects the subjective "measure" he applies to the body (in his heart).[274] The pope writes, "The *'meaning of the body' is...what shapes the attitude; it is the way of living the body. It is the measure that the inner man – that is, the heart*...applies to the body with regard to its masculinity or femininity (and thus with regard to its sexuality)."[275] Although the man of "the threefold concupiscence" may apply a

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[268] *TOB*, 31: 3.
[269] *TOB*, 26: 4; 30: 1 – 6.
[270] *TOB*, 31: 1.
[271] *TOB*, 15: 1 – 3; 26: 1 – 3.
[272] Wojtyła, *Love and Responsibility*, 166 – 171; *Sources of Renewal*, 205; *TOB*, 29: 1 – 31: 4. The word "attitude" (Pol. "*postawa*"; Ital. "*attegiamento*") occurs around twenty five times throughout the catecheses. In an earlier work, *Sources of Renewal*, Wojtyła uses "attitude" to describe "*habitus*" although he admits the two are not equivalent. He is emphasising the subjective dimension in doing this. Attitude can also have a negative sense as, for example, the utilitarian attitude which we encountered in *Love and Responsibility*.
[273] Wojtyła, *Love and Responsibility*, 24, 95; *TOB*, 15: 2. Self-possession encompasses self-mastery in this respect. The Polish original and the Italian translation differ here quite a bit. The English translator Michael Waldstein has merged the two which seems reasonable. This means that "self-mastery" which appears in the official *Insegnamenti* text is not lost, yet the more accurate "possession of oneself" ("self-possession") is re-introduced. The Italian *Insegnamenti* text which equated "self-mastery" with "self-dominion" conflicts with Wojtyła's clear distinction between the two in *Person and Act*. It makes sense to say that Pope John Paul II follows the same clarity of terms. See Wojtyła, *Persona e atto*, 966 – 968; Wojtyła/Tymieniecka, *Acting Person*, 106 – 108; *TOB*, 15: 2; 49: 6.
[274] *TOB*, 31: 5 – 6.
[275] *TOB*, 31: 5.

"measure" or give a "meaning" to the body which does not concur with its "objective mode of existing" or its "ontological dimension" (as we have seen) he does "not modify the reality in itself."[276] The body does not depend on man's "subjective" experience or on his "states of consciousness" but contains a "purely objective meaning" which is in some sense "a-historical."[277] This "measure" is not only "conceptual," but shapes his *praxis* or his way of "*living the body.*"[278] Not unlike the spousal meaning it is not only an "objectifying abstraction" (as we have seen) but "a lived experience" ("*prežycie*") of masculinity and femininity.[279] This is the pope's way of entering the "historicity" of the experience: it is man as a personal "subject" who applies the "measure" – which inevitably lacks the "fullness" of original innocence due to the presence of the threefold concupiscence.[280]

Concupiscence touches the core of the body's meaning: its spousal character, its "*ability*" to express love.[281] It constitutes a "threat" to the deepest core of man's being and existence: his ability to express who he is through his body. If he cannot give himself, he cannot find himself, in the deep "expression of the spirit" in the body.[282] He cannot possess himself in the exemplary way as he did in original innocence. Concupiscence – especially of the flesh – constitutes a loss of the "freedom of the gift."[283] It works against the twofold principle of *Gaudium et Spes*, 24 § 3: (1) man as "the only creature on earth...willed for

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[276] *TOB*, 31: 5; 32: 1; 44: 1 – 6.
[277] *TOB*, 31: 5.
[278] *TOB*, 31: 6.
[279] *TOB*, 31: 5; 48: 4.
[280] *TOB*, 15: 1 – 3; 31: 5.The word "measure" ("*misura*") – not unlike "gift"– is flexible and rich in its meanings. A "measure" may correspond to a whole, a sum, or a total. This is one way of looking at the human person – as a whole, and not simply as a part. This "fullness" was part of the "vision of the Creator" which man enjoyed "in the beginning" i.e. "*the whole truth, the whole self-evidence of the human being*," as we have seen (*TOB*, 13: 1; 15: 3). The measure which "historical" man applies to the body may not correspond to this fullness or perfection. See Crosby, *Selfhood of the Person*, 16 – 19, 24; Jacques Maritain, *The Person and The Common Good* (New York: Charles Scribner's Sons, 1947), 30; Joseph Pieper, *Leisure, The Basis of Culture* (New York: New American Library, 1956), 91; Waldstein, "Scripture, Thomism, or Phenomenology?," part 3, Map of *TOB*, 104: 9, no. 5.
[281] See *TOB*, 15: 1. The word is translated either as "*power*" or "*ability.*"
[282] *TOB*, 32: 1.
[283] See *TOB*, 32: 4 – 6.

itself"; (2) who "cannot fully find himself except through a sincere gift of self".[284] The pope writes, "Concupiscence in general – and the concupiscence of the body in particular – attacks precisely this "sincere gift": *it deprives man, one could say, of the dignity of the gift, which is expressed by his body through femininity and masculinity*, and in some sense "depersonalizes" *man, making him an object "for the other."*[285] This "seeing" of a person as an "object" is precisely the "*deformation*" of the spousal meaning. Man loses a sense of the dignity of the person (created "for his own sake") and is left only with an "object of attraction" as occurs in the world of living beings (*animalia*).[286] His attitude to the body is greatly impoverished as the "relations between man and woman" become "tied one-sidedly and reductively to the body and sex."[287] The "full dimension of personal subjectivity" is jettisoned and man and woman are rendered incapable of "welcoming" each other as a "gift."[288] This also undermines the "disinterested" character of self-giving as "concupiscence appropriates [only] to itself": the *"relationship of the gift changes into a relationship of appropriation*."[289]

With the loss of the "freedom of the gift" man's experience of the "beauty" of the person loses its original splendour.[290] As his "interior gaze" changes – his way of looking at a person – he no longer possesses the "tranquil witness of conscience" but gives way in some measure to a "restlessness" of the "outer man."[291] In the experience of original nakedness man's self-possession, his mastery of desire, gave him the "ability" to linger on the "body" which expressed a "person."[292] It was an experience of a "*fullness of values*" not only in an aesthetic sense, but in a way connected with man's deep unity of body and soul (as a

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[284] See *Gaudium et spes*, 24 § 3 in *TOB*, 15: 1, no. 25.
[285] *TOB*, 32: 4.
[286] *TOB*, 5: 6; 13: 1; 15: 1 – 3; 32: 1.
[287] *TOB*, 32: 5.
[288] Ibid.
[289] *TOB*, 32: 6.
[290] Ibid.
[291] *TOB*, 13: 1; 16: 5; 39: 2.
[292] See *TOB*, 13: 1; 15: 1; 108: 3.

suppositum).[293] This beauty revealed itself in an ordered, harmonious way and was matched so to speak by the order – corporeal and spiritual – which man experienced within himself. He experienced the full "range" or "scale" of values which occurred to him in a proportionate "hierarchy" associated with masculinity or femininity.[294] Rather than curbing his "desire" it opened him to a "rich world of values," a wider horizon, as it were, of "spiritual-carnal desires" which revealed to him the goodness, beauty, and truthfulness of the person.[295] Concupiscence – especially of the flesh – takes him in another direction as his "vision" or way of "seeing" is restricted to "one value, that is, to sex as the fitting object" of his bodily desire.[296] The spousal meaning of the body – wedded as it is to the "freedom of the gift" – reveals a deeper truth about the person: his original depth and vitality. Once it is obscured, violated, deformed, another way of "seeing" enters the human heart: the narrow, disordered vision of the "man of concupiscence."[297]

2.3.6 Adultery and the New Ethos

Christ does not ignore this "inner" world of man, but seeks his "heart," his "interiority," even his way of "looking" at a person.[298] It is the mystery of the "redemption of the body" which is at stake when he speaks of "adultery in the heart" or of looking "to desire" (a woman) in a reductive way.[299] The "new ethos" of the Sermon on the Mount signals a "transfer" or a "shift" of the meaning of adultery from "*the 'body' to the 'heart'*" and so is a departure from the "ethos" of the Old Testament so caught up with "legislation and

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[293] *TOB*, 28: 5.
[294] *TOB*, 40: 3; 41: 2.
[295] *TOB*, 13: 1; 40: 3; 41: 2; 63: 6 – 7.
[296] *TOB*, 13: 1; 40: 3; 41: 2; 63: 6 – 7.
[297] See *TOB*, 10: 4; 26: 1 – 33: 5.
[298] *TOB*, 4: 1; 24: 4; 39: 2; 40: 1 – 5; 49: 7; 63: 6 – 7. The word "looking" may change to "seeing" in a few instances in the second edition of *TOB*. In general, however, "looking" is the preferred term.
[299] See *TOB*, 43: 6; 42: 1 – 43: 7.

casuistry."[300] To "desire" or to "look with desire" somehow reveals man's "inner state": *who he is*, that is, if one goes by the principle *operari sequitur esse* ("operation follows being"). One might speak in a similar way – as the pope does – of *intueri sequitur esse* ("looking follows being").[301] The sense of sight – as we have seen – expresses the "inner" man: his sense of values – their order – his inner mastery of desire, his love, disposition, as it were, to the dignity of the person.[302] The pope speaks of this in terms of a "desire ("an interior act") "stretched out toward an object."[303] It might be interpreted in terms of "intentionality," a "cognitive act" which includes "desire" – or *appetitus* in a broader sense – as it seeks a given "value" or "object."[304] More ancient translations of Matthew 5: 28 convey something else: the man who looks to desire a woman – the text reads – "has already made her *an adulteress in his heart*."[305] He imbues her with an intentional "existence," as it were, which differs from "meaning" of the body as revealed (and discovered) at the dawn of creation.[306] Rather than being "*for*" man – a "gift," a "*body which expresses [a] person*" – she becomes a specific "object" of his sexual desires.[307] She becomes less than what is "eternally 'feminine'" (a gift for man) – and is reduced to a mere object of the "concupiscence of the flesh."[308] If this way

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[300] *TOB*, 38: 1.
[301] *TOB*, 39: 4.
[302] *TOB*, 39: 1 – 40: 5.
[303] *TOB*, 25: 3; 40: 5; 47: 3.
[304] *TOB*, 41: 5. This distinction between "*appetitus*" and "desire" comes from the pope's hand. He writes, "*Appetitus* is something broader than 'desire,' because it indicates everything that manifests itself in the subject as 'aspiration' and as such it is always oriented toward an end, that is, toward an object known under the aspect of value." *TOB*, 40: 5.
[305] See *TOB*, 24: 4, no. 38. The pope resorts to the text of the Vulgate ("*iam moechatus est eam in corde suo*") as, he says, it "offers a faithful translation of the original." In Greek, the verb *meucheuō* is transitive; by contrast in modern European languages "to commit adultery" is intransitive. Hence the translation "has committed adultery *with her*". He gives a list of examples in the different European tongues: Italian, French, English, German, Spanish, Portuguese, and Polish.
[306] See *TOB*, 40: 5 – 41: 1.
[307] *TOB*, 13: 2 – 16: 2; 14: 5; 41: 1.
[308] *TOB*, 40: 2; 38: 3. The pope adds the German of "eternally 'feminine'" in brackets (i.e. "*das Ewig-Weibliche*"). It suggests a German source in poetry or philosophy. The meaning is not as yet sure. One possible interpretation can found in *Mulieris Dignitatem* where the pope speaks of the coupling "Eve-Mary". Mary is described as "the 'woman' as she was intended to be *in creation*, and therefore in the eternal mind of God: in the bosom of the Most Holy Trinity." She is "the full revelation of all that is included in the biblical word 'woman'."

of looking at a person enters "the will" (of the man) – his faculty of choosing and deciding – the process is complete: concupiscence begins to dominate the heart, gains "mastery," as it were, over his "*integral subjectivity*" and his ability to love and choose according to the spousal meaning of the body.[309]

As man's loses self-possession – due to concupiscence – he becomes less a *master of his acts*: he acquiesces to "sensual desire" (i.e. lustful desire) with a greater abandon and so "*consumes himself.*"[310] Far from experiencing the "*freedom of the gift*" he experiences a deeper "enslavement of the 'heart'."[311] This loss of freedom or demise of man *qua* man is captured with some energy in the Book of Sirach. The pope draws on some of its imagery: "Desire, blazing like a furnace, will not die down until it has been satisfied; the man who is shameless in his body will not stop until the fire devours him; to the impure man, all bread is sweet, he will not grow tired until he dies."[312]The simile of "fire" seems to appeal to the pope: "carnal passion" – as he calls it ("*namiętność*" in Polish) – "flaring up [in a man] invades his senses, arouses his body, diffuses into the feelings, and in some way takes possession of the 'heart'."[313] As its bent is "sensual satisfaction" it does not reach the "inner man" – or "the sources of inner peace" – but only touches the "external stratum of [his] humanity" and "wears itself out."[314] As a result he does not "find himself" in "a sincere gift of self" as is the

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If one follows the logic of this portrayal of Mary – as the exemplar of womanhood – that which is "eternally 'feminine'" can only have existed in the mind of the Creator, that is, even before creatures (i.e. the world, and woman) began to exist. See Pope John Paul II, *Mulieris dignitatem: On the Dignity and Vocation of Women* (London: Catholic Truth Society, 1988), 11.

[309] *TOB*, 41: 2; 49: 6 – 7.

[310] See *CCC* §1749 which qualifies this as "*father of his acts*"; see St. Thomas Aquinas, *Summa contra gentiles*, bk. 2, q. 23, no. 7 in www.corpusthomisticus.org/it/index.age (accessed February 29, 2012); *ST*, I, q. 36, a. 3, ad 4; I – II, q. 6, a. 2, ad 2; I – II q. 64, a. 5, ad 3; II – II, q. 122, a. 1; II – II, q. 158, a. 4; *TOB*, 39: 2 – 40: 5. From here on *Summa Contra Gentiles* shall be abbreviated as *SCG*.

[311] *TOB*, 15: 1 – 3; 41: 2.

[312] Sir 23: 16 – 17 in *TOB*, 39: 1.

[313] *TOB*, 39: 2.

[314] *TOB*, 39: 2.

case (or can be) when "passion is set into...the human spirit's deeper inner energies" through self-mastery and self-possession, the basis of the body's spousal meaning.[315]

The "*new ethos*" – built by Christ's words – in some way brings us back to the "*ethos of the gift.*"[316] Far from overthrowing the Old Law – the ethos of the Old Testament – the words of Christ fulfil the meaning of the commandment, "You shall not commit adultery".[317] In the history of Israel a "*hardness of heart*" had crept in vis-à-vis the body and human sexuality, manifested by legislation which accepted divorce, polygamy, cohabiting with slave women, and the acceptance of concubines.[318] The "*ethos of the Gospel*" – proclaimed by Christ – is a return to the original "vision of the Creator" who created man as male and female. [319] It is a return to "*the reciprocal 'for'*" of persons expressed by a "look" conditioned by "purity of heart."[320] Although it can have several senses in Sacred Scripture "purity of heart" is the "fulfilment" of the commandment, "You shall not commit adultery.[321] It is experienced by the man (or woman) who has learned to be firm in "facing" all that comes from "concupiscence of the flesh," who has learned to be "*consistently demanding* toward his heart...toward his body."[322]

The "new ethos" expressed by a "look" opens a new page in the reciprocal relations of man and woman: it is a way of becoming "connatural" to the spousal meaning of the body.[323] The dynamism of "carnal passion" on the other hand is "connatural" to the "dynamism of

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[315] *Gaudium et spes*, 24 § 3 in *TOB*, 15: 1; *TOB*, 39: 2.
[316] *TOB*, 19: 1 – 2; 34: 2; 38: 1; 44: 2, 4, 6 – 7.
[317] *TOB*, 43: 5.
[318] *TOB*, 34: 1; 36: 1.
[319] *TOB*, 34: 2; 13: 1.
[320] *TOB*, 43: 3, 5.
[321] *TOB*, 43: 5. The first edition of *TOB* adds a comment on "purity of heart" having "a broad meaning in the Bible" but this may be omitted in the second edition.
[322] Ibid.
[323] *TOB*, 39: 2; 41: 4 – 5. The pope chooses the word "connatural" on two separate occasions in this section: (1) in terms of the "freedom of the gift" being "connatural" to a "deep consciousness of the spousal meaning"; (2) in terms of carnal passion being "connatural" to a "*making use*" of a person. This is a theme which we will develop in chapter three from the perspective of the virtue ethics of St. Thomas Aquinas.

use."[324] Man (male) "makes use" of a woman's body with the object of gratifying his sexual desire.[325] The "new ethos" which shifts the meaning of adultery from the "*body to the 'heart'*" goes deeper than the ethos of the Old Testament which prohibited "adultery" in a limited and defined way.[326] Not only do the words of Christ suggest a reform of "*social structures of sin*" – enabled by dubious legislation – but a purification of conscience, a new "discernment" of good and evil in the shared existence of men and women.[327] This is not only confined to conjugal love (i.e. marriage) but to life as a whole. The pope concludes, "Human nature is by its nature 'co-educational' and its dignity as well as its balance depend at every moment of history and in every place of geographic longitude on 'who' she shall be for him and he for her."[328]

2.3.7 Conclusion

Christ "reveals man to man". He speaks to "historical" man, weighed down by the "threefold concupiscence." In his post-lapsarian state man loses "the freedom of the gift," is alienated from his Creator.[329] He is divided within himself. The words of Christ on "adultery in the heart" are an introduction to "a new ethos," a new way of looking at a person – male or female – who has not simply become an object of "appropriation."[330]

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[324] *TOB*, 39: 2.
[325] *TOB*, 43: 3.
[326] See *TOB*, 35: 4; 36: 3. Its primary focus is the "order of social life" not the "order of the 'heart'". A woman, for example, is considered the legal property of her husband.
[327] *TOB*, 36: 1; 35: 5.
[328] *TOB*, 43: 7.
[329] *TOB*, 15: 1 – 3; 26: 1 – 3
[330] *TOB*, 17: 3; 25: 3.

2.4 Ethos of the Redemption of the Body

2.4.1 Introduction

As Christ "reveals man to himself" he offers him a new way of "living the body," a new "scale of values." Man is not left in despair, or subjugated in his heart to the "threefold concupiscence."[331] The Sermon on the Mount offers "a new ethos" revealing the "dignity of the person," body and soul. It differs from unsatisfactory approaches to the body and teaches man the importance of temperance and mastery of desires.[332] St. Paul's teaching on life "according to the Spirit" echoes the new "order of values" proclaimed in the Sermon on the Mount.[333]

2.4.2 The "Heart" – Accused or Called?

The "*ethos of the Gospel*" enters the history of man not only through the work of "moralists and scholars" but through the work of individual consciences "co-authors of their history" – and one could say – the "history of ethos."[334] It is at such a level that the "progress" or "decadence" of a civilisation works itself out: an "*interpenetration of ethos and praxis*."[335] It is through such a "sensibility" to the words of Christ that man discovers "a living morality" especially as it pertains to the mystery of human sexuality (i.e. as male and female).[336] Like "currents" in "a riverbed" the "history of ethos" plays itself out in different schools or ways of interpreting human sexuality, swinging (as often happens) from the "pole of pessimism" to the "pole of optimism" from "puritanical strictness to present-day permissiveness."[337] To give an illustration of such "currents" in the history of man the popes singles out the ancient heresy

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[331] *TOB*, 41 : 2
[332] *TOB*, 34: 2; 38: 1; 56: 3; 125: 2.
[333] *TOB*, 48: 1; 51: 1 – 3, 5.
[334] *TOB*, 38: 2; 43: 4; 44: 3 – 4, emphasis added.
[335] *TOB*, 44: 3.
[336] *TOB*, 44: 3.
[337] *TOB*, 44: 4.

of Manichaeism and "the hermeneutics of suspicion" (towards man in general) spearheaded by thinkers such as Freud, Marx and Nietzsche.[338]

The doctrine of Manichaeism cropped up on the "margins of Christianity" in the Orient and distinguished itself as a dualist conception of the world where "two co-eternal principles" compete in a struggle between light and darkness.[339] Because of the identification of evil with matter the Manicheans "condemned all that is bodily in man" and this was "extended to marriage and conjugal life" and to all other forms of bodily expression.[340] The pope writes, "Matter is, at root, concupiscence, an evil appetite for pleasure, an instinct of death, comparable if not identical with sexual desire, with 'libido.' It is a force that attempts to attack the Light: it is disordered movement, bestial, brutal, and semi-conscious desire."[341] Opposed to matter is "spirit" – as good is to evil.[342] Man is an uncanny mixture of both: good and evil, spirit and matter. To free himself – his "living self" (*nous*) – he must acquire "gnosis" or "knowledge," the principle of his salvation.[343] This can only come about, however, by "a complete break" with the world of matter.[344] An elite group, the perfect, followed a path of purgation through ascetical practices: abstinence from sexual pleasure, meats, wine, and alcoholic drinks.[345] The world was divided into three ages: the "*initium*" where spirit and matter enjoyed an original separation; the "*medium*" which is made up of the present mixture; and the "*finis*" where things will return to their original state.[346]

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[338] *TOB*, 44: 4; see *TOB*, 44: 5 – 46: 6.
[339] *TOB*, 44: 5; see 44: 5, no. 53. This long explanatory footnote on Manichaeism is essential to the main text.
[340] *TOB*, 44: 5.
[341] *TOB*, 44: 5, no. 53.
[342] Ibid.
[343] Ibid.
[344] *TOB*, 44: 5, no. 53.
[345] Ibid.
[346] Ibid.

Manichaeism recurs in the history of man; it may even seem a way of interpreting Matthew 5: 29 – 30 where Christ speaks of "tearing out your eye" or "cutting off your hand" should these members be a "cause of scandal."[347] The "strictness" of the movement's attitude to the body and human sexuality might also seem to harmonise with Christ's words on "adultery in the heart".[348] But this is to give them a "purely 'material' interpretation" (a "condemnation" of the body) and overlook the "value" – a forgotten one – to which they "appeal".[349] Although Christ's words are strict they spring from an "affirmation" of the human body (the "vision of the Creator") and not from a view which sees the body as a "source of evil."[350] One of the mistakes of the Manicheans is to confuse the "*evil of the act*" with its target or "object" (the human body).[351] Whereas Christ's words oppose "the interior act" there is no suggestion of a "transfer" of this "evil" (in an ontological sense) to the body.[352] The pope writes, "The 'redemption of the body' does not, at any rate, indicate ontological evil as a constitutive attribute of the human body, but points only to *man's sinfulness*, by which *he lost*, among other things, *the clear sense of the spousal meaning of the body*, in which the interior dominion and freedom of the spirit expresses itself.[353] It is this experience of the body moreover which gives man the desire to "master" the "concupiscence of the flesh" and to live the original "value" of masculinity and femininity.[354] He experiences this as a "call" to live the body not as an "anti-value" (as the Manicheans do) but as "a value not sufficiently appreciated."[355]

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[347] *TOB*, 44: 6.
[348] *TOB*, 42: 6; 44: 6.
[349] *TOB*, 44: 6; 45: 1, 3.
[350] *TOB*, 44: 6; 13: 1.
[351] *TOB*, 45: 4.
[352] Ibid.
[353] *TOB*, 45: 2.
[354] *TOB*, 46: 1.
[355] *TOB*, 46: 1; 45: 3.

Manichaeism gives rise to "deep seated habits" in the "history of ethos."[356] It is a way of "thinking," "evaluating," and "interpreting" the "*humanum*" (man) in a distorted manner.[357] It joins forces, as it were, with some more modern "variants of the hermeneutics of man and of morality."[358] The pope singles out three giants of the world stage, Marx, Nietzsche, and Freud, dubbed by Paul Ricoeur "masters of suspicion" ("*maîtes du soupçon*") because of a fundamental "doubt" or "suspicion" which lurks behind their study of man and of his history.[359] The pope calls it a "hermeneutics 'of suspicion'" as it seems to "accuse" man of the same "threefold concupiscence" which one finds in the Johannine *corpus* (see 1 Jn 2: 16 – 17).[360] Whereas Nietzsche focuses on the "pride of life," Marx (or Marxism) revolves around the "concupiscence of the eyes," and Freud singles out the "concupiscence of the flesh."[361] Although there might seem to be a "significant convergence" between their writings and the "hermeneutics of man" which one finds in the Bible (even on "adultery in the heart") one should not overlook a "fundamental divergence."[362] The pope writes, "Although Christ's words in Matthew 5: 27 – 28 show the whole reality of desire and concupiscence, they do not allow us to turn such concupiscence into the absolute criterion of anthropology and ethics; into the very nucleus of the hermeneutics of man."[363] Although it remains "an important coefficient for *understanding man, his actions* and their *moral value*" the threefold concupiscence does not capture the essence of man *in actu*.[364] A hermeneutics based on this stops at the "accusation of the heart" – casting it into a "*state of* continual and irreversible

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[356] *TOB*, 46: 1; 44: 4.
[357] *TOB*, 46: 1.
[358] *TOB*, 46: 1.
[359] *TOB*, 26: 4; 46: 1; *TOB*, 46: 1, no. 54.
[360] *TOB*, 46: 1, 6.
[361] *TOB*, 46: 2.
[362] *TOB*, 25: 3; 46: 1 – 2.
[363] *TOB*, 46: 2.
[364] *TOB*, 46: 2; Rodé, "La théologie de la culture de Jean Paul II."

suspicion" – without plumbing the "*mystery of* [the] *redemption*".[365] The words of Christ, however, offer "another vision of man's possibilities," "another ethos" which is the "antithesis of the hermeneutics of suspicion."[366] This is the "rediscovery" of the "values" associated the "spousal meaning of the body," the "meaning of life," as it were, and the original "depth" and vitality, "splendour" of man and woman called to live a "reciprocal gift of self."[367] The words of Christ do not as much "accuse the heart" but "appeal" to it as an "echo" of that "'good' beginning" where man lived "*younger than sin*" able to able to enjoy "*the whole truth, the whole self-evidence*" of his body in its masculinity and femininity.[368] This would also seem to be the "call" of Christ – spoken of in *Gaudium et Spes*, 22 – where he "*reveals man to himself* and brings to light his most high *calling*."[369] The pope writes,

> It is important that precisely in his "heart" he does not feel himself irrevocably accused and given up to the concupiscence of the flesh, but that in that same heart he feels himself called effectively. Called precisely to this supreme value, which is love. Called in the personal truth of his humanity, and thus also in the truth of his masculinity and femininity, in the truth of his body. Called in that truth which has been the inheritance "of the beginning," the inheritance of his heart, which is deeper than the inheritance of sinfulness, deeper than the inheritance of the threefold concupiscence.[370]

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[365] *TOB*, 46: 4 – 5.

[366] *TOB*, 46: 6.

[367] Wojtyła, *Love and Responsibility*, 127; *TOB*, 46: 6; see Pope John Paul II, *Veritatis splendor* (London: Catholic Truth Society, 1993), 3.

[368] George Bernanos, *Diario di un curato di compagna*, 2nd ed. (Milano: Mondadori, 1994), 174 – 175 in *Quasi una vita di* Gésù, ed., Marco Ballarini (Milano: Edizioni San Paolo, 1998), 27;sites.google.com/a/nd.edu/the-notre-dame-centre-for-ethics-and- culture/programmes/fall-conferences/younger-than-sin (accessed February 08, 2012), emphasis added.

[369] *TOB*, 46: 4 – 6; 131: 3 – 4. Although the reference is to man's "calling" or "vocation" one can assume here that is Christ who "calls" ("*cor ad cor loquitur*," as the motto of Bl. John Henry Newman goes). See Ian Kerr, *John Henry Newman: A Biography*, Oxford; New York: Oxford University Press, 1988), 719; *Gaudium et spes*, 22 in John Paul II, *Redemptor hominis*, 10, emphasis added.

[370] *TOB*, 46: 6.

2.4.1 The Living Forms of the New Man

The "new ethos" is a rediscovery of the "truth about man."[371] The words of Christ invite man to taste the beauty, goodness of his "beatifying beginning" although they do not ask him to return there.[372] The "ethos of redemption" works in tandem with the "ethos of creation": the two mysteries are implanted, as it were, in one divine plan.[373] Rather than step back into original innocence man is called "*to find* – on the foundation of the perennial and, one might say, indestructible meanings of what is 'human' – the *living forms of the new man*."[374] As he rediscovers the meaning of his body which we have called "spousal" he realises himself (as a person) in a new way of "being and acting."[375] This goes back to something we have noticed before: the spousal meaning is not only an "objectifying abstraction," nor is it a "knowledge" that can only "be learned... from books."[376] It is a way of "living the body" by "self-mastery" and the "gift of self." The pope writes,

> This fullness [i.e. the spousal vision] must be discovered, first with an interior vision "of the heart" and then in an appropriate way of being and acting. The form of the "new man" can come forth from this way of being and acting in the measure in which the ethos of the redemption of the body dominates the concupiscence of the flesh and the whole man of concupiscence.[377]

The living "form of the 'new man'" is the touchstone, as it were, of the "freedom of the gift."[378] It is realised in a concrete way by the practice of self-mastery, temperance of desires, the virtuous disposition of a person – man or woman – who has become "connatural," as it

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[371] *TOB*, 13: 2; 15: 2 – 3; 34: 2; 38: 1.
[372] *TOB*, 16: 5.
[373] *TOB*, 49: 4.
[374] *TOB*, 49: 4.
[375] *ST*, II – II, q. 95, a. 5; II – II, q. 129, a. 4, ad 1; *TOB*, 49: 4. The pope often links these two words: "*operari*" ("acting"), "*esse*" ("being"). The word "*operari*" is the gerund form of the deponent verb. It is quite likely that our author has copied this unusual form from the writings of St. Thomas Aquinas or some other major scholastics.
[376] *TOB*, 48: 4; see section 1.3.5 on "The Spousal Meaning of the Body."
[377] *Gaudium et spes*, 24 § 3; *TOB*, 15: 1 – 3; 49: 4.
[378] *TOB*, 49: 4, 6.

were, with the spousal meaning of the body.[379] The pope speaks of this alternatively as being "bound" to "a value from which [the heart] would otherwise distance itself" through the "concupiscence of the flesh."[380] The "act of mastery" "restores" or "confirms" man in a "covenant" (he says) with this value (i.e. the spousal meaning), but also gives him a sense of the "value" – and no doubt "beauty" – of the "transparent sign" which the Creator instilled in masculinity and femininity.[381] Christ words on "adultery in the heart" might even be understood as an "imperative" to self-mastery: it catches "concupiscence" at its "very root" before it gains an ascendency in the human heart.[382]

Self-mastery and the temperance of desires can be misconstrued. It does not mean – although one is often given the impression of – being left "*hanging in [a] void*," a "*void of values*" or a "*void of the subject.*"[383] The true sense of self-mastery or of temperance is far from this: it is the way in which man "*fulfils what is essentially personal in him*" and "gradually experiences the freedom of the gift."[384] Rather than being left in a "void of the subject" – an existential vacuum, as it were – man comes to a deeper knowledge of his own being – his dignity – as a person willed by the Creator for a "sincere gift of self."[385] It also gives him a deeper knowledge of human interiority as the "inner man" discovers layers of his existence – hidden delights – which the "concupiscence of the flesh" stifled in a "restless" pursuit of pleasure.[386] The pope writes,

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[379] *TOB*, 41: 3; see *TOB*, 31: 5; 49: 7. The pope speaks of "predisposition" and "dispositions".
[380] *TOB*, 49: 5.
[381] *TOB*, 49: 5; 15: 4; 32: 6.
[382] *TOB*, 25: 3; 49: 4.
[383] *TOB*, 49: 5.
[384] *TOB*, 3: 4; 49: 6. In the pope's anthropology self-mastery belongs to an interlocking system of ideas. Removed from the master plot of the "theology of the body" it is difficult to know its precise function within the catechesis; indeed, it may seem to play but a minor, or an accidental role. Seen within the complete vision of the human person presented in *TOB*, however, the role of virtue becomes more obvious, and forms a vital cog in the overall system. It also gives the pope space to develop his meditations on virtue in a descriptive, phenomenological manner. The result is a rich, textured vision of human interiority.
[385] *TOB*, 49: 6; see *Gaudium et spes*, 24 § 3 in TOB 15: 1 – 4.
[386] *TOB*, 39: 2.

> ...the ethos of the redemption of the body is realized through self- dominion, through the temperance of the "desires," when the human heart makes a covenant with this ethos, or rather *when it confirms this covenant with its own integral subject*: when the deeper and yet most real possibilities and dispositions of this personal subject show themselves, when the deeper layers of his potentiality acquire a voice, layers that the concupiscence of the flesh did not allow to show themselves.[387]

The "ethos of redemption" is realised through self-mastery *and* the gift of self.[388] It is a return to the "*ethos of the gift*" – although not perfectly – which man had left behind him in original innocence.[389] As he begins to realise himself as a person his consciousness of the "spousal meaning" begins to shape his way of "being and acting."[390] On the one hand, the "freedom of the gift" (self-mastery) is the "condition for" the spousal meaning of the body (as we have seen) but, the pope adds, it is also the "subject's response" to this "spousal value" which he experiences more acutely as he gains the "inner" freedom which comes from being one's own "master" and temperate in his way of acting.[391]

The words of Christ contain the "realism of revelation": they speak to man as a "unique," "unrepeatable" subject, even when his "heart" has "habituated [itself] to yield to the concupiscence of the flesh."[392] The "call" of Christ can occur even when "a contrary habit" has been formed in man's "interior."[393] The battle between "love" and "concupiscence" is perhaps at its strongest here: self-mastery gives rise to a "new order of values" but not all at once.[394] The "restraint" of concupiscence can even be experienced as a "loss" – or a "void",

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[387] *TOB*, 49: 6.
[388] See *TOB*, 49: 4 – 6.
[389] *TOB*, 19: 1 – 2.
[390] *TOB*, 49: 4.
[391] See *TOB*, 14: 6; *TOB*, 15: 1; 48: 3 – 4; 49: 7.
[392] *TOB*, 49: 6 – 7.
[393] *TOB*, 49: 6. The word "*interiore*" occurs as many as 199 times in the official Italian version. It can be translated as "inner" or "interior." See "Inner, Interior" in *TOB*, Index of Words and Phrases, 701.
[394] See *TOB*, 32: 3; 48: 1.

of which we have spoken – especially when a person tries to put on the "yoke" of self-mastery for the first time.[395] The pope writes,

> This act [i.e. of temperance]…can give the impression that one is left hanging "in the void of the subject"…particularly when one has decided to perform it for the first time, or even more so, when one has created a contrary habit…Yet, already the first time, and all the more so later when he has gained the ability, man gradually experiences his own dignity and through temperance attests to his own self-dominion…[396]

Self-mastery is an "*apprenticeship*…in human freedom": as man gradually gains the "ability" (or "habit" of chastity) he aligns himself more closely to the spousal meaning of the body.[397] This experience of inner freedom, self-discovery, is not only for oneself: it is for the "truth of love in man's heart" (i.e. self-giving).[398] As in original solitude, the pope says, man was "freed by opening to the other [human being]," so too in the temperance of desires he enters a new dimension of his humanity: reciprocal communion realised in a gift of self.[399] "Purity" (or "self-mastery"), he says, "is a requirement of love."[400] It "reveals man to himself," as it were, as a *being who loves* (an *ens amans*) who has "written" on his "heart" the "gift of communion."[401]

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[395] Mt 11: 29 – 30 RSV.
[396] Ibid.
[397] *CCC* § 2339; see *TOB*, 54: 1 – 4.
[398] *TOB*, 49: 7.
[399] Ibid.
[400] Ibid.
[401] *TOB*, 9: 2 – 10: 1; 15: 1 – 3; 49: 4 – 7. By contextualising self-mastery in terms of the "gift of self" (as love) the pope avoids a critique of a virtuous person as a kind of "spiritual capitalist" ("*capitaliste spirituel*"), that is, accumulating virtues for his own sake (in a negative sense). Certainly, this is a misrepresentation of the school of Aristotle and St. Thomas Aquinas on virtue, but it does give some food for thought as to how one might re-articulate virtue in a way which brings out its communitarian dimension. See C. Bouchard, "La Croissance des Vertus," *Supplément de La Vie Spirituelle* 54 (1960): 11; Alasdair MacIntyre, *After Virtue: A Study in Moral Theory*, 2nd ed., London: Duckworth & Co. Ltd., 1985; Frings, *Mind of Max Scheler,* 68.

2.4.2 Eros and Ethos

Is the ethos – the "new ethos" – of the Gospel compatible with "eros," a word so deeply associated with human love, especially of man and woman?[402] The word is Greek in origin with a varied background in mythology, philosophy, literature, as well as oral culture.[403] Although it has a "range of meanings," its "common" sense (i.e. in ordinary language) seems to indicate a kind of "rapture," even "abduction" of the heart – man by woman, or woman by man – which is "*above all of a sensual nature.*"[404] In the writings of Plato, however, it is given a more elevated sense: it is the "inner power" which "draws" (lit. "carries off") man to the "good," the "true," and the "beautiful."[405] It refers clearly to the "*intensity of a subjective act*" which comes from "*the human spirit.*"[406] How does the ordinary sense of "eros" relate to the "perennial call" of man and woman to realise the meaning of the body which we have called "spousal?"[407] Does it overlap with the words of Genesis 2: 25 which speaks of the "one flesh" union of man and woman which should bring about a "union-communion of persons?"[408] Everything hinges on the "hermeneutics" – the science of interpretation – which we apply to Christ's words on "adultery in the heart."[409] A purely "psychological" or, what the pope calls, a "sexological" interpretation of "concupiscence" – especially of "the flesh" – tends to conflate the "look of desire" of which Christ speaks (i.e. "the *interior act*") with "eros."[410] The man who looks "to desire" (a woman) is guilty of "an interior act" of concupiscence, but also of the "erotic" in the "perennial call" of man and

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[402] *TOB*, 34: 3; 38: 1; 22: 4; 47: 1.
[403] *TOB*, 47: 1.
[404] *TOB*, 47:1 – 2. The words "rapture" and "abduction" come from the translator's unfinished manuscript. The first edition employs the word "attraction" which does not wholly capture the inner dynamism of eros.
[405] See *TOB*, 47: 2, 5.
[406] *TOB*, 47: 2.
[407] *TOB*, 47: 2; see *TOB*, 13: 2 – 19: 6.
[408] *TOB*, 10: 2 – 4; 14: 6; 18: 5; 47: 2.
[409] *TOB*, 25: 3; 107: 5.
[410] *TOB*, 25: 3 – 4; 47: 3.

woman.[411] Such a hermeneutics leaves little room for "eros" in the "ethos of redemption."[412] To reconcile the two (i.e. eros and ethos) the pope switches back to the Platonic meaning of "eros" – a quest for the "good, true, and beautiful" – not only as a way of realising "ethos" but of "living the body" in a way "worthy of man."[413] He writes,

> The call to what is true, good, and beautiful means at the same time, in the ethos of redemption, the moral duty of overcoming what derives from the threefold concupiscence...this means that in the erotic sphere, "eros" and "ethos" do not diverge, are not opposed to each other, but *are called to meet in the human heart and to bear fruit in this meeting.*[414]

This meeting of "eros" and "ethos" is not only good news for "eros," but also for "ethos" and, in a stricter sense, the science of "ethics."[415] The pope is aware that "ethics" can have a "negative meaning" (as a science of "norms, commandments, and prohibitions").[416] This is also true of the words of Christ on "adultery in the heart." It is easy to stop at the "prohibition" ("the interior act") and not seek "to *unveil* the truly deep and essential *values*" which it "protects" and "secures."[417] It is quite a breakthrough – ethically speaking – to see the value of "eros" as a "form of ethos," and "ethos" as a "form of the 'erotic'."[418] Rather than opposing one another, they give each other "meaning" – and new "value" – in the "ethos of redemption."[419]

The "new ethos" is a "task" for man – a noble task – which liberates him for "a sincere gift of self."[420] If he does not "assume this task" – by temperance of desires, self-mastery – he

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[411] *TOB*, 25: 3 – 4; 47: 1 – 6; 48: 4.
[412] *TOB*, 49: 2; 47: 3.
[413] *TOB*, 31: 5; 47: 1 – 6; 48: 4; 127: 2.
[414] The pope goes on to say, "What is worthy of the human heart is that the form of the 'erotic' is at the same time the form of ethos, that is, of that which is 'ethical'." *TOB*, 47: 5.
[415] *TOB*, 47: 4 – 6.
[416] Ibid.
[417] *TOB*, 25: 3 – 4; 47: 6
[418] *TOB*, 47: 5.
[419] *TOB*, 48: 1; 49: 5.
[420] *Gaudium et spes*, 24 § 3 in *TOB*, 15: 2; *TOB*, 48: 1; 49: 1.

will never experience the "fullness of 'eros'."[421] It is often claimed that "ethos" takes away "spontaneity" in the love of man and woman. The pope calls this opinion "mistaken and, at any rate, superficial." Growth in virtue – especially of temperance – is also a call to a "*full and mature spontaneity*," an expression of inner freedom realised in action, or – as the pope calls it – "praxis."[422] This "spontaneity" is the "fruit" of self-knowledge – acquired *in actu* – of the "impulses of one's own heart."[423] The pope writes,

> Christ's words demand that in this sphere, which seems to belong only to the body and the senses (that is, to the exterior man), he should succeed in being really an interior man, able to obey right conscience, able to be the authentic master of his own intimate impulses, like a watchman who watches over a hidden spring, and finally able to draw from all these impulses what is fitting for "purity of the heart"...[424]

This "spontaneity" seems to fit well with the "living forms of the new man."[425] In one of his earlier audiences – separate to "theology of the body" – the pope speaks of "temperance" as a way of becoming "beautiful interiorly."[426] To be so – and remain so – requires "a special vigilance" of the heart, and "continuous work" on oneself.[427] This "vigilance" is also spoken of here (in "theology of the body"): i.e. watchfulness of the heart.[428] The pope adds, however, that this "mature spontaneity" can only be gained by "consistency," and by a new sense of "values": it attaches man to the spousal meaning of the body, not only sporadically, but firmly – in such a way as to become habitual, not only "in consciousness" (as "conviction") but "in the will" as the orientation "of possible choices and of simple desires."[429]

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[421] *TOB*, 48: 3.
[422] See *TOB*, 14: 6; 44: 2 – 3; 48: 2 – 5; 131: 5.
[423] *TOB*, 48: 2; Rodé, "La théologie de la culture de Jean Paul II."
[424] *TOB*, 48: 3.
[425] *TOB*, 48: 1 – 5; 49: 4.
[426] www.vatican.vatican.va/holy_father/john_paul_ii/audiences/1978/ hf_jp-ii_aud_19781122_en.html (accessed November 21, 2009).
[427] Ibid.
[428] See *TOB*, 48: 3; www.vatican.vatican.va/holy_father/john_paul_ii/ audiences/1978/ hf_jp-ii_aud_19781122_en.html (accessed November 21, 2009).
[429] *TOB*, 48: 1, 3, 5.

Spontaneity comes at the "price" of self-mastery; it also creates a new opening – or "interior space" – for the "freedom of the gift."[430] There is a growth of self-awareness, a new sensitivity, as it were, to the "the manifold richness" of femininity and masculinity.[431] Man learns to judge the "nuances" of the heart, the "inner movements" which flow from the "perennial call" of man and woman – noble and delightful – and all that comes from the "concupiscence of the flesh."[432] It is not uncommon that the "signals" of the "perennial call" are "confused" (lit. "mixed") with "concupiscence" yet man is called to a greater "discernment," even "precision" as he evaluates his own heart.[433] A "noble liking" ("*upodobanie*") is one thing, "sensual desire" another – and yet "sensual desire" accompanied by such a "liking" differs from "desire" pure and simple.[434] It is also true that "sensual arousal" differs from the "deep emotion" ("*wrzuszanie*") with which man's "inner sensibility" – even his "sensuality" *per se* – reacts to the "integral expression of femininity and masculinity."[435] Through the temperance of desires man discovers the "specific richness" of his personal structure. Rather than suffocating "noble desires" – honest aspirations to the good, true, and beautiful – he learns "another spontaneity of which the 'carnal man' knows nothing or very little."[436]

2.4.3 Purity as Life "according to the Spirit"

A new series of meditations tackle the subject of "purity" ("*czystość*").[437] The words "purity" or "pure" – in a physical sense – indicate the "*opposite of dirty.*"[438] One can speak of

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[430] *TOB*, 48: 3, 5.
[431] *TOB*, 48: 4.
[432] *TOB*, 26: 1 – 3; 48: 4.
[433] *TOB*, 48: 4. I owe little clarifications of terms – such as above – to the work of Michael Waldstein.
[434] *TOB*, 48: 4.
[435] *TOB*, 48: 4.
[436] *TOB*, 48: 4 – 5.
[437] *TOB*, 54: 1 – 4. As noted in chapter one (section 1.2.2) the Polish language has only one word ("*czystość*") for chastity or purity.

"a dirty street," "polluted air," or of a "body" – a human one – which is not "clean"; one must wash it to remove "filth" from it.[439] In the Old Testament the practice of "ritual washings" was commonplace (e.g. washing of the body, or hands before eating).[440] According to the state of "medical science" – as it was understood – this may have had some "hygienic" sense.[441] There were also washings for "sexual impurity" understood in an "exclusively physiological way."[442] Insofar as the "various washings" were imposed "in the name of God" or contained in "the sacred books" (as legislation) they acquired "a religious meaning," if only indirectly. They served "ritual '*purity*'" for the people of Israel.[443]

Out of this "judicial and religious tradition...*a wrong way of understanding moral purity*" came into force.[444] To be "pure" – in a moral sense – came to be associated with what was "external" or "material."[445] Christ denounced this in the Pharisees: "Not what goes into the mouth defiles a man, but what comes out of the mouth defiles a man" (Mt 15: 11).[446] Purity – in the moral sense – belongs to man's "interior," his "heart" and no amount of "ritual washing" can make him "pure" on the "inside."[447] The moral sense of purity co-exists with the ritual tradition in the Old Testament. The prophets exhorted Israel to "conversion" of heart, "inner obedience," and "complete uprightness" before the Lord. This is echoed in the psalmist's words, "Who shall ascend the mountain of the Lord…?/ The one with innocent hands and *a pure heart*…/He will receive the Lord's blessing" (Ps 24 (23): 3-5).[448] It is also

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[438] *TOB*, 50: 2; see Wojtyła "Instinct, Amour, Mariage," 32. There is a strong echo of this 1952 article here. The Polish "*czystość*" means being "clean" in a number of senses, a nuance not retained in the English purity or chastity.
[439] *TOB*, 50: 2.
[440] Ibid.
[441] Ibid.
[442] Ibid. The pope references this to Lev 15: 1 – 33.
[443] Ibid.
[444] *TOB*, 50: 3.
[445] Ibid.
[446] See *TOB*, 50: 2.
[447] *TOB*, 50: 2 – 3.
[448] *TOB*, 50: 3, no. 58.

found in the "*Priestly tradition*" where man becomes aware of his "profound sinfulness" and of his powerlessness to purify himself without the help of the Lord: "Create a pure heart in me O God /…wash me and I shall be whiter than snow."[449] Purity – in a moral sense – is deepened and refocused in the words of Christ: its *locus* is the "heart," the "wellspring" of his decisions, acts, power to choose good or evil.[450]

The analogy of "purity" with physical dirt or "filth" entered "the realm of ethical concepts from earliest times."[451] Christ takes it up again and confirms it "in all its extension": defilement comes from the "inside" (as we have seen).[452] In response to Peter's question at Matthew 15: 18 – 20 Christ lists the sins by which man can incur defilement: "evil intentions, murder, adultery, fornication, theft, false witness, blasphemy."[453] As ways of violating the "various commandments" this is a way of speaking of "*every moral evil*, every sin" and is not confined to one "*particular kind of sin.*"[454] The pope sees in this pedagogy of Christ a general concept of purity: "every moral good," he writes, "is a manifestation of purity and every moral evil a manifestation of impurity."[455] This is also a way of interpreting the beatitude "*Blessed are the pure in heart.*" It can be read in a "generic" sense or a more "specific sense."[456] It may refer to all that is good, noble, virtuous in the Christian life or – in particular circumstances – it can be said to refer sexual purity in a special way.

This generic and specific sense of "purity" is also to be found in the writings of St. Paul. He does not speak of "*concupiscence*" – of the eyes, flesh, and the pride of life – as we

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[449] Ibid.
[450] *TOB*, 50: 3. According to the *Catechism of the Catholic Church* the "heart" is "our hidden centre...the place of decision, deeper than our psychic drives. It is the place of truth, where we choose life or death." *CCC* § 2563.
[451] *TOB*, 50: 4.
[452] *TOB*, 4:1; 10: 2 – 4; 13: 1; 50: 4; see Mt 15: 11 in *TOB*, 50: 2.
[453] Mt 15: 11 in *TOB*, 50: 4.
[454] *TOB*, 50: 4.
[455] Ibid.
[456] Mt 5: 8 in *TOB*, 50: 1; *TOB*, 50: 4.

find in St. John, yet he observes "another contradiction" in the life of a Christian: the "opposition" or "tension" posed by the "'*flesh*' *and the* '*Spirit*'" (written with a capital "S," i.e. the Holy Spirit).[457] He writes, "I say to you, live by the Spirit and do not satisfy the desires of the flesh; for the flesh has desires contrary to the Spirit, and the Spirit has desires contrary to the flesh; for these are opposed to each other, so that you do not do what you want" (Gal 5: 16 – 17).[458] Paul's words are a "program" even a "synthesis" for spiritual combat; in this way they mirror Christ's words in the Sermon on the Mount.[459] They reveal "man to himself," as it were, as one who is prone to the "threefold concupiscence" – even in his most interior acts – as an expression of life "according to the flesh."[460] This is the opposite of life "according to the Spirit" which is realised in "purity of heart" (seen in a generic and specific sense).[461] This "combat" does not only occur in man's "heart"; it "translates" itself into works. The "works of the flesh" are "fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, orgies, and things like these...".[462] The "*fruit of the Spirit*" manifests itself, on the other hand, in "actions, modes of behaviour, and virtues" which express life "according to the Spirit."[463] The pope calls this the "structure" of the "ethos of redemption": the "fruit of mastery" over all that comes from the "threefold concupiscence" – of the eyes, flesh and the pride of life.[464] It is made concrete in

[457] *TOB*, 50: 5.
[458] See *TOB*, 50: 5.
[459] *TOB*, 51: 2; 53: 4. The pope calls the writings of St. Paul a "faithful and authentic echo" of Christ's words. The word "program" may change to "mental shortcut" in the second edition of *TOB*.
[460] *TOB*, 26: 1 – 3; 50: 5; *Gaudium et spes*, 22 in John Paul II, *Redemptor hominis*, 10.
[461] See *TOB*, 50: 4; *TOB*, 50: 5.
[462] *TOB*, 50: 4; Gal 5: 19 – 23 in *TOB*, 51: 5.
[463] *TOB*, 50: 1 – 51: 6.
[464] *TOB*, 51: 5. The word "mastery" here means "overcoming."

the "fruit": "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-mastery."[465]

Life "according to the Spirit" is governed by "a new ethos": it is realised by "mastery" over the "works of the flesh."[466] It corresponds to "actions," "forms of behaviour," or "moral virtues," as we have seen.[467] In the specific sense, this "mastery" would seem to correspond to "temperance," even the "virtue of purity" (i.e. "chastity").[468] The pope is aware, however, that Paul seldom employs the word "virtue" in the Greek sense of "*aretē*" or "excellence."[469] The one exception is at Philippians 4: 8 where he encourages the community to pursue whatever is "true...honourable...just... pure...lovely... gracious...any excellence (*aretē*), anything worthy of praise" – but this is in a most general sense.[470] In the Greek world "virtue" ("*aretē* ") was somewhat "anthropocentric"; it denoted "self-sufficiency" or "*autarchia*" – especially among the Stoics – whereas Paul sought to emphasise "*God's action* in human beings."[471] This is not to forget the fact, however, that life "according to the Spirit" comes into being through "*a specific choice*" on man's part, an "effort of the will" which is the "*fruit of the human spirit*" as it chooses the "good" ("*bonum honestum*").[472] In the language of Paul, "The spirit has desires contrary to the flesh" (Gal 5: 17); and it may overcome (master) the "flesh" by the "*power of the Holy Spirit*" working within "the human spirit...*to bear fruit in the good*."[473] The pope explains that this is why Paul can speak of the "fruit of the Spirit" (with a capital

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[465] *TOB*, 50: 1 – 51: 6; Gal 5: 19 – 23 in *TOB*, 51: 5. These "*fruit of the Spirit*" are traditionally distinct from virtue. It seems that the pope is speaking in a general sense. It is life "according to the Spirit" which concerns him here. He does not want to exercise himself in subtle distinctions.

[466] *TOB*, 51: 6; 34: 2; 38: 1.

[467] *TOB*, 51: 6.

[468] The word "purity" occurs more often in this section, but we can justifiably call it "chastity" due to the wider meaning of the Polish word "*czystość*," as noted above. See chapter one (section 1.2.2.); *TOB*, 50: 1 – 54: 4; 132: 2.

[469] *TOB*, 51: 5, no. 62.

[470] Phil 4: 8 RSV; see *TOB*, 51: 5, no. 62.

[471] *TOB*, 51: 5, n. 62.

[472] *TOB*, 51: 6; 124: 6; 125: 1 – 3; Wojtyła, *Love and Responsibility*, 169. The "*bonum honestum*" occurs as "the true good" in *TOB*.

[473] *TOB*, 51: 6.

"S") since the "*operari*" (or "acting") is not only due to man, but is the "effect" of the "action of the Spirit" as it gives birth to such "fruit."[474] The author of the Letter to the Ephesians employs a similar terminology. He writes, "...the *fruit* of the light is found *in all that is good and right and true*...take no part *in the unfruitful works of darkness*."[475] Here again we see the clear "antithesis" of Pauline theology: the "fruit of the Spirit" is the polar opposite of the "works of the flesh."[476]

Life "according to the Spirit" is a new life; it is the "power of Christ" working on the "inside" of man.[477] It reveals itself in his actions – expressions of this "real power" which "frees" him or "puts to death" the "works of the flesh."[478] Not all of these "works," however, correspond to "sexual" sins (i.e. against purity), as we have seen, yet it is clear that sexual purity – in a restricted sense – plays a vital role in this life.[479] As Christ warned his listeners of "the concupiscent look" ("the interior act") Paul speaks of "putting to death the deeds of the body by the Spirit."[480] The pope interprets this in terms of "mastery" over the "concupiscence of the flesh"; it is the "*indispensible condition*," he says, "*of life 'according to the Spirit'*."[481]

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[474] Paul avoids calling the "fruit of the Spirit" a work, although the term "fruit" can be applied to "works of the flesh" (e.g. Rom 6: 21; 7: 5). The pope adds that the "fruit of the Spirit" (in a singular sense) may concur with "righteousness" in the Old Testament. It "embraces the whole of a life in conformity with God's will." This is closer to the Stoic sense of virtue ("aretē") as "indivisible" i.e. as something whole. Nevertheless the "fruit of the Spirit" differs from "justice" (i.e. righteousness) and "virtue" because it always "contains the effect of the action of the Spirit...the foundation and realization of the life of a Christian." *TOB*, 51: 5, no. 62.

[475] Eph 5 : 9 – 11 in *TOB*, 51 : 5, no. 62; *TOB*, 51: 6. The italics are by John Paul II. Such a passage has clear overtones of "virtue" and could be quite easily fitted to the classical tradition. The pope is careful, however, not to over-stress similarities between Pauline terminology and the extra-biblical understanding of virtue; he is content to point to correspondences without "entering into structures of human interiority" provided by "systematic theology (especially beginning with Thomas Aquinas)." Although this is obviously a self-imposed "limit," it also gives him a certain freedom to develop what he calls "a synthesis of biblical teaching" as he analyses the Pauline doctrine in terms of purity and self-mastery.

[476] *TOB*, 50: 1 – 51: 6.

[477] See *TOB*, 51: 5 – 53: 3; 51: 3. The word "inside" translates the Polish word "*wnętrze*," as we have seen.

[478] *TOB*, 51: 5 – 53: 3; 46: 6.

[479] *TOB*, 50: 1 – 51: 6.

[480] *TOB*, 38: 6; 52: 4; Rom 8: 12 – 13 in *TOB*, 52: 4.

[481] The pope adds a new dimension to "self-mastery" here – something we have not seen before. In Paul's words it is "putting to death the deeds of the body" so as to gain admittance to life "according to the Spirit." Self-mastery is life-giving; unlike the "works of the flesh" it does not bear fruit in "death." This "death" may not only mean physical death, the pope says, but spiritual death, what later theologians would call mortal sin. So the stakes of "purity" are high since – as Paul says – "no fornicator, or impure person, or one who is greedy" has

This is an echo of the "self-possession" (and "self-mastery") spoken of in the "state of innocence"; it is the gateway, as it were, to the body's "spousal meaning," the inner "freedom" which opens the "heart" to the "sincere gift of self."[482] Purity – in a specific sense – would seem to contain a similar dynamism in Paul: it frees man or liberates him from the "works of the flesh."[483] The man who is subject to the "threefold concupiscence" – especially of the flesh – is not "suitable," the pope says, for a "true gift of self" – nor does he enjoy "authentic freedom" (i.e. the "freedom for which Christ has 'set us free'").[484] This freedom is realised only in the "ethos of the Gospel": it sets man free to love, "to serve" as Christ did, showing that "freedom" is experienced in its "fullness in love."[485]

2.4.4 Purity – "Abstaining" and "Keeping"

Among the "fruit of the Spirit" (Gal 5: 22) Paul lists "*enkrateia*" ("self-mastery").[486] This is not a "direct" reference to "purity" but encompasses all the "desires of the senses, above all," the pope says, "in the sexual sphere".[487] As a "fruit" engendered by life "according to the Spirit" it contrasts to "works of the flesh" such as "fornication, impurity, licentiousness" but also to "drunkenness" and to "orgies."[488] "One could... suppose," the pope writes, "that it contains what is expressed in the term 'temperance' or 'restraint' which corresponds to the Latin term *temperantia.*"[489] If this is "the case," he adds, "we find...ourselves faced with the well-known system of virtues that later theology [i.e.

"any inheritance in the kingdom of Christ and of God" (Eph. 5: 5). *TOB*, 50: 1 – 51: 6; 52: 4; see *CCC* § 2337 – 2359.

[482] *Gaudium et spes*, 24 § 3; *TOB*, 14: 6; 15: 1 – 3; 18: 1 – 5; 19: 4 – 6; 49: 7.
[483] *TOB*, 50: 1 – 51: 6; Gal 5: 19 – 23 in *TOB*, 51: 5.
[484] *TOB*, 26: 1 – 3; 52: 4 – 5; Gal 5: 1 in *TOB*, 52: 5.
[485] *TOB*, 53: 3; 52: 5.
[486] *TOB*, 53: 5.
[487] Ibid.
[488] *TOB*, 53: 5; see Gal 5: 19 – 21.
[489] *TOB*, 53: 5.

Scholasticism etc.] borrows...from Aristotle's ethics."[490] Although Paul does not make use of this system, it is reasonable to assume – the pope argues – that "purity" comes under the wing of "*enkrateia*" (as said above).[491] It is one of the "new works" which is an expression of life "according to the Spirit."[492] In 1 Thessalonians 4: 3 – 5, however, Paul speaks directly and "unequivocally" about "purity". [493] He writes, "For this is the will of God, your sanctification: that you abstain from unchastity: that each one of you knows how to keep his own body with holiness and reverence, not as the object of lustful passions, like the Gentiles who do not know God."[494] He adds, "For God did not call us to impurity but to sanctification. Therefore whoever rejects these norms rejects not a human being but God, who gives his Holy Spirit to you" (1 Thess 4: 7 – 8).[495] Here it seems that Paul is speaking of the "specific" sense of "purity" (i.e. sexual moderation) but one could also take it in the "general" sense as he links it to "sanctification" (i.e. moral goodness or holiness).[496]

The secret of purity in Paul is twofold: "abstaining from unchastity" and "keeping the body with holiness and reverence."[497] The pope begins with a simple definition: "purity is an 'ability,'" he says, "or, in the traditional language of anthropology and ethics, a habit."[498] In this case it is a "virtue": "*a practical ability,*" he continues, "*that enables man to act* in a definite way and at the same time *not to act* in a contrary way."[499] He adds to this something

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[490] Ibid.
[491] *TOB*, 53: 4 – 6.
[492] Ibid.
[493] *TOB*, 53: 6.
[494] Ibid.
[495] Ibid.
[496] See *TOB*, 50: 4; 53: 6.
[497] See *TOB*, 54: 1 – 4. The word "unchastity" may change to "impurity" in the second edition of *TOB*.
[498] *TOB*, 54: 2. The inference here is that "ability" is not a traditional way of speaking of a "virtue." Max Scheler tends to use the word "ability" when speaking of virtue. He may be an influence on the pope in this respect. Scheler's radical rejection of the Aristotelian understanding of a habit, however, is not in accordance with the pope's understanding of the received tradition. See Max Scheler, *Formalism in Ethics and Non-Formal Ethics of Values: A New Attempt toward the Foundation of an Ethical Personalism*, trans. Manfred S. Frings and Roger L. Funk, Evanston: Northwestern University Press, 1973), 28 – 29, 85, 100, 129, 205, 231, 235 – 238.
[499] *TOB*, 54: 2.

of his own insight (his "hermeneutics", as it were, of St. Paul): "When this habit, that is, virtue leads to abstaining 'from unchastity,' it does so because the man who possesses it *knows* "how to keep his own body with holiness and reverence, not as the object of lustful passions."[500] As a virtue it must belong to man's "interiority" (accepted in his inner being): it must "take root in the will," the pope writes, "in the very foundation of man's conscious willing and acting."[501] To develop his reflection he turns to St. Thomas Aquinas who sees "the even closer subject of this rooting of purity in the power of sensual desire, which he calls "*appetitus concupiscibilis*."[502] To attribute "purity" to man, this "power" (i.e. the sensitive appetite) must be "mastered in a proper way, ordered, and enabled to act in a manner conforming to virtue."[503] This is an echo of "Instinct, Love and Marriage" (1952): the virtue of purity is not only a matter of the will, but entails the perfection of the sensitive appetite so as not to "orphan" the will in its choice of the good.[504] The pope concludes, "Purity is a variant of the virtue of temperance".[505]

In the text of in 1 Thessalonians 4: 3 – 5 Paul sees "purity" as "holding back the impulses of sensual desire."[506] This would seem to square with the teaching of St. Thomas who sees the virtue of "chastity" – closely associated with temperance – as a "habit" which "chastises" (*castigat*) immoderate passions.[507] The pope points out, however, that the text of St. Paul contains another "function" of the virtue: this is "keeping one's body, and indirectly

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[500] See "Hermeneutics" ("*ermeneutica*") in *TOB*, Index of Words and Phrases, 699 – 700; *TOB*, 54: 2; emphasis added.

[501] *TOB*, 54: 2; see Wojtyła, *Love and Responsibility*, 143. He speaks of the "welcome" virtue must receive in the "human soul."

[502] *TOB*, 54: 2; *ST*, II – II, q. 151, a.1; q. 155, a. 4.

[503] *TOB*, 54: 2. By these words "mastered" "ordered" "enabled" the pope describes St. Thomas' teaching on the virtue of chastity. The perfect virtue tames disordered, vehement passions: they participate by themselves and in themselves in the good of reason. It would seem that John Paul II holds a similar understanding of the virtue. See Wojtyła, "Instinct, Amour, Mariage," 36 – 37; Plé, *Chastity and the Affective Life*, 122 – 143.

[504] Wojtyła, "Instinct, Amour, Mariage," 36 – 37.

[505] *TOB*, 54: 2.

[506] *TOB*, 54: 3.

[507] See *ST*, II – II, q. 151, a.1. The English translates "*castigatur*" (i.e. passive voice) as "chastises" (i.e. active voice).

that of another, in 'holiness and reverence'."[508] This is something "more positive than negative," he says, yet both "functions" of the virtue – "abstaining" and "keeping" – are "strictly connected and *dependent on each other*."[509] It is "impossible," he says, "'to keep the body with holiness and reverence' without this abstinence from lustful passions"; at the same time, keeping the body "'with holiness and reverence' gives an appropriate meaning and value to this abstinence."[510] This "abstinence" moreover is ordered to "overcoming" something inborn in man – a spontaneous "inclination" or "attraction" – which "acts...in the "sphere of the senses." It tends to move beyond this, however, to have "repercussions" elsewhere in "human subjectivity," especially in "the affective-emotive sphere."[511]

Paul's sense of "purity" seems "*right, complete, and adequate.*"[512] It springs from a sense of purity as an "ability" (or "habit") – a human one – which is "made fruitful from within and enriched" by the "fruit of the Spirit."[513] It unites "temperance" (i.e. "abstaining") with "keeping the body with holiness and reverence."[514] What is born in man – through purity – is a "*reverence*" for all that is "bodily" and "sexual" in man; and this would seem to be the "essential power" for keeping the body "with holiness."[515] The pope calls "*reverence*" an "interior power" that gives "purity its full dimension"; it is "a spiritual *attitude*" towards the body vis-à-vis its "holiness" which "wells up," he says, "from the mysteries of creation and redemption."[516] Paul speaks of this "reverence" – for the body – in other passages, for example, when he employs the analogy of the human body in his "*ecclesiological*

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[508] *TOB*, 54: 3.
[509] Ibid.
[510] Ibid.
[511] Ibid.
[512] *TOB*, 54: 4.
[513] *TOB*, 54: 4. The pope terms purity here "a human ability" which is united to the "fruit of the Spirit" (i.e. given by God). Although he does not use the language of acquired virtue and infused virtue it seems he is trying to express something similar: how do acquired human abilities (or habits) combine with God-given abilities of the soul?
[514] *TOB*, 54: 4.
[515] Ibid.
[516] *TOB*, 54: 4; 55: 3.

teaching."[517] He writes, "God arranged the members of the body, each one of them, as he wills…The members of the body that seem to be weaker are more necessary, and those members of the body that we think less honourable we cloth with greater reverence…(1 Cor 12: 18, 22 – 23)."[518] Although this is "a simple, pre-scientific description" of the body it is not lacking in common "realism"; it lacks the neutral "objectivity" of the natural sciences – for every member – but it gives us a sense of "man" – especially "historical" man – and his way of looking at the body "in all of its truth…permeated above all…by the whole reality of the person."[519] It is also an account in which one finds "*the testimony of the same shame*" experienced by "the first human beings, male and female," after original sin. This is the "shame" which "impressed itself…on all generations of 'historical man' as the fruit of the threefold concupiscence" (especially of "the flesh") but which left an "echo" of "original innocence" – not unlike "a photographic 'negative'" which always has a "positive."[520]

Reverence requires an "integral vision of man": the newness, simplicity, and freshness of the divine vision.[521] Reverence – as a component of purity – is a way of sharing in the original fullness of the Creator's vision: "God saw everything he had made, and indeed, it was very good" (Gen 1: 31).[522] The pope understands Paul's teaching at 1 Corinthians 12: 23 – 25 as a effort to restore "honor" or "esteem" to members of the body which "historical" man viewed askance as "weak" or "unpresentable," a response to "disunion within the body."[523] He does not enjoy the "harmony" or "purity of heart" of "original" man, especially vis-à-vis

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[517] *TOB*, 54: 5.
[518] See *TOB*, 54: 5.
[519] *TOB*, 55: 3 – 5.
[520] *TOB*, 55: 4.
[521] See Paul VI, *Humanae vitae*, 7; *TOB*, 23: 3 – 4.
[522] *TOB*, 55: 6.
[523] Ibid.

the somatic signs of masculinity and femininity.[524] As we read at Genesis 2: 25, "Now both were naked, the man and his wife, but they did not feel shame" (Gen 2: 25).[525] Paul counsels keeping these "weaker members" with "greater modesty" a fruit of life "according to the Spirit" which keeps the body "with holiness and reverence."[526] This is the manner in which man achieves "a gradual victory" – even a sense of self-mastery – over this "disunion within the body," the result of "the threefold concupiscence."[527]

Purity is an "*ability*" centred on the "*dignity of the person*" – a "fruit" of life "according to the Spirit".[528] This is the way the pope sums up the teaching of Paul in 1 Thessalonians 4: 3 – 5 and 1 Corinthians 12: 18 – 25. It is made up of two components: a moral virtue ("purity") and what he chooses to call (just here) a "*gift*" of the Holy Spirit ("reverence").[529] The "two" dimensions – "moral" and "charismatic" – seem to be "present" in Paul and, he reiterates, "strictly connected."[530] This is borne out especially in his teaching on the body as the "*temple of the Holy Spirit*."[531] At 1 Corinthians 6: 19 Paul writes, "...do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you do not belong to yourselves?"[532] This is a "*further source of the dignity of the body*" and a special reason for keeping the body "with holiness and reverence."[533] Sins "against the body" or "carnal sins" profane the "body" which is a temple of God's "dwelling,"

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[524] *TOB*, 55: 6. The pope calls "purity of heart" by another name (i.e. "harmony of the 'heart'"). It accords with the "objective harmony" which the Creator conferred on the human body. Joseph Pieper evaluates St. Thomas' understanding of *temperantia* in a similar manner: its "second meaning" is "*quies animi*" ("serenity of the spirit"). St. Thomas Aquinas, *Commentary on the Sentences of Peter Lombard*, IV, d. 14, q. 1, a. 1, 4, ad 2 in Pieper, *Four Cardinal Virtues*, 147; *ST*, II – II, q. 141, a. 2.

[525] See *TOB*, 55: 6; 11: 2.

[526] *TOB*, 55: 7; 50: 1 – 57: 6.

[527] *TOB*, 55: 7; 55: 4.

[528] *TOB*, 56: 1.

[529] See *TOB*, 56: 1; 132: 2 He speaks of it here as "a new ability" in which the "gift" of the Holy Spirit "bears fruit."

[530] *TOB*, 56: 1.

[531] *TOB*, 56: 1.

[532] *TOB*, 56: 2.

[533] *TOB*, 56: 3 – 4.

his "sanctuary."[534] Purity as a virtue – and a gift – works in a special way to preserve the "dignity of the person," not only because of the "human spirit" which constitutes him as "a personal subject," but in a far greater way because of "the indwelling and continuous presence of the Holy Spirit," the "Gift" (with a capital "G") *par excellence*.[535] This is a "*fruit of [the] redemption*" offered by Christ who conferred on the human body "a new dignity" because he himself assumed *a human body*, the cause of "a new supernatural elevation in every man" as the human body became "the body of the God-man."[536]

The "redemption of the body," the mystery of Christ's "Gift" (and "gifts") to man is the cause of "a new *measure of holiness*" of the body *for* Christ and *in* Christ.[537] As Paul writes, "You were bought at a great price" (1 Cor 6: 20).[538] The pope comments that it is as if "every man has received himself and his own body...anew from God."[539] This is a "gift" of himself, his being, body, as it were, "from God." From this time onwards his body is "for the Lord, and the Lord for the body" (1 Cor 6: 18).[540] The mystery of the "redemption of the body" is the source of "obligation" and "*moral duty*" towards the body: it is not for "unchastity" but to be kept with "holiness and reverence" according to "the new measure" of sanctification which man has received from God.[541] This is the cause of a "new special commitment" which arises out of Christ's "act of redemption" ("abstaining from

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[534] *TOB*, 56: 1 – 2.
[535] *TOB*, 56: 3
[536] *TOB*, 56: 5.
[537] See *TOB*, 56: 4 – 5. The distinction between "Gift" and "gift" should come out more clearly in the second edition of *TOB*. The *Catechism of the Catholic Church* dedicates a section to "The Liturgy – Work of the Holy Trinity." It describes the Holy Spirit as "the Gift that contains all gifts," the culmination of the "divine blessing" ("*berekah*") in the mysteries of creation and redemption. See *CCC* § 1077 – 1082.
[538] *TOB*, 56: 4.
[539] *TOB*, 56: 4.
[540] *TOB*, 56: 5.
[541] *TOB*, 56: 3 – 4.

unchastity").[542] It "acts for the end" of letting the person gain "an appropriate ability or habit" which we have called the virtue of purity.[543]

As the "temple of the Holy Spirit," his "dwelling place," or "sanctuary," the body is also the *locus* of "the seven gifts" which theology has traditionally linked to the life of a Christian.[544] As we have seen, the gift of "reverence" or, what is called here, "piety" seems to be the "most congenial to the virtue of purity."[545] In the Greco-Roman period "piety" (Gk. *eusebeia*; Lt. *pietas*) commonly referred to the "veneration of the gods," but nevertheless retained a "wider," "original" meaning as "reverence" for the "vital structures of life." It could also refer to "relations between spouses," "relatives," or the "attitude" expected of the "legions" towards "Caesar" or of "slaves" towards "masters." Only later New Testament writings apply "*eusebeia*" to Christians; the early writings see it as characterising "good pagans."[546] The gift of "piety" or "reverence" – according to the pope – "strengthens" the moral virtue of "purity" or "chastity."[547] It reinforces the virtue in "a particular way by making the human subject sensitive to the dignity that belongs to the human body."[548] In this way it assures "fullest access" to the "spousal meaning of the body" and to the "freedom of the gift."[549] It is at this "innermost point" of human freedom that one finds "deep face of purity and "its organic link with love."[550] All of this depends, however, on "abstaining from

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[542] *TOB*, 56: 5.
[543] Ibid.
[544] *TOB*, 56: 1; 57: 2. The list of the seven gifts corresponds to the Vulgate and the Septuagint. This may be mentioned in the second edition of *TOB*.
[545] *TOB*, 57: 2. The Italian text alters between "*rispetto*" ("reverence") and "*pietà*" ("piety"). It is likely that "*rispetto*" comes from 1 Thessalonians and "*pietà*" originates in this section which has a detailed footnote on *pietas*. The Polish which stands behind these two words is the same ("*cześć*"). There may be a note by the translator on this matter in the second edition of *TOB*.
[546] *TOB*, 57: 2, no. 64.
[547] *TOB*, 57: 1 – 3; 131: 3; 132: 2.
[548] *TOB*, 57: 2.
[549] Ibid.
[550] *TOB*, 57: 2; 18: 5.

lustful passions."[551] The way of "temperance" ("self-mastery") is "indispensible," the pope says, if one is to experience the "spousal meaning of the body" in a deeper way. Only in this way can man discover the "love" which is "inscribed" on his being "from the beginning."[552] It is conditioned by self-mastery, temperance of desires: the "glory of the human body" reveals itself to the "*pure in heart.*"[553] The pope writes,

> Purity is the glory of the human body before God. It is the glory of God in the human body, through which masculinity and femininity are manifested. From purity springs that singular beauty that permeates every sphere of reciprocal common life between people and allows them to express in it the simplicity and depth, the cordiality and unrepeatable authenticity of personal trust. [554]

Piety completes purity: its "deep face" is life "according to the Spirit" which is realised in the "communion of persons."[555] The way of "self-mastery" serves this "communion" in two ways: firstly by "abstaining from lustful passions" (a "*negative* function"); secondly, by "keeping the body in holiness and reverence" (a "*positive* function"), as we have seen.[556] This is the manner in which the human heart cultivates "mature purity" as the gradual "victory" over the "concupiscence of the flesh."[557] Only in this way can man possess himself "more fully" and experience the "simplicity, lucid clarity, and interior joy" of the spousal meaning of the body.[558] This "joy" – of the person who enjoys true self-possession – differs radically from the fleeting "satisfaction of the passions."[559] It is the sign of the *pneumatikos*, or Spirit-

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[551] Even at this stage the person "seeks to discover and affirm" the spousal meaning of the body; he begins to interiorise its "meaning" so that all "reciprocal relations" between man and woman – "even mere looks" – begin to regain the "authentic spousal content of their meanings." As we have said before, the spousal meaning is not only an "objectifying abstraction" but must be "felt with the heart." See *TOB*, 48: 4; 58: 6.

[552] *TOB*, 54: 3; 57: 3.

[553] *TOB*, 57: 3; 50: 1.

[554] *TOB*, 57: 3; 50: 1.

[555] *TOB*, 9: 2 – 10: 1; 57: 2; 50: 1 – 57: 6.

[556] *TOB*, 58: 7.

[557] Ibid.

[558] Ibid.

[559] Ibid.

filled person whose self-awareness of being a "temple" of the Holy Spirit has grown due to the action of the moral virtue (purity) and the gift of piety.[560]

2.4.5 Conclusion

The "ethos of the Gospel" is a rediscovery of "spousal meaning of the body." It "reveals man to himself" and invites him to rediscover the "*lost fullness of his humanity*."[561] It is an "ethos" found on the lips of Christ, and differs from deprecating interpretations of the *humanum* offered by Manichaeism or the "masters of suspicion."[562] Temperance of desires, "self-mastery" leads man back to the "freedom of the gift." He learns a new spontaneity, a new way of being and acting. This accords with St. Paul's teaching on life "according to the Spirit" where man grows in moral maturity aided by the moral virtue of purity and the gift of reverence or piety.[563]

2.5 Body: Language, Norms, and Humanae Vitae

2.5.1 Introduction

Although "theology of the body" offers a biblical anthropology which is refreshing and original, it builds upon the teaching of *Humanae Vitae.* To give us more insight into the teaching of the encyclical the pope speaks of a "language of the body."[564] He gives us, moreover, a rigorous analysis of the virtue of temperance and of the gift of reverence as it applies to conjugal spirituality. We shall occupy ourselves with such topics now.

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[560] See *TOB*, 57: 1 – 3; 58: 7; see The Theological-Historical Commission for the Great Jubilee of the Year 2000, *The Holy Spirit, Lord and Giver of Life* (New York: The Crossroad Publishing Company, 1997), 5 – 45. The Italian text speaks of the "efficaciousness of the gift of the Holy Spirit" ("*l'efficacia del dono dello Spirito Santo*") which does not occur in the original Polish. It is not clear whether this was something added by the author or by a translator. This matter may be noted in the second edition of *TOB*.

[561] *Gaudium et spes*, 22; *TOB*, 15: 1 – 3; 24: 2, 4; 38: 2; 43: 7.

[562] *TOB*, 44: 5 – 46: 3.

[563] *TOB*, 15: 1 – 3; 48: 1 – 48: 5; 50: 1 – 57: 3; 131: 1 – 5.

[564] *TOB*, 3: 4; 103: 1 – 7.

2.5.2 Language of the Body

Marriage is a "sign" of the "gift of self."[565] It is expressed in the words of the rite of marriage: "I...take you...as my wife"; "I...take you...as my husband." Two subjects – man and woman – are the "ministers" of a "sacrament of the Church."[566] They promise to be faithful to one another "in joy and in sorrow, in sickness and health" and to "love and honor" each other "all the days" of their lives.[567] The words signify the "coming to be" of marriage, and yet look towards its "consummation" in the "*copula conjugale*" ("conjugal union").[568] As a sacrament, marriage is a "visible" sign of "a saving reality" – God's covenant and grace – constituted by the "words" ("consent") of the man and the woman and the reality of becoming "one flesh" ("*ratum et consummatum*").[569] The "ministers of the sacrament" become, as it were, "*the full and real visible sign* of the sacrament itself."[570] This is a definite choice to "give" themselves to each other ("a sincere gift"), communicated, as it were, by the "*language of the body*," the mysterious "sign" of masculinity and femininity.[571]

The "structure" of the "sacramental sign" ("marriage") is no different from "the beginning."[572] It is "*visible*" through the body, through the gift of "masculinity" and "femininity."[573] By their "conjugal consent" spouses give the "language of the body" a new "expression," a concrete realisation in the "sacramental rite" and indirectly through "the whole of life."[574] Not unlike our "our first parents" they discover the "spousal meaning of the

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[565] *Gaudium et spes*, 24 § 3 in *TOB*, 15: 2; *TOB*, 103: 2.
[566] *TOB*, 103: 1, translation modified.
[567] *TOB*, 103: 1 – 2.
[568] *TOB*, 103: 2.
[569] *TOB*, 103: 2, 7; Gen 2: 24 in *TOB*, 103: 2.
[570] *TOB*, 103: 4.
[571] *Gaudium et spes*, 24 § 3 in *TOB,* 15: 2.
[572] *TOB*, 103: 4.
[573] *TOB*, 103: 4 – 5.
[574] *TOB*, 103: 5 – 7; 105: 3.

body," or puts words on it, even in the intimate "union-communion" of their bodies.[575] Like a "*long biblical tradition*" the "body" speaks of the "gift of self." This is true where the prophets of the Old Testament – Hosea, Ezekiel, Deutero-Isaiah etc. – spoke of God's love for his people through an analogy of "spousal love."[576] Hosea – the "*prophet of Israel's 'adultery*'" – proclaims God as the "Bridegroom" of Israel, "sensitive" and tender, yet "severe" and "demanding," willing to forgive "frequent infidelities."[577] Ezekiel speaks of the "adultery of Jerusalem" (Ezek 16) and later of "Jerusalem" and "Samaria" (Ezek 23): "I passed near you again and looked on you; you were at the age for love...I swore a covenant with you and you became mine" (16: 8). "But you, infatuated with your beauty and profiting from your fame, played the whore, and lavished your favors on any passerby."[578]

The body speaks of "spousal love" or "adultery": it speaks a word of "truth" or "falsity."[579] From the beginning – as a sign – the "body" speaks its "language" like a "prophet" capable of uttering the "deepest words of the spirit."[580] It blazons with a word of "love, gift, and faithfulness" or speaks an anti-word of "unfaithfulness," "untruth," or falsehood.[581] Like a prophet who is a spokesman for God's "covenant with Israel," the body speaks in the "categories" of "good" and "evil" and retains their "opposition…essential for ethos."[582] As the prophet speaks in the "name" of God, or "with his authority," the body speaks on behalf of the "person."[583] In the sacrament of marriage the "language of the body" – like a prophet – announces a "*truth*" which "*comes from God*."[584] It proclaims the "spousal

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[575] *TOB*, 13: 1, 15: 1 – 3, 105: 3; *CCC* § 390 The expression "union-communion" may change to "communional union" in the second edition of *TOB*.
[576] *Gaudium et spes*, 24: 3 in *TOB*, 15: 1 – 3; *TOB*, 13: 1; 19: 1 – 3; 31: 5; 104: 1 – 9.
[577] *TOB*, 104: 5.
[578] *TOB*, 104: 6.
[579] *TOB*, 104: 7 – 9; 36: 5; 106: 1, 4.
[580] *TOB*, 104: 7; 105: 2.
[581] *TOB*, 104: 7 – 8.
[582] *TOB*, 104: 8.
[583] *TOB*, 105: 2; 106: 1.
[584] *TOB*, 105: 3.

meaning of the body" – an "a-historical," objective meaning – in the "*reciprocal profession*" of the spouses ("conjugal consent").[585] On the lips of the spouses the "language of the body," or the "*prophetism of the body*," speaks a "word" of "the living God."[586] This is the "meaning" of the body revealed and discovered at "the beginning." It is repeated in the words of the prophets and rediscovered on the lips of Christ in the Sermon on the Mount.[587]

The "spousal meaning of the body" is engraved on "masculinity" and "femininity."[588] The "language" of the "gift of self" is inscribed, as it were, on the two reciprocal "*complimentary*" ways of being a "*body*."[589] Man can read or understand this "language" in the truth. He can detect, uncover, or glean its meaning from the "integral structure" of the body (i.e. masculine and feminine). In the words of "conjugal consent" spouses realise or "reread" the "language of the body" in the truth.[590] By their "gift of self" – accomplished in the "sacramental sign" – they recapitulate, as it were, the mystery of creation and redemption.[591] By creating man "male and female" God gave the "language of the body" its "beginning" ("creation"): it is renewed by Christ in the mystery of the "redemption."[592] As "prophets" or "spokesmen" for God spouses speak the "language of the body" directly to each other and "indirectly" or secondarily "before" or "for" others.[593]

The "language of the body" creates a "communion of persons" ("*communio personarum*").[594] As a "subject" man is the "author" of this "language": it contains his

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[585] *TOB*, 31: 5; 105: 1 – 5.
[586] *TOB*, 105: 1, 4.
[587] *TOB*, 15: 5; 16: 3; 46: 4 – 6; 103: 4; 105: 1, 4.
[588] *TOB*, 105: 2.
[589] *TOB*, 10: 1; 17: 4 – 5; 103: 5; 105: 2.
[590] *TOB*, 105: 1 – 6; *ST*, II – II, q. 8, a. 1; Donald DeMarco, "Philosophy and Intelligent Design," *StAR: St. Austin Review* 9, no. 6 (2009): 12. St. Thomas reminds his reader that to understand or grasp ("*intelligere*") is a "*quasi intus legere*" ("a sort of reading into"). In order to understand or grasp, in other words, man reads into something God has already put in place (nature).
[591] *TOB*, 17: 4 – 5; 103: 4; 105: 4.
[592] *TOB*, 105: 4.
[593] *TOB*, 104: 8; 105: 1 – 3.
[594] *Gaudium et spes*, 12 in *TOB*, 9: 2; *TOB*, 103: 5; 105: 3.

"intention," his "decision" and his "choice" ("I take you as my wife/as my husband").[595] The "sacramental sign" which comes into being with the consent of spouses is not simply "immediate" or "fleeting"; it produces "a lasting effect" and so looks to the future ("all the days of my life").[596] If man is to live in conformity with the "language of the body" he must re-learn the "ethos of creation" ("*ethos of the gift*") renewed in the "ethos of redemption."[597] He must fill the "sign" with "*the manifold contents* offered by the conjugal and familial communion of persons."[598] This can occur in a "*complex of meanings*" associated with the "language of the body" ("gestures of love") which spouses can translate into "behaviour, actions, and gestures" which "deepen love, faithfulness, and conjugal integrity."[599] The "*ethos of the gift*" is the only way of life worthy of "*true prophets*" who share in the mission of Christ and of the Church.[600]

The "language of the body" does not eschew its "procreative meaning."[601] The words of "consent" (the "vow") look towards "responsible parenthood."[602] "To the question, 'Are you ready to accept children lovingly from God and bring them up according to the Law of Christ and his Church?' the man and the woman answer 'Yes.'"[603] The perennial "language of the body" cuts through "the whole of life" bringing about the "familial communion of persons."[604] It is not to say, however, that spouses ("historical" man) are not prone to "errors"

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[595] *TOB*, 105: 2, 5 – 6.

[596] *TOB*, 103: 1, 4; 105: 6. The second edition of *TOB* may change "immediate" to "temporal" and "fleeting" to "passing" or "transitory." The sentence which contains "a lasting effect" and the sense of looking ahead may shorten to "a permanent and perpectival sign".

[597] *TOB*, 19: 1 – 2; 46: 4; 47: 5; 49: 2 – 7; 107: 2.

[598] *TOB*, 105: 6. The second edition of *TOB* may change "offered by" to "of."

[599] *TOB*, 106: 2.

[600] *TOB*, 106: 4.

[601] *TOB*, 105: 6.

[602] See *TOB*, 103: 1 – 107: 6; *TOB*, 105: 6, my translation. The original Polish version speaks of "vow" rather than "consent". The second edition of *TOB* does not re-translate "conjugal consent."

[603] *TOB*, 105: 6.

[604] *TOB*, 105: 6; 107: 3.

as they reread the "language of the body" in the context of "a shared life" and "vocation."[605] This is a fruit of "the threefold concupiscence" – especially of the "flesh" – which can entice spouses to "moral evil."[606] Sins against the "virtue of chastity" contradict the "language of the body" reread "in the truth," but man can pass from "error" to "truth," from "sin," that is, to "chastity" as an expression of life "according to the Spirit."[607]

It is "historical" man who rereads the "language of the body" after "original sin." Although he is the "man of concupiscence" ("*simul lapsus et redemptus*") he retains a "*capacity*" to reread the "language of the body" in the truth.[608] By "temperance" of desires ("inner" freedom) he rereads the same "language" in "an ever more mature and full way."[609] Although weakened by "concupiscence" he is not completely determined by "libido" ("concupiscence of the flesh").[610] If this were the case, he would be condemned to "essential falsifications" ("errors") in rereading the "sign" of "masculinity" and "femininity" ("the sacramental sign").[611] He would not *freely* express, that is, the "truth" of "spousal love" or the "communion of persons," but would be resigned to "suspecting himself" and "others" in regard to the truth of the "language of the body."[612] The mystery of the "redemption of the body" ("the new ethos") frees him from such a "hermeneutics" of "suspicion" in regard to his own way of being and acting.[613] He becomes a "*man of the 'call'*" who rediscovers – on the lips of Christ – the "good," the "true," and the "beautiful," the "spousal meaning of the body"

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[605] *TOB*, 26: 1 – 2; 106: 1 – 2; 107: 3 – 4.
[606] *TOB*, 26: 1 – 3; 107: 1 – 3
[607] *TOB*, 107: 3.
[608] *TOB*, 107: 3 – 4.
[609] *TOB*, 14: 6; 48: 3 – 4; 49: 4 – 6; 107: 3.
[610] *TOB*, 26: 1 – 3; 107: 3 – 6.
[611] *TOB*, 103: 4; 105: 2, 5; 107: 5 – 6.
[612] *TOB*, 107: 6
[613] *TOB*, 34: 2; 38: 1; 46: 6; 49: 2; 107: 5 – 6.

and the "inheritance" of the "beginning," deeper than "the threefold concupiscence" and the "inheritance of sinfulness."[614]

2.5.3 The Nature of the Conjugal Act

The long, meditative journey of the catecheses concludes with a "concrete application" to "conjugal and familial morality."[615] This is conducted "under the guidance" of the "recent magisterium" which re-affirmed a "norm" of conjugal morality in Paul VI's encyclical *Humanae Vitae*.[616] The text reads:

> *The Church…teaches* that each and every marriage act (*quilibet matrimonii usus*) must remain through itself open to the transmission of life. That teaching, often set forth by the magisterium, is founded on the inseparable connection, willed by God and unable to be broken by man on his own initiative, between *the two meanings of the conjugal act*: the unitive meaning and the procreative meaning.[617]

The focus of the pope is on this "one passage" and not on the "whole encyclical," although it is deeply "inserted" into its overall "structure."[618] As he wrote *Humanae Vit*ae Pope Paul VI was concerned about a "truth" of conjugal life: the "moment" when spouses become "one flesh" (the "conjugal act"), a moment "*so rich in meaning*" and so caught up with the "truth" of the "language of the body."[619] For spouses to act "in the truth" it is essential that this "language" is not falsified or blurred by the "concupiscence of the flesh."[620] Rereading the "language of the body" in the truth, moreover, is the "indispensible condition" – the pope says

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[614] *TOB*, 13: 1; 15: 1 – 3; 46: 6; 47: 2, 5; 48: 1; 107: 2, 5 – 6.
[615] *TOB*, 118: 1.
[616] *TOB*, 118 : 1; 4 – 6.
[617] Paul VI, *Humanae vitae*, 11 – 12 in *TOB*, 118: 2. This English translation follows the official Italian text of the encyclical. This is the version cited by Pope John Paul II during his catecheses. The phrase "must remain open to the transmission of life" follows the Italian "deve rimanere per sé aperto alla transmissione della vita." The official Latin text is stronger as it says "must remain through itself *destined* to the procreation of human life" ("ad *vitam humanam procreandam per se destinatus permaneat*"). The Polish translation of the encyclical follows the Latin. See translator's note in *TOB*, 118: 2.
[618] *TOB*, 118: 3.
[619] *TOB*, 118: 4.
[620] *TOB*, 118: 4.

– for acting "*in conformity with...the moral norm*" on the inseparability of the two meanings of the conjugal act.[621] As he wrote *Humanae Vitae* Pope Paul VI did not only propose the "norm" (in an ethical sense) but also tried to give it an "*adequate foundation*" in the principles of anthropology.[622] At *Humanae Vita*e, 12 he writes, "By its intimate structure, the conjugal act, while most closely uniting husband and wife, capacitates them for the generation of new lives, according to laws inscribed in the very nature of man and of woman."[623] This is the sentence which follows the passage we have cited on the two meanings of the conjugal act; and one can note that there is a shift in the vocabulary from "*meanings*" to "intimate structure" or what is also called the "nature" or "essence" the conjugal act.[624] This goes back to our earlier discussion on the spousal meaning of the body: "nature" correlates to the "*ontological dimension*" (as we saw); "meanings" to the "subjective and psychological dimension."[625] As John Paul II reads *Humanae Vitae* the moral "norm" (vis-à-vis the "meanings") is grounded in the "nature" of the act.[626] Paul VI has a similar understanding, although he does not speak specifically of the "nature" or "essence" of the act.[627] It is worth remembering, however, that the "meanings" of the act also derive from the "nature" of "the acting *subjects*."[628] In discovering the "meanings" of the act, the man and woman also discover a "truth" about themselves and act according to it (i.e. human nature).[629] Since the conjugal act "deeply unites husband and wife" and "makes them able to generate new lives" they are capable of discovering the two "meanings" simultaneously and – by "logical

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[621] *TOB*, 118: 4.
[622] *TOB*, 118: 5.
[623] See *TOB*, 118: 5.
[624] *TOB*, 118: 2 – 5.
[625] See section 1.3.5 of this chapter; *TOB*, 118: 1 – 5; 119: 1
[626] See *TOB*, 118: 4 – 6; 119: 1.
[627] *TOB*, 118: 5 – 6. The word "essence" may appear in the second edition of *TOB*. It is not in *Humanae vitae*.
[628] *TOB*, 118: 5 – 6.
[629] *TOB*, 118: 4 – 5.

necessity" – their "inseparability."[630] This is what the pope calls in another idiom "rereading" the "language of the body" in the truth.[631]

The "moral norm" of *Humanae Vitae* is a "truth" of the natural law. It is not opposed to reason, and remains accessible to man. Pope Paul VI writes, "We believe that the human beings of our day are particularly capable of seeing the deeply reasonable and human character of this fundamental principle."[632] It is a teaching which has been "often set forth by the magisterium" and belongs to the greater Tradition of the Church.[633] Although the "norm" is not contained in Scripture in a literal sense – Pope John Paul adds – it corresponds to "*revealed teaching as a whole*" as well as to all that is found "in *the biblical sources.*"[634] It is in "deep conformity" with this tradition and with the "biblical anthropology" proposed by the "theology of the body."[635] It belongs to "a fuller whole," as it were: "the natural law, but also…*the moral order revealed by God.*"[636] In this sense, it corresponds as well to the "'*ethos*' *of the redemption of the body*" where it finds not only "a new expression" but – as a norm of the natural law – a "*fuller* anthropological and ethical *foundation.*"[637]

The encyclical also speaks of the "*feasibility*" of the "moral norm."[638] It belongs to the character of "law" – in this case "*divine law*" – that it be observable.[639] In the case of *Humanae Vitae*, the law is not only practicable – with human effort assisted by divine grace – but it ennobles man and holds out his "*true good.*"[640] This is the only way in which he can

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[630] *TOB*, 118: 6.
[631] *TOB*, 118: 6; 119: 2.
[632] *TOB*, 119: 2; Paul VI, *Humanae vitae*, 12 in *TOB*, 119: 4.
[633] See *Gaudium et spes*, 47, 51; Paul VI, *Humanae vitae*, 11 – 12 in *TOB*, 118: 2.
[634] *TOB*, 119: 3; see Paul VI, *Humanae vitae*, 4.
[635] *TOB*, 119: 4.
[636] *TOB*, 119: 4.
[637] *TOB*, 119: 5.
[638] *TOB*, 120: 5.
[639] Ibid.
[640] *TOB*, 122: 4; 124: 6; 125: 2 – 3.

truly fulfil himself as a person: by putting the "divine plan" into practice.[641] As a "truth" of the natural law – or the "moral law of nature" – "*objective*" and unchanging standards are at stake with the promulgation of the encyclical.[642] This is not to cast aside human dignity as spouses are called to exercise "human and Christian responsibility" as they conform their conjugal life to the "truth" of the norm.[643] In the matter of regulating fertility ("responsible parenthood") this will require a prudent judgment of conscience "dutifully conformed to the divine law," and "docile" to the "teaching office" of the Church.[644] Spouses alone are capable of making this judgment: either to "increase the family" or to "limit offspring" for the "time being" or for "an indeterminate period."[645] Self-mastery will come into play as spouses try to harness "*instinct*" or "*passion*" during moments of "periodic abstinence."[646]

As spouses take "common counsel" they do so with regard to their "own welfare," the "welfare of children" – already "born" or who may be born – the "material and the spiritual condition of the times," the good of the family, temporal society, the Church, and their own "state in life."[647] This effort of deliberation – in order to reach a sound judgement of conscience – must ultimately take place "in the sight of God" whose "voice echoes in their depths."[648] The encyclical "*strictly distinguishes*" between "methods" of regulating fertility: the "*morally illicit*" as opposed to the "*morally correct*" ways of limiting or spacing births. Among the former (i.e. the "*illicit*") the encyclical includes "abortion," "direct sterilisation," and "all contraceptive means" – even for "plausible reasons."[649] The latter (i.e. the "*correct*") permits spouses to have recourse to "infertile periods" as a natural method of regulation, but

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[641] *TOB*, 51: 4; 122: 1; see *Gaudium et spes*, 50
[642] *TOB*, 119: 4 – 5; Paul VI, *Humanae vitae*, 10 in *TOB*, 121: 5.
[643] *TOB*, 121: 2; 118: 4.
[644] *TOB*, 120: 6; *Gaudium et spes*, 50 in *TOB*, 121: 2.
[645] *Humanae vitae*, 10 in *TOB*, 121: 5.
[646] *TOB*, 85: 7; 121: 5; 129: 3.
[647] *Gaudium et spes*, 50 in *TOB*, 121: 2.
[648] *Gaudium et spes*, 16; Paul VI, *Humanae* vitae, 10 in *TOB*, 121: 2 – 5.
[649] Paul VI, *Humanae vitae*, 14; *TOB*, 122: 1.

for "serious reasons" either of a "psychological" or "physical" nature, or due to "external circumstances."[650] Spouses are also called to be generous with the gift of their fertility.

The "ethical regulation" of fertility belongs to a wider dynamic of the person.[651] Paul VI speaks of "man's stupendous progress in the domination...of the forces of nature."[652] He is close to widening his "control over every aspect of his life – over his body, over his mind and emotions, over his social life, and even over the laws that regulate the transmission of life."[653] In his 1978 article "The Anthropology of *Humanae Vitae*" Karol Wojtyła interprets this as a risk to man himself, to the "essence" of his humanity ("*homo humanus*").[654] In the "name of progress" he is setting aside the "dignity of the person" for lesser objectives (i.e. technocratic goals).[655] The "ethical regulation of conceptions" comes within the circumference of this "struggle" ("*lotta*") for "man."[656] According to John Paul II the essence of the matter lies in "maintaining the *proper proportion*" between "*domination...of the forces of nature*" and "*self-mastery*" (Pol. "*samo-panowanie*").[657] The latter is "natural" to man; it belongs to his "fundamental constitution" as a person.[658] The "extension" of 'artificial means'" on the other hand "*violates*" his personal dignity; it deprives him of the "proper subjectivity of action" which culminates in the "freedom of the gift."[659] It turns him into "*an object of manipulation*."[660]

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[650] *TOB*, 122: 1 – 4; Paul VI, *Humanae vitae*, 16 in *TOB*, 122: 1.
[651] TOB 125: 1.
[652] Paul VI, *Humanae vitae*, 2.
[653] Ibid.
[654] Karol Wojtyła, "La visione antropologica della *Humanae vitae*," *Lateranum* 44 (1978): 128 – 129, my translation and emphasis.
[655] Wojtyła, "La visione antropologica," 128 – 133.
[656] *TOB*, 125: 1; Wojtyła, "La visione antropologica," 129.
[657] *TOB*, 123: 1.
[658] *TOB*, 123: 1
[659] *TOB*, 123: 1, 5.
[660] *TOB*, 123: 1.

Man as a person "*possesses himself*" and "*governs himself*".[661] It is on the basis of this that he can "'give himself' to another". The "freedom of the gift," the pope says, is "essential" and "decisive" for the "language of the body".[662] It must be spoken in truth: a "truth" of the sacrament ("a sincere gift") and a "truth" of the "natural law" (the moral norm).[663] The "contraceptive act" violates the "inner order" of the person. From the perspective of the natural law it separates the "meaning" of "union" or "love" from procreation; from the perspective of the "sacrament" – a theological vision – it no longer expresses the "whole truth" of the person.[664] The pope writes, "As ministers of a sacrament that is perfected by conjugal union, man and woman are called *to express* the mysterious *'language' of their bodies in all the truth that properly belongs to it.*"[665] This is a truth of "union" and a truth of "potential fruitfulness," – as *Humanae Vitae* recalls – a "truth" of the body which speaks on behalf of the person.[666] As the pope writes, "In fact, the subject of the natural law is man, not only in the 'natural' aspect of his existence but also in the integral truth of his personal subjectivity."[667] The ethical norm corresponds to the "overall 'revelation of the body'": it unites a "strictly theological vision" (of the person) with an "ethical vision."[668]

2.5.4 Virtue, Method, Fertility

The ethical norm of *Humanae Vitae* "fully approves the natural regulation of conceptions": it commends "responsible parenthood."[669] Paul VI writes, "The honourable

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[661] *TOB*, 123: 5.
[662] Ibid.
[663] *TOB*, 15: 1 – 3; 123: 2 – 4.
[664] *TOB*, 123: 2 – 7.
[665] *TOB*, 123: 4.
[666] Waldstein's translation of *TOB* (2006) offers another perspective on the "language of the body." It is something more than mere "sexual reactivity"; in fact, it transcends "the somatic dimension of masculinity and femininity" as man and woman express themselves in a "fuller" and "more profound" way than is possible *via* the body i.e. in the "measure of the whole truth of the person." See *TOB*, 123: 4 – 6.
[667] *TOB*, 123: 3.
[668] *TOB*, 123 : 3.
[669] *TOB*, 124: 1.

practice of regulating birth rate demands first of all that husband and wife acquire and possess solid convictions concerning *the true values of life and of the family*, and that they strive to acquire perfect self-mastery."[670] The "self-mastery" in question is the virtue of "conjugal chastity" which "far from harming conjugal love…confers on it a higher human value."[671] It requires "ascesis" and "continual effort" yet it enriches husband and wife so as to "fully develop their personalities" and imbue them with "spiritual values."[672] It is not simply a matter of "technique" – applied to the "natural rhythms" of the body – "but of *ethics*": it implies "*the morality of a certain behaviour*" (i.e. a "virtue") coupled with a sense of "reverence" for the "order" established by the Creator.[673] This is why the "natural regulation of conceptions" is not only a matter of "biological regularity" or of "faithfulness" to an "impersonal law of nature," but to a "*personal Creator*, the Source and Lord" of this law.[674] As it corresponds to the Creator's "providential plan" for man it also corresponds to his "true good."[675]

As a "rational and free being" man can reread the "order of nature."[676] He can have true "insight" into "the Creator's plan" for "human fruitfulness."[677] This is another way of saying that he can reread the "'language of the body' in the truth."[678] This is an "*objective*" language – the whole truth about the body (which is "man") – that contains not only "the outer expression of masculinity and femininity" but also "the inner structures of the organism,

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[670] Paul VI, *Humanae vitae*, 21 in *TOB*, 124: 2.
[671] *TOB*, 124: 4; Paul VI, *Humanae vitae*, 21 in *TOB*, 124: 2.
[672] Paul VI, *Humanae vitae*, 21 in *TOB*, 124: 2.
[673] *TOB*, 124: 4 – 5. Notice how the pope connects the "order of nature" – established by the Creator – to an anthropology of virtue and gift: the man and woman who are *chaste* experience "reverence" (i.e. a gift) or a sense of wonder towards the created order. Their attitude contrasts with *homo technicus* who dominates the "*forces of nature*" at the expense of the dignity of the person. See Paul VI, *Humanae vitae*, 2; *TOB*, 123: 1; Wojtyła, "La visione antropologica", 127 – 130.
[674] *TOB*, 124: 6.
[675] Ibid.
[676] *TOB*, 124: 6; 125: 1.
[677] *TOB*, 125: 1.
[678] Ibid.

of somatic and psychosomatic reactivity."[679] This includes the "natural rhythms" of the body associated with the "generative functions" which can be read in their "full objective content."[680] Spouses are called to read this "language" in the truth, governed by "right conscience" which faithfully interprets the "objective moral order."[681] Responsible parenthood – as presented by *Humanae Vitae* – is not only a matter of "method" (i.e. natural regulation) but of "ethics," as we have seen. It preserves the "integral truth" of the "language of the body" and so cannot be accused of "biologizing ethics" (as sometimes said); on the contrary it prizes the "dignity of the person" and the "good of consciences."[682] If spouses – or family counsellors etc. – separate the "method" (natural regulation) from "ethics" there is a danger of it being spoken of as just another "form of contraception."[683]

If we do not speak of "self-mastery" or "temperance" we cannot pierce to the heart of the matter: the "truth about man."[684] "Self-mastery" is vital to "responsible parenthood": it does not separate the "method" from "ethics" but unites them in a way consistent with the dignity of the person.[685] Paul VI writes, "Such discipline [i.e. self-mastery] bestows upon family life fruits of serenity and peace, and facilitates the solution of other problems; it favors attention to one's partner, helps the spouses to drive out selfishness, the enemy of true love, and deepens their sense of responsibility."[686]

Self-mastery is the foundation another "ethos": it favours the "moral maturity" of spouses and invites them to the "freedom of the gift."[687] This "new ethos" is the guarantor of

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[679] *TOB*, 125: 1.
[680] Ibid.
[681] *TOB*, 125: 1; Paul VI, *Humanae vitae*, 10.
[682] *TOB*, 125: 1 – 2.
[683] *TOB*, 125: 2 – 5.
[684] *TOB*, 15: 3; 125: 4 – 6.
[685] Ibid.
[686] Paul VI, *Humanae vitae*, 21 in *TOB*, 126: 1.
[687] See *TOB*, 15: 1 – 2; 34: 2; 38: 1; 49: 2 ; 53: 1; 100: 6.

"love" and promotes "*authentic*" human development.[688] It has its origin in the "sacrament of Marriage" which "consecrates" spouses to carry out the duties of their state "even to perfection."[689] Love is the "fundamental" and "essential" power which enables them to accomplish this task. The pope writes, "*...love is a 'power'* – from the subjective point of view – that is, it is a capacity [or habit: *sprawność*] of the human spirit *of a* "theological" (or rather "theologal) [that is, divine] *character*. It is thus *the power given to the human person to participate* in the love with which God himself loves in the mystery of creation and redemption."[690] Love "rejoices in the truth" (1 Cor 13: 6).[691] It shares in the "joy" of the Creator who exults in the goodness of his creation: "…and God saw that everything…was very good."[692] It is another example of Augustine's "*frui*" ("joy") which expresses delight in every "true good" (each "*bonum honestum*").[693] Love not only orients man to "the fullness of…good," but to every "value" consonant with *his* "true good." To speak of it in a traditional way "love" is a "capacity" (or "habit") which "coordinates" the acts of spouses to the "ends" (or purposes) bestowed on them by the Creator.[694] As we saw earlier the "end" of any action can be viewed *subjectively* as its "meaning."[695] The "task of love," as it were, is to coordinate the acts of spouses to "the twofold meaning" of the conjugal act.[696] It preserves the inner "*order*," as it were, of conjugal life – which is not only "moral," but "theologal" (i.e. oriented to God).[697] In searching for the "true good" ("*bonum honestum*") man avails of the inner

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[688] See *TOB*, 34: 2; 38: 1; 49: 2; 53: 1; 100: 6; 133: 3.
[689] Paul VI, *Humanae vitae*, 25 in *TOB*, 126: 1; see *TOB*, 126: 1 – 3.
[690] *TOB*, 127: 1.
[691] See *TOB*, 39: 2, no. 51; *TOB*, 127: 1.
[692] Gen 1: 31 in *TOB*, 9: 1; 13: 1; *TOB*, 127: 1.
[693] Wojtyła, *Love and Responsibility*, 169; *TOB*, 39: 2, no. 51; *TOB*, 124: 6; 125: 2; 127: 1.
[694] *TOB*, 124: 6; 125: 2; 127: 1 – 5.
[695] Wojtyła, "*Humanae Vitae* on Love," 308; Waldstein, "Scripture, Thomism, or Phenomenology?," chap. 1 & 2. As we have already noted this is from an older electronic copy and may change position in newer, updated work.
[696] *TOB*, 127: 3 – 4; 131: 5.
[697] *TOB*, 127: 3 – 4.

ordering of "chastity," "temperance" of "desires."[698] Coupled with "love" this *unites* the two "*inseparable*" meanings of the conjugal act ("procreative" and "unitive") helping spouses to realise the good of "union" and the good of "responsible parenthood."[699]

2.5.5 The Analysis of the Virtue of Temperance

Love is a "spiritual" power, "fundamental" and "essential" to "conjugal spirituality," as we have seen.[700] It leans upon "chastity" or "self-mastery" to keep the "language of the body" in the truth.[701] This is due to the ongoing "threat" of concupiscence – especially of the flesh – which labours to "*falsify*" or "*detach*" the "language of the body" from "*the whole truth*" about man.[702] Love "*strengthens*" the "language of the body" anew in the truth, and recoils from falsehood, ambiguity, compromise.[703] It cannot do this, however, unless man becomes "master" of himself, self-possessing, "free with the freedom of the gift."[704] This "freedom" stems from the "ability" or "habit" ("*sprawność*") of temperance.[705] The pope writes, "Temperance which is part of the more general virtue of moderation, consists in the *ability to oppose* the concupiscence of the flesh and its consequences in the psychosomatic subjectivity of man."[706] Man's "psychosomatic subjectivity" is made up of two components: "somatic reactivity" – "*soma*," meaning of the body – and a range of "*psycho-emotive*"

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[698] Wojtyła, *Love and Responsibility*, 169; *TOB*, 49: 4; 124: 6; 125: 2; 127: 2; 128: 1 – 3.
[699] *TOB*, 118: 2, 6; 119: 1; 120: 6; 127: 2; 129: 6.
[700] *TOB*, 126: 1, 5; 127: 1 – 3; 132: 6.
[701] *TOB*, 127: 2; 128: 1 – 3.
[702] *TOB*, 15: 3; 127: 2 – 4.
[703] *TOB*, 127: 1, 4.
[704] *TOB*, 15: 3; 48: 3.
[705] *TOB*, 15: 1 – 3; 54: 2; 128: 1 – 3.
[706] *TOB*, 26: 1 – 3; 128: 1. Substituting "temperance" for "continence" here – as was in the first edition of *TOB* – doesn't seem to satisfy. It might be better rendered as "abstinence" while still referring to the general virtue as "temperance." This would be closer to the doctrine of St. Thomas Aquinas (see *ST*, II – II, q. 141 – q. 143) and to the early work of Wojtyła. See Wojtyła, *Love and Responsibility* , 166 – 173, 194 – 200.

responses either to "masculinity" or "femininity" ("feelings," intuitions etc.).[707] As a matter of fact, "temperance" extends beyond the *soma* ("body") and reaches into the human *psyche*.[708] As a "constant disposition of the will" it deserves to be called a "virtue" ("*virtù*") since it enables man "*to act* in a definite way or *not to act* in a contrary way" (as we have seen).[709] Temperance educates the "heart" to choose "the true good," as opposed to a false good: it refines man's "inner decision" by a progressive education" of "the will, of sentiments," and "of emotions."[710] As we saw earlier when we spoke of "purity" temperance is not limited to "offering resistance against the concupiscence of the flesh, but through this resistance *also opens itself to the deeper and more mature values*" associated with the "spousal meaning of the body" and the "freedom of the gift."[711] Concupiscence of the flesh blinds man to these "deeper values" which "spring from love" and promote the "inner truth" of the "language of the body."[712]

Self-mastery is the "fundamental condition" for the "language of the body" to remain in the truth.[713] If man is to be truly a "gift" – "*for*" someone or "*beside*" someone – he must strive for inner "freedom," "purity of heart".[714] As a virtue "temperance" does not "appear or act abstractly, and thus in isolation" from other virtues – prudence, justice, fortitude, and especially love – but "*in connection*" ("*connexio*") with all of them.[715] As a species of temperance "conjugal chastity" remains organically united to love and shows itself as an

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[707] See Wojtyła, *Persona e atto*, 1089 – 1094, 1116 – 1117; Wojtyła/Tymieniecka, *Acting Person*, 203 – 206, 223 – 224; *TOB*, 128: 1; 129: 4. The Italian word "*intuizione*" ("intuition") does not occur in the English translation of *Person and Act*.

[708] *TOB*, 128: 1 – 3; see Kupczak, *Destined for Liberty*, 132 – 141.

[709] *TOB*, 54: 2; 128: 1 – 3.

[710] Wojtyła, *Love and Responsibility*, 164 – 165; *TOB*, 31: 5 – 6; 54: 2; 124: 6; 125: 2; 128: 1 – 3.

[711] *TOB*, 54: 1 – 4; 128: 2 – 3

[712] *TOB*, 127: 4; 128: 2.

[713] *TOB*, 127: 4; 128: 1.

[714] *TOB*, 9: 2; 14: 6; 15: 1 – 3; 16: 5.

[715] *TOB*, 128: 2; *ST*, I – II, q. 66, a. 2; I – II, q. 68, a. 5, ad 3. The Latin term used by the pope ("*nexus virtutum*") does not occur in St. Thomas Aquinas, as one might expect. *Connexio* is the more standard way of describing the "connection of virtues". I am grateful to Fr. Michael Sherwin O.P. for pointing this out to me.

"ability" to "perceive," "realize," and "love" those meanings of the "language of the body" which remain "unknown to concupiscence itself."[716] Rather than impoverish "expressions of love" chastity enriches the "spousal dialogue" at the same time "purifying," "deepening," and "simplifying" it.[717] Mastery of "instinct" or "passion" opens man to the "gift of self."[718] The virtue of temperance – aligned to prudence, justice, fortitude, and love – heightens man's sense of the *bonum honestum* ("true good").[719] This is true of the reciprocal "tenderness" of spouses, expressed in "the conjugal act" – a particular "expression of love" – but also through a "*vast terrain*" of circumstances of daily living.[720] Temperance does not appear "abstractly" or "in isolation", as we have seen, but united to "love," a power to express "tenderness" or "affection" to one's spouse.[721] This sense of the *bonum honestum* gives spouses a new awareness of the "dignity" of "the conjugal act" – not only as a way of expressing "union" or "love" but as an expression of potential "fruitfulness" ("procreation").[722] Often seen as a hindrance to "love," chastity or self-mastery deepens the "spirituality" of spouses: expressions of "tenderness" become more "intense" and more varied, reserving a note of "veneration" for the "twofold meaning" of the conjugal act as a singular "expression" of the "communion" of spouses tied to its procreative meaning.[723]

Temperance frees man from "inner tensions."[724] As we saw with "purity" it is not only an "*ability to 'abstain'*" from "the many reactions woven together in the reciprocal influence

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[716] *TOB*, 128: 3
[717] Ibid.
[718] *TOB*, 10: 2; 14: 6; 15: 1 – 3; 39: 2; 46: 4; 54: 1 – 4; 124: 2.
[719] Wojtyła, *Love and Responsibility*, 169; *TOB*, 124: 6; 125: 2; 128: 2 – 3; John Paul II, *Memory and Identity*, 33 – 38.
[720] Wojtyła, *Love and Responsibility* , 204 – 205, 270 – 278; *TOB*, 98: 2; 128: 6. In *TOB* we find "tenderness" as well under the banner of "expression of love."
[721] Wojtyła, *Love and Responsibility*, 204 – 205, 270 – 278; *TOB*, 128: 2, 6. The phrase "manifestation of affection" may change to "expression of love" in the second edition of *TOB*.
[722] Wojtyła, *Love and Responsibility*, 169; *TOB*, 125: 1 – 3; 128: 2, 5 – 6; 129: 6; 133: 4.
[723] Wojtyła, *Love and Responsibility*, 204 – 205, 270 – 278; *TOB*, 128: 2, 5 – 6; 130: 5; 131: 2, 5. The word "communion" may change to "union" in the second edition of *TOB*.
[724] *TOB*, 129: 1. The pope corrects a false idea that temperance "causes inner tensions."

of masculinity and femininity" (a "negative" function) but an "*ability to orient* the respective reactions" according to their "content" and "character" (a "positive" function).[725] As we have seen temperance involves (1) a "somatic" or bodily reaction to another human being (2) a more "psycho-emotive" stirring either to masculinity or femininity.[726] The two reactions are "connected" yet can be distinguished according to their "object" or "content." Whereas the "body" is "aroused" by stimuli – of a sexual nature – the "emotions," as it were, are stirred by a person in his or her "wholeness."[727] Bodily or "somatic" reactions ("arousal") tend to "the conjugal act" whereas as "emotion" (in general) limits itself to "expressions of love" not explicitly sexual.[728]

Temperance preserves the "equilibrium" between "arousal" and "emotion": it moulds the experience of the human "I" ("self-knowledge" etc.) without suffocating the diverse movements of sense or spirit.[729] Couples who perfect themselves in "self-mastery," give one another more scope in "expressions of love" (as we have said) preserving an "equilibrium" between acts which express their spousal communion exclusively (non-sexually) and acts where they welcome (at least implicitly) "responsible parenthood."[730] This "inner" freedom or skilfulness stems from temperance (1) "*to direct the line of arousal*" to its proper development (2) "to direct the line of *emotion*" to its proper development in a more "pure" and "disinterested" manner.[731] This is the way of moral "maturity" – temperate, just, prudent, brave – disposed to the "freedom of the gift," able to give oneself, the pope adds, "*on the*

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[725] *TOB*, 129: 5.
[726] *TOB*, 128: 1; 129: 4.
[727] *TOB*, 129: 4 – 5.
[728] *TOB*, 129: 4 – 6; 130: 2.
[729] *TOB*, 5: 6; 9: 2; 129: 6; 130: 1 – 4.
[730] *TOB*, 129: 3, 6.
[731] *TOB*, 14: 6; 48: 3 – 4; 130: 1, 4.

basis of the mature *possession* of one's…'I'" taking into account one's "bodily and emotional subjectivity."[732]

Temperance gives inner "freedom," "naturalness" at the "level of the person."[733] It guarantees the "naturalness" of the so-called "natural method" of regulating conceptions ("natural rhythms") without, however, becoming a "mechanical application" of "biological laws."[734] Temperance guides the whole of man's "sensual and emotive sphere" so that "conjugal union" not only entails the natural "effect of arousal," but "emotion" which is deep, intense, and reciprocal.[735] Such a harmony between "arousal" and "emotion" is the sign of a "mature" love, a fruit of temperance, chastity, and love.[736] As an exercise of "responsible parenthood" it observes the moral "norm" of *Humanae Vitae* preserving the "twofold function of a sign" (i.e. the "unitive" and "procreative" meanings) as well as revealing the "pure" aspect of the "spousal meaning of the body" ("free with the freedom of the gift").[737] This "pure" aspect of the "spousal meaning of the body" – united to its "procreative meaning" – can only be known through "self-mastery," "temperance" of desires.[738] It does not reveal itself, as it were, to the "man of concupiscence" – "historical" man, that is, dominated by the "concupiscence of the flesh."[739]

Man lives in the "order of the heart" by "conjugal chastity," "temperance" of desires.[740] This is united to "love" which remains the "fundamental" power in "conjugal spirituality."[741] So far we have underlined "chastity" or "temperance" as a "virtue" possessed

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[732] *TOB*, 128: 2; 130: 4.
[733] *TOB*, 130: 4.
[734] *TOB*, 130: 3 – 4.
[735] *TOB*, 10: 4; 123: 4 – 5; 130: 1 – 2; 131: 4 – 6.
[736] *TOB*, 130: 1 – 4.
[737] *TOB*, 15: 3; 118: 6; 123: 6; 130: 5; 131: 5.
[738] *TOB*, 49: 4 – 5; 123: 6; 129: 3; 130: 5.
[739] *TOB*, 107: 1 – 6; 128: 4; 130: 5.
[740] *TOB*, 49: 4 – 5; 129: 3, 5; 131: 1.
[741] *TOB*, 127: 1 – 3; 131: 1.

by spouses. The spouses exercise the virtue "*themselves*," and gradually experience the "freedom of the gift."[742] As a "moral virtue," united to love, however, "temperance" or "chastity" opens itself to life "according to the Spirit."[743] It is connected, as it were, to the "gifts of the Holy Spirit," above all to the "gift of reverence" or "piety" ("*donum pietatis*").[744] As spouses "mature in virtue" ("free with the freedom of the gift") they become more "sensitive" to the sevenfold gifts.[745] Piety or "reverence" gives them a "*sensibility*" for all that is "a created reflection of God's wisdom and love." It gives them a "respect" for "the twofold meaning" of "the conjugal act": (1) as a "sensibility" to the "dignity of the person" i.e. "masculinity" or "femininity"; (2) as a "sensibility" to "*the new life* which can spring from the *union* of man and woman."[746] This "respect" for the "twofold function of a sign" is due to the influence of "the Holy Spirit" on man who "purifies, enlivens, strengthens, and perfects" the powers of the human spirit.[747]

Reverence is a "gift" for a new "culture of the...person" (1) as a "subject" (2) as someone "in relation".[748] The "lived experience" of "the conjugal act" is not reduced to the "commonplace" or the "ordinary" but shot through with a sense of "wonder" or "veneration" for the "majesty of the Creator" (and his works).[749] This can begin – in the early stages of temperance – as a "fear of violating" or "degrading" all that "bears the sign of the divine mystery of creation and redemption."[750] As the "habit" or "ability" grows, however, this can

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[742] *TOB*, 49: 6; 128: 1 – 4; 130: 4; 131: 2. The spouses exercise the virtue "*themselves*," but only "*collaborate*" with "*the gifts* of the Holy Spirit."
[743] *TOB*, 51: 1 – 3, 5; 128: 1 – 4; 131: 2, 6.
[744] *TOB*, 57: 2; 131: 1 – 2, 4 – 6.
[745] *TOB*, 57: 2; 131: 1 – 2.
[746] *TOB*, 130: 5; 56: 1, 3; 131: 4, translation modified.
[747] *TOB*, 131: 1 – 5.
[748] *TOB*, 31: 5; 109: 4; 132: 2.
[749] John Paul II, *Redemptor hominis*, 10. *TOB*, 108: 1, 6; 132: 3. The translator suggests "ordinary" or "commonplace" as words to replace "habitual". This may occur in the second edition of *TOB*.
[750] *TOB*, 131: 5.

give way to "a sensibility full of reverence for the values essential for conjugal union."[751] Reverence marks "human interiority" with a sense of the "*personal dignity*" of man, male or female. It opens the well-springs of devotion to one's spouse: delight, "admiration," "disinterested attention," that is, to the "visible" and at the same time "'invisible' beauty of femininity and masculinity."[752] Coupled with "conjugal chastity" it ensures the conjugal act is not devoid of an "ethical" or "personal" fullness appropriate to "a sincere gift of self."[753] All of this is rooted in a "peace" which enters the "heart" of man ("the interior gaze") letting him share in the original "goodness," "simplicity," "truth" of the divine vision.[754]

2.5.6 Conclusion

The body speaks a language of self-giving. Spouses are called to reread this language in the truth. It can be interpreted by (1) an ethics of the natural law, or (2) by a more personalistic ethics (a "sincere gift"). The teaching of *Humanae Vitae* centers on the two inseparable meanings of the conjugal act. To behave ethically spouses must conform their behaviour to the moral norm. They do this intrinsically, however, if their ethical response to the encyclical is a virtuous one: a temperate way of being and acting.[755]

2.6 Concluding Remarks

In this chapter we have moved from philosophy to theology. Our focus has been on the legacy of Pope John Paul II's "theology of the body" from the perspective, however, of self-mastery, self-possession, and self-giving. Wojtyła's "rehabilitation" of chastity, so to speak, has entered or has been assumed into an "adequate anthropology" or "integral vision of

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[751] *TOB*, 54: 2; 128: 1; 131: 5.
[752] *TOB*, 51: 6; 129: 2; 132: 4.
[753] *Gaudium et spes*, 24 § 3 in *TOB*, 24: 3; *TOB*, 131: 1; 132: 3.
[754] *TOB*, 13: 1; 15: 1 – 3; 49: 7; 132: 5.
[755] *Gaudium et spes*, 24 § 3; *TOB*, 15: 1 – 3.

man."[756] This is a high point one could say of the re-presentation of chastity, and yet it occurs as a harmonious evolution of concepts and principles, some of which informed *Love and Responsibility* and the early articles.

[756] *TOB*, 3: 4; 13: 2; 23: 3 – 4.

3. WISDOM, LOVE, AND THE PERSON

3.1 Introductory Remarks

The "re-presentation" of chastity is not maverick. It is carried on the wings of a rich tradition. It builds on the writings of Aristotle and St. Thomas Aquinas, among others, to give us a "personalistic" and "existential" interpretation of the life of virtue.[1] If we read the writings of Karol Wojtyła, and later John Paul II, in light of such a rich, antecedent anthropology we can gain much insight. It should enrich all that we know of Wojtyła's (or John Paul II's) "recapitulation" of the "mystery of the person."[2]

3.2 Wisdom, Love, and Chastity

3.2.1 Introduction

Love is a dynamism which brings man to human flourishing. It is not a love, however, cut off from knowledge, nor is it removed from "purity of heart." St. Thomas can teach us much here on the inter-relatedness of wisdom, love, and chastity. If we can grasp his teaching it can give us a new perspective on man's discovery of the spousal meaning of the body, his "seeing" of the "mystery of the person," as it were, in the light of the same wisdom and love.[3]

3.2.2 Love, Chastity, and the Spousal Meaning

Man is a being who loves, an "*ens amans*," as we have seen.[4] If he does not experience "love" his life is "senseless," rudderless, without "meaning."[5] As he discovers the "spousal meaning of the body," however, he discovers *who he is* and so fulfils the meaning of his

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[1] Woznicki, *Existential Personalism*, 9; John Paul II, *Memory and Identity*, 105 – 114; *TOB*, 133: 2.
[2] See Weigel, Introduction to *Splendor of Love*, xxi.
[3] See Weigel, Introduction to *Splendor of Love*, xxi; *TOB*, 13: 1; 16: 5.
[4] Frings, *Mind of Max Scheler*, 68.
[5] John Paul II, *Redemptor hominis*, 10.

"being and existence."[6] This is an encounter with "love" in the "communion of persons" – i.e. in a communitarian sense – but also in man's own depths, solitude, as he "realises" himself in "a gift of self."[7] Love animates, vivifies his whole being with a new "consciousness" of his body which is not only "learned" from books, as we have seen.[8] This "knowledge" of his body, as it were, is determined by "love."[9] As St. Thomas Aquinas writes, "Where love is, there is an eye" ("*ubi amor, ibi oculus*").[10] By loving, in other words, man gains a new understanding of his "body," a "seeing," as it were, of the "dignity of the person," a way of "being" and "acting" which arises from "love."[11]

What are we to make of this "seeing" which arises from love, or put another way, unites knowledge with love?[12] One might speak of it in terms of an intuitive grasp of the meaning of the body, an "instinct," a "loving-knowing" or a "knowing-loving."[13] In any case, it pricks man into an immediate, subjective sense of the body's "spousal meaning."[14] It unites him with this meaning, not only cognitively (with the intellect) but also in terms of his affectivity (with the will or emotions). The pope writes,

> …if man wants to respond to the call expressed by Matthew 5: 27 – 28, he must *learn* with perseverance and consistency *what* the meaning of the body *is*, the meaning of femininity and masculinity. He must learn it not only through an objectifying abstraction (though this is needed as well), but above all in the sphere of the interior

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[6] *TOB*, 13: 1; 15: 1; 19: 1 – 3; 31: 5

[7] *TOB*, 9: 2 – 3; 10: 2 – 3; 11: 3 – 4; 13: 3 – 4; 14: 3 – 5; 15: 1; 18: 1, 4, 5.

[8] *TOB*, 9: 2 – 10: 2; 15: 1 – 3; 48: 4.

[9] *TOB*, 15: 1 – 4; 46: 5 – 6; 48: 4; 49: 7; 127: 1 – 5; 131: 1 – 2, 4.

[10] St. Thomas Aquinas, *Commentary on the Sentences*, III, d. 35, q.1, a 2a; *Commentary on Matthew*, chap. 6, lect. 5; *Commentary on John*, chap. 14, lect. 6 in Michael Waldstein, "Tolkien and St. Thomas on Beauty," *StAR: Saint Austin Review* 10, no. 1 (2010): 10. This is a Latin proverb which Thomas cites on a few occasions.

[11] *TOB*, 6: 3; 8: 1; 10: 1; 13: 1; 14: 3, 6; 15: 1 – 4; 44: 6; 45: 1; 49: 4; 56: 3; 119: 4; 125: 2.

[12] *TOB*, 13: 1; 63: 6 – 7.

[13] See Thomas Dubay, S.M., *Fire Within: St. Teresa of Avila, St. John of the Cross and the Gospel – on Prayer* (San Francisco: Ignatius Press, 1989), 63; A. Moreno, O.P., "The Nature of St. Thomas' Knowledge 'Per Connaturalitem'," *Angelicum* 47 (1970): 46.

[14] *TOB*, 13: 1; 14: 5 – 6; 15: 1, 3 – 5; 19: 1 – 3.

> reactions of his own "heart." This is a "knowledge" that cannot really be learned only from books, because it consists primarily of deep [know how] of human interiority.[15]

As man rediscovers the "spousal meaning of the body," in other words, and the "new order of values" which flow from the "ethos of redemption" *he enters into himself* with a new "precision," acuteness, vis-à-vis his most "intimate impulses," his sexual "drives" etc.[16] This is primarily a "knowledge" – a love-knowledge – *in actu* not principally from "books" or from an "objectifying abstraction," as we have seen.[17] It is also a knowledge which demands "consistency" and "perseverance" if it is to endure over time, and not be lost, that is, by succumbing to "drives" or "impulses" which come from the "concupiscence of the flesh."[18]

As we saw in chapter one "love" is an "affirmation" of the "dignity of the person."[19] As Wojtyła writes, "This is…the fundamental ethical characteristic of love: it is affirmation of the person or else it is not love at all."[20] To love means to do this "in every situation," subordinating even values which surround "the body and sex" or sentimental stirrings to the "value of the person."[21] Wojtyła also speaks of this love as a virtue, "a supernatural...divine virtue" (as we have seen), which roots itself in human "nature."[22] It is a love, however, which corresponds to knowledge of "an intellectual, conceptual kind" which recognises, as it were, the "dignity of the person."[23] This is a "knowledge" which must remain "ever present" in "consciousness" if "love" is to enjoy the privilege of being a "virtue."[24] As we saw in chapter one "love" demands "integration," a way of being which moderates man's sexual "drives"

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[15] *TOB*, 48: 3. The word "science" may change to "knowledge" and the Polish word "*umiejętność*" formerly translated as "knowledge" may change to "ability" in the sense of "knowing how" or *savoir faire* in the second edition of *TOB*.
[16] *TOB*, 14: 6; 15: 1 – 4; 19: 1 – 3; 48: 1 – 4; 49: 5.
[17] *TOB*, 48: 4.
[18] *TOB*, 14: 6; 26: 1 – 2; 48: 3 – 4.
[19] Wojtyła, *Love and Responsibility*, 123; *TOB*, 56: 3; 125: 2.
[20] Wojtyła, *Love and Responsibility*, 123.
[21] Ibid., 123, 171.
[22] Ibid., 120.
[23] Wojtyła, *Love and Responsibility*, 122; *TOB*, 56: 3; 125: 2.
[24] Wojtyła, *Love and Responsibility*, 122 – 125.

and "impulses."[25] This is the function of "chastity" which is the "ability" to do so with effectiveness, but not in a way divorced from love.[26] As Wojtyła writes, "*Chastity can only be thought of in association with love.*"[27] Chastity is also a way of "seeing" the "dignity of the person" or of living with a correct "scale of values" when it pertains to the love of man and woman.[28] Wojtyła's way of speaking of chastity suggests that "love" and "knowledge" go hand in hand in the search for the "*bonum honestum*" or "true good" of the person.[29] To cite him a second time: "The essence of chastity consists in quickness to affirm the value of the person in every situation…this requires a special interior, spiritual effort, for affirmation of the value of the person can only be the product of the spirit, but this effort is above all positive and creative 'from within'".[30] The meaningfulness of chastity arises from love – "affirmation of the person" – which introduces something new into the relationship of the couple, even into their conjugal intimacy.[31] Wojtyła calls this "a special disposition to loving kindness" which results from the "commandment to love" or the living of the "personalistic norm."[32]

In his later pontifical works – especially in the catecheses – the strong link between "purity" or "chastity" and "love" reappears.[33] In chapter two we were able to see that "love" is at the core of any authentic "conjugal spirituality."[34] "In the light of the teaching of *Humanae Vitae*," the pope writes, "the fundamental element of conjugal spirituality is the love poured out in the hearts of the spouses as a gift of the Holy Spirit (see Rom 5: 5)."[35] As spouses are consecrated by the sacrament of marriage this "gift" – also called a "power" or a "habit" –

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[25] Wojtyła, *Love and Responsibility*, 121 – 125; *TOB*, 14: 6; 48: 3 – 4.
[26] Wojtyła, *Love and Responsibility*, 168 – 169.
[27] Wojtyła, *Love and Responsibility*, 169.
[28] Wojtyła, *Love and Responsibility*, 159; *TOB*, 41: 2; 56: 3; 63: 6 – 7; 125: 2.
[29] Wojtyła, *Love and Responsibility*, 122, 169.
[30] Ibid., 171.
[31] Wojtyła, *Love and Responsibility*, 123, 171.
[32] Ibid., 40 – 44, 171.
[33] *TOB*, 54: 1 – 4; 126: 1 – 128: 6.
[34] *TOB*, 126: 2.
[35] *TOB*, 131: 1.

"*strengthens*" them to fulfil the "duties" proper to their "vocation."[36] As Paul VI writes, "To them the Lord entrusts the task of making visible to men the holiness and sweetness of the law which unites husband and wife with their cooperation with the love of God the author of human life."[37] The encyclical adds that this "task" or "vocation" can be accomplished "even to perfection."[38]

As we have seen the "love" at hand is a "theologal" virtue "*given to the human person to participate* in the love with which God himself loves in the mystery of creation and redemption."[39] It is the love which "rejoices in the truth," a "joy", the pope says, which is similar to the "joy of the Creator" who declared everything he had made to be "very good."[40] In this "joy," however, one celebrates "every authentic value."[41] The "joy" of spouses is anchored in the truth of "the language of the body."[42] Whereas concupiscence – especially of the flesh – tends to "*falsify*" this language, love "*strengthens it* ever anew in [the] truth" (see chapter two).[43] It is a "love," in other words, united with "knowledge" which engenders in spouses a desire for the "*bonum honestum*," the "true good", in their shared life and vocation.[44] It is also a love aimed at ensuring the dignity of the "conjugal act" uniting its "procreative" and "unitive" meanings and so expressing the "twofold function of a sign" of which the encyclical speaks.[45] In traditional language (as we have seen) this was spoken of in terms of the "right *coordination* of the ends" of marriage (i.e. "procreation," "mutual help."

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[36] Paul VI, *Humanae vitae*, 25 in *TOB*, 126: 1; *TOB*, 127: 1; 131: 1. Calling love a "power" may refer to the act of love; calling love a "habit" refers to the virtue.
[37] Paul VI, *Humanae vitae*, 25 in *TOB*, 126: 1.
[38] Paul VI, *Humanae vitae*, 25 in *TOB*, 126: 1.
[39] *TOB*, 127: 1.
[40] *TOB*, 127: 1. The pope refers this "joy" to Augustinian "*frui*".
[41] *TOB*, 127: 1.
[42] *TOB*, 127: 1.
[43] Ibid.
[44] Wojtyła, *Love and Responsibility*, 169; *TOB*, 46: 5; 48: 4; 124: 6; 125: 2; 127: 1.
[45] *TOB*, 118: 1 – 120: 5; 127: 1 – 129: 5.

and the "remedy for concupiscence") according to a given hierarchy.[46] Neither *Gaudium et Spes* or *Humanae Vitae* speak of "*the ends of marriage*" but refer to the same "theologal and moral…*order*" in terms of the love of spouses.[47] The pope concludes, "In this renewed orientation, the traditional teaching on the ends of marriage (and on their hierarchy) is confirmed and at the same time deepened from the point of view of the interior life of the spouses, of conjugal and familial spirituality.[48] The "interior life" of spouses refers to "personal subjectivity," their "lived experience," as it were, of the "unitive" and "procreative" meanings of the conjugal act.[49] Love deepens their awareness of the "nature" or "*dignity*" of the act (i.e. the "ontological dimension") which translates into a "consciousness" of the "two meanings" (i.e. the "subjective" and "psychological dimension") as spouses surrender to each other in conjugal intimacy.[50]

Love is a "power" or "habit" which perfects spouses to live according to "the inner order" of their conjugal life.[51] It unites with chastity which frees man from the "concupiscence of the flesh," or at least, helps him to resist everything which "comes from the world" (i.e. disordered drives etc.)[52] As spouses mature in virtue (as we have seen) they become open to the gifts of the Holy Spirit, especially the gift of reverence ("*donum pietatis*").[53] Life "according to the Spirit" manifests itself as the "order of the heart" perfected by "chastity" or "purity," purified or enlivened by the sanctifying power of the Holy Spirit.[54] Chaste and temperate spouses grow in self-knowledge and in consciousness of the "spousal

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[46] *TOB*, 127: 3.
[47] Ibid.
[48] Ibid.
[49] *TOB*, 31: 5; 49: 7; 118: 1 – 120: 5; 127: 3.
[50] *TOB*, 118 : 5 – 6; 119: 1; 127: 1 – 4 ; 132 : 2
[51] *TOB*, 127: 1; 131: 1.
[52] *TOB*, 26: 1 – 2; 43: 3 – 6: 1 Jn 2: 16 – 17 in *TOB*, 26: 1 – 5.
[53] *TOB*, 54: 1 – 4; 56: 1; 131: 2, 4 – 6; 132: 1 – 6.
[54] *TOB*, 36: 3; 50: 1 – 56: 1.

meaning of the body."[55] This love which unites with knowledge is also called "wisdom" – a way of seeing the world, as it were, through the eyes of the Creator.[56] The pope writes,

> Purity is, in fact, a condition for finding wisdom and for following her, as we read in the same book [i.e. Sirach]. "Toward her," that is, wisdom, "I turned my desire and I found her thanks to purity." One could also consider the text of Wisdom 8: 21, known by the liturgy in the Vulgate translation, "…I knew that I could only be continent if God granted it, and this also was part of wisdom, to know whose gift this was…"[57]

Although "purity" is a "condition for finding wisdom and following her" the reverse seems to be true (and more fundamental): wisdom is a "*condition for purity*," especially as a "gift of the Holy Spirit" (i.e. "reverence").[58] As he reads the Wisdom literature the pope sees "a certain *continuity*" in Paul's teaching on life "according to the Spirit."[59] As we saw in chapter two this life encompasses the "moral virtue" of "purity" or "chastity" and the "gift of reverence."[60] The moral virtue, John Paul says, "stands at the service of wisdom and wisdom disposes one to receive the gift that comes from God" ("reverence").[61] The "pure in heart", in other words, not only possess the "ability" to control desires which "come from the world" (i.e. disordered) and not "from the Father," but to "see" the world differently with a "new order of values" (as we have seen) which intuits, so to speak, the dignity of the person.[62] As the Wisdom literature interprets "purity" it does so in an "indirect" way, but this is a "real *preparation*" for Paul's teaching on life "according to the Spirit" – also called an

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[55] *TOB*, 13: 1; 14: 5 – 6; 15: 1 – 4; 19: 1 – 3; 31: 1, 5 – 6; 130: 5; 132: 2.
[56] *TOB*, 13: 1; 57: 4 – 6; John Paul II, *Faith and Reason*, 44.
[57] *TOB*, 57: 4, no. 65. The Vulgate translation reads, "*Scivi quoniam aliter non possum esse continens, nisi Deus det; et hoc ipsum erat sapientia, scirem cuius esset hoc donum*". John Paul II comments that this translation preserved by the Neo-Vulgate and the liturgy, one which is cited several times by St. Augustine, "*changes* the meaning of the earlier Greek, which should be translated as follows: "Knowing that I would not otherwise obtain her [that is, wisdom] if God did not grant her to me."
[58] *TOB*, 57: 4.
[59] Ibid.
[60] *TOB*, 54: 1 – 4; 56: 1; 131: 1 – 6.
[61] *TOB*, 57: 4.
[62] *TOB*, 26: 4; 48: 1; 57: 4.

"*anthropology of rebirth in the Holy Spirit*."[63] It unites wisdom, love, and purity – all vital cogs in this new "life" or "*rebirth*" which comes from God. [64]

3.2.3 Wisdom, Purity, Love and St. Thomas Aquinas

The biblical anthropology of John Paul II is unique, fresh, and original. It is rooted however in the rich, spiritual legacy of Western thought. One could pick out a handful of influences – St. Augustine, St. Thomas Aquinas, St. John of the Cross, Max Scheler, Immanuel Kant. In matters of chastity, however, St. Thomas Aquinas is a unique point of departure in terms of the "ordering" of man from within by a life of virtue.[65] If we spend some time with his doctrine – especially on love, wisdom, and chastity – we can get a better grasp of the inner "structure" of man as he becomes equipped to live a "conjugal spirituality" true to the principles of *Humanae Vitae*.[66] In the background to John Paul II's focus on "lived experience" and "personal subjectivity" there is always a sense that he relies on St. Thomas – or returns to St. Thomas – for a basic grasp of "virtue" as a way of becoming "good," "true," and "beautiful" in pursuit of the "*deeper…more mature values*" connected with the "spousal meaning of the body" and the "freedom of the gift."[67]

As we have seen above John Paul connects "wisdom" and "purity."[68] In the doctrine of St. Thomas this occurs explicitly when he speaks of "the gift of wisdom."[69] He writes,

> …James said with reason that *the wisdom that is from above* [i.e. as a gift] *first indeed is chaste*, because it avoids the corruption of sin, and *then peaceable*...as to the things that follow, they declare in becoming order the means whereby wisdom leads to peace.

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[63] *TOB*, 57: 5 – 6.
[64] *TOB*, 57: 4 – 6.
[65] *TOB*, 14: 6.
[66] *TOB*, 15: 5; 23: 3 – 4; 127: 1; 129: 2 – 3; 131: 1 – 3, 6.
[67] *TOB*, 13: 1; 15: 1 – 3; 31: 5; 47: 5; 48: 1; 49: 7; 54: 2; 128: 2.
[68] *TOB*, 57: 4 – 6.
[69] *ST*, II – II, q. 45, a. 1 – 6.

> For when a man, by chastity, avoids the corruption of sin, the first thing he has to do is...to be moderate in all things, and in this respect wisdom is said to be modest.[70]

By saying this wisdom is "*from above*" St. Thomas indicates a "gift" which comes from God.[71] It differs in this respect from "acquired" wisdom which is won by study or learning, for example, as in philosophy or theology (i.e. by human efforts).[72] As a "gift" it perfects man (i.e. his intellect) to contemplate "divine things" ("*res divinae*") not in a dry, abstract way, but as embellished by "love" or "charity."[73] Thomas writes, "[This] wisdom...enables us to judge aright of divine things, or of other things according to divine rules, by reason of a certain connaturalness or union with divine things, which is the effect of charity...".[74] As a gift, in other words, it "presupposes charity" which is found in the will or intellectual appetite.[75] This wisdom is "*chaste*" because it avoids the "corruption of sin" which keeps a person, as it were, in the "union" of charity.[76] As he abstains from "venereal pleasures" his mind is freed for "contemplation" – kept in a loving union, that is, with "spiritual" or "divine things."[77] As he speaks of chastity at a later stage of his *Summa Theologiae* Thomas implies something similar as he speaks of chastity in a "spiritual" or metaphorical sense. He writes,

> For if the human mind delight in the spiritual union with to which it behooves it to be united, namely God, and refrains from delighting in other things, against the order

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[70] *"...ideo convenienter Iacabus dicit quod sapientia quae desursum est...primum est pudica, quasi vitans corruptelas peccati; deinde autem pacifica...Iam vero omnia quae sapientia ad pacem perducit, et ordine congruo. Nam homini per pudicitiam a corruptelis recedenti primo occurrit quod quantum ex se potest, modum in omnibus teneat: et quantum ad hoc dicitur modesta*." *ST*, II – II, q. 45, a. 6, ad 3, italics in English version.

[71] Ibid.

[72] Jean-Pierre Torrell, OP, "St. Thomas Aquinas: Theologian and Mystic," *Nova et vetera* 4, no. 1 (2006): 1 – 16.

[73] *ST*, II – II, q. 45, a. 2, translation modified; *TOB*, 127: 1 – 5.

[74] "*...sapientia... facit rectitudinem judicii circa res divinas, vel per regulas divinas de aliis, ex quadam connaturalitate sive unione ad divina. Quae quidem est per caritatem*…" *ST*, II – II, q. 45, a. 4, translation modified.

[75] *ST*, II – II, q. 45, a. 4.

[76] *ST*, II – II, q. 45, a. 6, ad 3; II – II, q. 151, a. 2.

[77] *ST*, II – II, q. 45, a. 2, translation modified; *ST*, II – II, q. 151, a. 3; II – II, q. 180, a. 2 ad 3. St. Thomas writes earlier, "an impure heart is withdrawn from loving God on account of the passion which inclines it to earthly things" ["*cor impurum a Dei dilectione abstrahitur propter passionem inclinatem ad terrena*"]. *ST*, II – II, q. 44, a. 1.

> established by God, this may be called a spiritual chastity, according to 2 Cor. xi 2, *I have espoused you to one husband that I may present you as a chaste virgin to Christ.*[78]

The "essence" of "spiritual chastity," he writes, is "charity" before all else, but also comprises faith and hope.[79] It perfects man not only to love, as it were, but also to know. This would seem to comply with the gift of "wisdom" for it perfects man's intellect (i.e. his knowledge) yet keeps him in a loving union – as we have seen – with "divine things" ("*res divinae*").[80]

Wisdom is the gift of "order"; it puts order into "all things."[81] As St. Paul says, "The spiritual man judges all things, but is himself to be judged by no one."[82] St. Thomas combines this idea of the "*sapiens*" or "wise man" who judges well with Paul's teaching on the Spirit who "searches everything, even the depths of God."[83] The gift of wisdom is both "speculative" and "practical," so it considers not only "divine things" but matters pertaining to human action.[84] Thomas writes, "(wisdom)…contemplates divine things in themselves, and it consults them, in so far as it judges of human acts…".[85] Wisdom establishes "peace" in man, that is, in his inner self, but also "in others": it constitutes "*the tranquillity of order*," as Augustine says.[86] It gives us another reason to link it with chastity, for chastity – even in a spiritual sense – has a mind to the order "established by God."[87] It keeps man ordered within

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[78] "*Si enim mens hominis delecteur in spirituali coniuncione ad id cui debet coniungi, scilicet ad Deum; et abstinet se ne delectabiliter aliis coniungatur contra debitum divini ordinis: dicitur castitas spiritualis, secundum illud II Cor. 11, 2: Desponpondi vos uni viro, virginem castam exhibere Christo*". *ST*, II – II, q. 151 a. 2, italics added to Latin.

[79] Ibid.

[80] *ST*, II – II, q. 45, a. 2, translation modified.

[81] *ST*, II – II, q. 45, a. 1.

[82] 1 Cor 2: 15 RSV.

[83] 1 Cor 2: 10 RSV; *ST*, I, q. 1 a. 6; 1 Cor 3: 10 in *ST*, II – II, q. 45, a.1; Jer 9: 23 in *ST*, II – II, q. 45, a. 4.

[84] *ST*, II – II, q. 45, a. 2, translation modified; II – II, q. 45, a. 3.

[85] "[*sapientia*]…*divina in seipsis contemplatur; consulendis autem, secundum quod per divina iudicat de humanis*." *ST*, II – II, q. 45, a. 3, translation modified.

[86] *ST*, II – II, q. 45, a. 6; St. Augustine, *De civitate Dei*, XIX, c. 13 in *PL*, 41, 640 in *ST*, II – II, q. 45, a. 6.

[87] *ST*, II – II, q. 151, a. 2.

himself, as he is "moderate," reasonable, in his pursuit of sexual pleasure.[88] Unlike someone who is "lecherous" (i.e. lustful) he does not suffer from "*blindness of mind, thoughtlessness, inconstancy, rashness*" etc.[89] Ordered within himself, the person who is "*chaste*" is open to "divine rules" – considered by wisdom – in order to direct his freely chosen acts accordingly.[90]

As we have seen "wisdom" makes a person connatural with "divine things."[91] This knowledge arises from "love" and is a product of the will's attachment to its object, namely God.[92] Thomas speaks of this kind of knowledge in differing ways – not exclusively as regards wisdom. It is knowledge "by connaturality" ("*per connaturalitem*"), "by love" ("*per amorem*"), "from instinct" ("*ex instincto*"), "by inclination" ("*per modum inclinationis*"). It is knowledge with an experimental touch ("*notitia experimentalis*"), or with a strong presence of affectivity ("*cognito affectiva*").[93] To speak of it in a modern idiom it is a kind of "glue" – a spiritual one – which unites lover to beloved, knower to known. Speaking of the connaturality which wisdom enjoys with "divine things" Thomas draws a comparison with the habit of chastity.[94] He writes,

> ...wisdom denotes a certain rectitude of judgment according the Eternal Law. Now rectitude of judgment is twofold: first, on account the perfect use of reason, secondly, on account of a certain connaturality with the matter about which one has to judge. Thus about matters of chastity, a man after inquiring with his reason forms a right

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[88] *ST*, II – II, q. 45, a. 6, ad 3.
[89] *ST*, II – II, q. 153, a. 5.
[90] *ST*, II – II, q. 45, a. 3, translation modified; II – II, q. 45, a. 6, ad 3.
[91] *ST*, II – II, q. 45, a. 2, translation modified.
[92] *ST*, II – II, q. 45, a. 2; II – II, q. 45, a. 4; *TOB*, 127: 1 – 3.
[93] Moreno, "Knowledge 'Per Connaturalitem'," 44; *ST*, I, q. 1, a. 6 ad 3; I – II, q. 68, a.1 ad 4; I – II, q. 70, a. 3; II – II, q. 29, a. 2 ad 1; II – II, q. 47, a. 7 ad 3. Moreno supplies this list of terms. The search engine of *Index Thomisticus* does not give an example of "*notitia experimentalis*" although "*experimentalem quandam notitiam*" ("a certain experimental knowledge") occurs (see *ST*, I, q. 43, a. 5, ad 2). It accredits "*cognitio affectiva*" to Ignotus auctor, *De humanitate Christi*, a. 12. See www.corpusthomisticum.org (accessed February 16, 2012).
[94] *ST*, II – II, q. 45, a. 2, translation modified.

> judgment, if he has learnt the science of morals, while he who has the habit of chastity judges by a kind of connaturality.[95]

This serves well to explain how wisdom judges "divine things" in two ways: (1) by the use of reason i.e. as an intellectual virtue; (2) by way of "connaturality" i.e. as a gift.[96] This connatural knowledge is also described in terms of a spiritual "sweetness" or "pleasure."[97] As man loves with his will he tastes, as it were, the goodness of God; he enjoys the "*sapor*" or "savour" of "divine things."[98] This influences his knowledge in an indirect way, or we could say it conditions his knowledge.[99] Thomas writes, "Love is the union...by which one who loves is transformed, as it were, in the object loved, and in a sense converted into it."[100] The sense of this is the "affinity" between the one who loves and the beloved object. It marks how one "sees" for the imprint of the object is engraved upon the appetite, sensitive or spiritual.[101] The one who loves cannot but undergo a transformation of his knowledge. Speaking of divine love Thomas writes, "That knowledge from which love proceeds is alive in those fervent with divine love. It is a knowledge by which they know the divine goodness precisely as end and as superabundantly diffusing itself in them. Such knowledge indeed is not possessed perfectly by those who are not set on fire by the love of God."[102] Although Thomas is not speaking

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[95] *"...sapientia importat quandam rectitudinem iudicii secundum rationes divinas. Rectitudo autem iudicii potest contingere dupliciter: uno modo, secundum perfectum rationis; alio modo, propter connaturalitatem quandam ad ea de quibus iam est iudicandum. Sicut de his quae ad castitatem pertinent per rationis inquisitionem recte iudicat ille qui didicit scientiam moralem: sed per quandam connaturalitatem ad ipsa recte iudicat de eis ille qui habet habitum castitatis*." *ST*, II – II, q. 45, a. 2.

[96] Ibid.

[97] *ST*, II – II, q. 45, a. 2.

[98] See Noel Molloy, O.P. "The Trinitarian Mysticism of St. Thomas," *Angelicum* 57 (1980): 381 – 385.

[99] See Moreno, "Knowledge 'Per Connaturalitatem'," 44 – 48.

[100] "*…amor…est unio…qua amans in amatum transformatur et quodammodo convertitur in ipsum*." *Sent.*, III, d. 27, q. 1, a. 1; see Moreno, "Knowledge 'Per Connaturalitatem'," 48.

[101] Moreno, "Knowledge 'Per Connaturalitatem'," 46.

[102] "*Illa notitia ex qua procedit amor, viget in ferventibus divino amore, qua scilicet cognoscunt divinam bonitatem inquantum est finis, et inquantum est largissime in eos profluens sua beneficia; et talem notitiam perfecte non habent qui amori ipsius non accenduntur*". Sent., III, d. 15, q. 4, a. 2, 4m in Kieran Conley, O.S.B., *A Theology of Wisdom: A Study in Saint Thomas* (Dubuque, Iowa: The Priory Press, 1963), 127.

directly of wisdom here, it fits in with all that we have been saying so far. As John of St. Thomas remarks, "The love of God is a glorious wisdom."[103]

It is through love that wisdom contemplates "divine things," as we have seen; it "experiences" or "suffers" ("*patiens*") the "*divina amata*" ("divine things loved") by an intimate union of love.[104] This gives it a new perspective – or way of looking – at the order of things, that is, through a participation in God's knowledge (1) of himself (2) of his creation. It bears a certain "stamp" or "impression", as it were, ("*quaedum impressio*") of the "divine knowledge" ("*scientia divina*").[105] This sharing in the divine order permits it to view the world with the eyes of its Creator and *to love what he loves*, that is, all that is loveable in his creatures.[106] As St. Paul writes, "whatever is true, whatever is honourable, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise think about these things" (Phil 4: 8).[107] As it contemplates the divine "types" or "ideas" it has a sense of the fittingness of created things, or a sense of their purpose or "finality."[108] It judges all things, in other words, in terms of their final cause, their *raison d'être*, as it were, their movement towards fulfilment.[109]

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[103] "*L'amour de Dieu est une glorieuse sagesse*". Sir 1: 10 in Jean de Saint-Thomas, *Dons du Saint-Esprit*, 145, my translation. The reference given in the French edition of *Les Dons du Saint Esprit* is Sir 1: 13 which is incorrect. Some Greek manuscripts add this verse at the end of Sir 1: 10. See *Traduction Œcuménique de la Bible* (Paris : Alliance Biblique Universelle, 1977), Sir 1: 10, no. h.

[104] *Sent.*, III, d. 35, q. 2, a. 1, ad 3 in Conley, *Theology of Wisdom*, 124 – 125; *ST*, I, q. 1, a. 6, ad 3, my translation; II – II, q. 45, a. 2, translation modified.

[105] *ST*, I, q. 1, a. 3, ad 2; I, q. 1, a. 6, ad 1; Conley, *Theology of Wisdom*, 129. Thomas writes elsewhere, "...the goodness whereby we are formally good is a participation of divine goodness, and the wisdom whereby we are formally wise, is a share of divine wisdom..." ["*bonitas qua formaliter boni sumus est participatio quaedam divinae bonitatis, et sapientia qua formaliter sapientes sumus est participatio quaedam divinae sapientiae*"]. *ST*, II – II, q. 23 a. 2 ad 1, translation modified.

[106] Jean de Saint-Thomas, *Dons du Saint-Esprit*, 162.

[107] Phil 4: 8 RSV.

[108] *ST*, II – II, q. 45, a. 3, translation modified; *Conley*, *Theology of Wisdom*, 122 – 125; Dominic M. Prümmer, O.P., *Handbook of Moral Theology*, trans., Gerald W. Skelton (Cork: The Mercier Press Limited, 1956), 78.

[109] Conley, *Theology of Wisdom*, 122 – 125.

3.2.4 Wisdom, Love, and the Spousal Meaning

As we have seen wisdom makes an appearance in the catecheses (1) as a "*condition for purity*" (2) as conditioned by purity.[110] One has to look elsewhere to see how John Paul II appropriates wisdom according to the doctrine of St. Thomas Aquinas. In his encyclical *Fides et Ratio* he dedicates a special section to the "enduring originality" of the thought of "the Angelic Doctor."[111] Speaking of wisdom he writes,

> From the first pages of his *Summa Theologiae*, Aquinas was keen to show the primacy of the wisdom which is a gift of the Holy Spirit and which opens the way to a knowledge of divine realities ...This wisdom comes to know by way of connaturality; it presupposes faith and eventually formulates its right judgment on the basis of the truth of faith itself...[112]

Although Thomas privileges "the gift of wisdom" he does not overlook "*philosophical*" or "*theological* wisdom."[113] He remained "convinced," the pope says, "that 'whatever its source truth is of the Holy Spirit'."[114] Wisdom of every kind leads man to explore "the deep waters" of knowledge. It orders his search for truth, opens his mind to "meaning," to a sense of his beginning and ultimate "destiny."[115]

In the "*hermeneutics of the gift*" we find another display of wisdom: man's search for truth, his grappling with the sources of his existence, his being, the goodness of the world.[116] One could say that the opening pages of the catecheses – especially the meditations on Genesis – give us a *phenomenology of wisdom*. This is understood in terms of man's

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[110] *TOB*, 57: 4.
[111] John Paul II, *Faith and Reason*, 43.
[112] John Paul II, *Faith and Reason*, 44.
[113] Ibid.
[114] "*omne verum a quocumque dicatur a Spiritu Sancto est*". *ST*, I - II, q.109 a. 1 ad 1; John Paul II, *Faith and Reason*, 44.
[115] Prov 20: 5 in John Paul II, *Faith and Reason*, 16; John Paul II, *Faith and Reason*, 17 – 20.
[116] *TOB*, 13: 2.

"consciousness" of the gift.[117] The pope writes, "...every creature bears within itself the sign of the gift which is most original and fundamental...*creation is a gift because man appears in it, who, as the 'image of God' is able to identify the meaning of the gift* in the call from nothing into existence. He is able to respond to the Creator with the language of this identification."[118] To discover the meaning of the gift, in other words, man has to search "the highest cause" ("*causa altissima*") which is none other than the Creator.[119] This is the task of wisdom, to discover that creation is an "original" and "fundamental" act of giving.[120] It bears the sign of the "gift" in its visibility, a "sign" or "sacrament," as it were, of its hidden cause.[121] Man discovers himself in the world as a "gift."[122] He is not self-made, automated, independent, but conscious of the mystery of the Creator to whom he attaches himself by way of a "Covenant."[123] As we have seen he is made "*partner of the Absolute*" to whom he joins himself in "a *unique, exclusive, and unrepeatable relationship*."[124] This is the beginning of his realisation that "creation" – as a "fundamental" gift – "springs from Love." It is completed as he discovers the "spousal meaning of the body," and, so to speak, the "meaning of his being and existence."[125]

As man discovers the "spousal meaning of the body" his "consciousness" of the "gift" enters a new dimension.[126] He becomes conscious of his own "*ability*" to love, to realise through his body the "meaning" of the "gift."[127] The body is a "witness *to Love...the source*

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[117] *TOB*, 13: 4; 14: 5; 16: 1; *ST*, I, q. 1, a. 6.
[118] *TOB*, 13: 4.
[119] *TOB*, 13: 4; 14: 4 – 5.
[120] *TOB*, 13: 4.
[121] *TOB*, 13: 4; 19: 4 – 5.
[122] *TOB*, 13: 4.
[123] *TOB*, 6: 2; 13: 4; 14: 4 – 5.
[124] *TOB*, 6: 2.
[125] *TOB*, 13: 4; 14: 4 – 5; 15: 1 – 3.
[126] *TOB*, 13: 4; 14: 4 – 5; 15: 1 – 3.
[127] *TOB*, 15: 1 – 4. The word "power" may change to "ability" ("*zdolność*") in the second edition of *TOB*.

from which this same giving springs."[128] The manner in which man discovers the "spousal meaning of the body" has all the characteristics of wisdom: it is an intuitive grasp of the body's meaning (i.e. "judges correctly"); it is marked by love (i.e. the "spousal attribute"); it proceeds from "the highest cause" (i.e. God); it perceives the "order" in creation (i.e. the "end" or "finality"); its principal effect is "peace" (i.e. "the interior gaze").[129] As anyone who possesses the gift of wisdom becomes connatural with "divine things" ("*res divinae*") he judges "according to divine truth," that is, from the perspective of his Creator.[130] As the pope writes, he shares in "the original good of the divine seeing...the whole simplicity and fullness of this seeing."[131] If we add to this the teaching of *Gaudium et Spes*, 24 § 3 that man is the only creature that God has created "for his own sake" we cannot help but see how wisdom runs like a thread through the catechesis.[132] It enables one, male or female, to see the "dignity of the person" created "for his own sake" by virtue of a certain stamp ("*impressio*") of the divine knowledge, as one enters, as it were, "the communion of persons".[133]

This is the wisdom which is from "on high" ("*desursum*") which combines with love, but is known by its "purity." It is conditioned, as it were, by "temperance" of desires," "self-mastery."[134] It does not enter, in other words, into the womb of the soul which has been mortgaged to sin. Free from the "compulsion of the body" (i.e. disordered desires) man can

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[128] *TOB*, 14: 4. The conclusion of this sentence may change to "from which the same giving and gift were born" in the second edition of *TOB*.

[129] *Sent.*, III, d. 35, q. 2, a. 1, ad 3 in Conley, *Theology of Wisdom*, 123; ST, I, q. 1, a. 6; II – II, q. 45, a. 2, translation modified; II – II, q. 45, a. 6; Jean de Saint-Thomas, *Dons du Saint-Esprit*, 136 – 137; *TOB*, 13: 1; 15: 1; 124: 2; 125: 1; 131: 1; 132: 6; Conley, *Theology of Wisdom*, 122 – 125. Thomas writes, "It belongs to charity to be at peace, but it belongs to wisdom to make peace by setting things in order" ["*caritatis est habere pacem: sed facere pacem est sapientia ordinantis*"]. The "gaze" suggests a union of "knowledge" and "love" and so points to wisdom in the intellect and charity in the will (see *ST*, II – II, q. 45, a. 6, ad 1).

[130] *ST*, II – II, q. 45, a. 1, ad 2; II – II, q. 45, a. 2; Conley, *Theology of Wisdom*, 105 – 138; John Paul II, *Faith and Reason*, 44.

[131] *TOB*, 13: 1.

[132] *TOB*, 15: 1 – 3.

[133] *ST*, I, q. 1, a. 3, ad 2; I, q. 1, a. 6, ad 1; *TOB*, 9: 2 – 10: 2; 13: 1; 56: 3; 125: 2; Conley, *Theology of Wisdom*, 129.

[134] *ST*, II – II, q. 45, a. 6, a. 3; *TOB*, 15: 2; 48: 3 – 4; 54: 1 – 4.

choose the "*bonum honestum*" (the "true good") *freely*, as we have seen.[135] As he is not dominated by the "concupiscence of the flesh" he can freely regard "the deeper...more mature values" garnered from the body's "spousal meaning" and the "freedom of the gift."[136] Being master of his own being, in other words, ("*dominus sui*") he can contemplate the higher reasons for the "dignity of the person."[137] This is suggested in words like "fascination," "admiration," "wonder," which do not stop at the body which reveals a "person" but pass beyond it to contemplate the "highest cause" ("*causa altissima*") of his being.[138] It is as if to say "purity of heart," temperance etc. open a window to the divine, struck by the "admiration" of something of which the causes are unknown, as St. Thomas says.[139]

This is also a matter of love (i.e. as a theologal virtue) which calls man beyond himself to "union" with his Creator.[140] According to the pope "eros" (i.e. human love) is "never satisfied" but opens to another dimension of the person, a "call" or "invitation" to "another communion" inspired by "*agape*" (or "charity").[141] This love, he writes, "brings eros to fulfillment while purifying it."[142] In the "*dimensions of temporality*" this can also be understood in terms of wisdom. St. Paul writes, "To the pure all things are pure, but to the undefiled and unbelieving nothing is pure. Their very minds and consciences are defiled.

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[135] Wojtyła, *Love and Responsibility*, 169; *TOB*, 14: 6; 15: 1 – 3; 125: 2 – 3; 130: 4.

[136] *TOB*, 15: 1 – 3; 26; 1 – 3; 128: 2.

[137] *ST*, II – II, q. 64, a. 5, ad 3; II – II, q. 122, a. 5; II – II, q. 158, a. 4; Clarke, *Person and Being*, 43; *TOB*, 56: 3; 125: 2. The term "*dominus sui*" occurs a number of times in St. Thomas. It might be translated as "master of oneself" and gives a sense of mastery or ascendency in all dimensions of one's being. Wojtyła's sense of self-mastery, at least, as it is interpreted in *Person and* Act, is far more restricted (as we have seen). *Dominus sui* would seem to be the source of Wojtyła's "self-dominion" and so tied more intimately to free, self-determination. See Wojtyła, *Persona e atto*, 966 – 968; Wojtyła/Tymieniecka, *Acting Person*, 106 – 108.

[138] *ST*, I, q. 1, a. 6; II – II, q. 45, a. 1, ad 1; II – II, q. 47, a. 2, ad 1; *TOB*, 44: 5; 108: 5 – 6, 8;132: 4; Conley, *Theology of Wisdom*, 124.

[139] *Sent*., II, d. 18, q. 1, a. 3; *ST*, I – II, q. 32, a. 8; see Dietrich von Hildebrand, *Purity: The Mystery of Christian Sexuality* (Steubenville, Ohio: Franciscan University Press, 1989), 48 – 55; *TOB*, 16: 3; 128: 2.

[140] *ST*, II – II, q. 25, a. 4 ; II – II, q. 27, a. 4; II – II, q. 45, a. 4.

[141] *ST*, II – II, q. 23, a. 1 – 8; *TOB*, 46: 4 – 6; 48: 1 – 2 ; 113: 1 – 5.

[142] *TOB*, 113: 5. The pope adds this segment in his address. It is not in the undelivered version.

They profess to know God, but deny him by their actions" (Tit 1: 15 - 16).[143] If we take this in terms of sexual impurity (i.e. a specific sense) it seems that "eros" (i.e. as human love) can lead either to or from God.[144] If it is to blossom into "*agape*," divine love, in other words, it must be safeguarded by "purity of heart," the "ivory of chastity" ("*ebur castitatis*"), as it were, spoken of in the hymn to St. Dominic.[145]

3.2.5 Conclusion

Love conditions man's knowledge: his way of "seeing," as it were, is affected by the way he loves. In St. Thomas Aquinas we find a threefold connection between wisdom, love, and chastity. Man sees the world from a divine perspective. In "theology of the body" John Paul II gives us a more phenomenological description of man's "seeing," the operation of wisdom, love, and chastity, in his inner gaze, as it were, directed to the "mystery of the person."[146]

3.3 Love and the Cardinal Virtues

3.3.1 Introduction

Love concerns the whole of man. As man learns to live a good life he finds that his abilities or skills carry one another. This is the doctrine of the "connection of the virtues" which fits into John Paul II's sense that man is a whole: he is a single subject of being and acting.[147] This is the topic which concerns us throughout this section.

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[143] *TOB*, 57: 4 – 6.
[144] *TOB*, 48: 1 – 5; 113: 1 – 5.
[145] *TOB*, 16: 5; 113: 1 – 5; 127: 1 – 3. *Completorii Libellus juxta ritum S. Ordinis Praedicatorum Reverendissimi Michaelis Browne Ejusdem Ordinis Magistri Generalis*, Jussu Editus (Rome: S. Sabina, 1957), 121, text modified. This is a traditional hymn sung by the Dominicans in honour of their founder, St. Dominic de Guzman.
[146] *TOB*, 3: 4; 13: 1; see Wiegel, Introduction to *Splendor of Love*, xxi.
[147] *TOB*, 128: 2.

3.3.2 Love: The Dynamics of Virtue

The "kinship" of "love" and "chastity" is expressed elsewhere in the catecheses in terms of the "connection of virtues" ("*connexio virtutum*").[148] The pope writes, "...this virtue [i.e. temperance] does not appear and act abstractly and thus in isolation, but always in connection with the other virtues ("*nexus virtutum*"), and thus *in connection* with prudence, justice, fortitude, *and above all with love*.[149] As "chastity" or "purity" is "a species of temperance" – as we have seen – it retains its "organic link" to the "'power' of love."[150] This can be understood in terms of the twofold function of temperance: (1) to offer "resistance" to the "concupiscence of the flesh" i.e. its negative function; (2) to open spouses to "*the deeper and more mature values*" connected with "the spousal meaning of the body" and "the freedom of the gift" i.e. its positive function.[151] Although love remains the "essential power" in the conjugal life of spouses (see above) it acts along with "temperance," "fortitude," "justice," and "prudence."[152] As Karol Wojtyła comments on his book *Love and Responsibility*, "...an act of any virtue is indirectly an act of [love]...because all virtues find in love their common roots, their full sense and their ultimate expression."[153] This is expressed in a similar way in an audience of John Paul II: "Through the power of the Holy Spirit, charity [i.e. divine love] shapes the moral activity of the Christian; it directs and strengthens all the virtues, which builds up the new man within us...'it is the *form of the virtues*; it articulates and orders them among themselves; it is the source and goal of their Christian practice.'"[154] One can

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[148] Wojtyła, *Love and Responsibility*, 169; *TOB*, 128: 2.
[149] *TOB*, 128: 2.
[150] *TOB*, 54: 1 – 4; 128: 2 – 3.
[151] *TOB*, 54: 1 – 4; 128: 2 – 3.
[152] *TOB*, 126: 5; 128: 2.
[153] Karol Wojtyła, *El don del amor*, 210; O'Reilly, *Conjugal Chastity*, 174. I am using O'Reilly's translation from the Spanish.
[154] Pope John Paul II, General Audience (13 October 1999) in *The Trinity's Embrace, God's Saving Plan: A Catechesis on Salvation History* (Boston, U.S.A: Pauline Books & Media, 2002), 275. During the audience the pope cites *CCC* § 1827 at some length.

understand why "temperance" or "chastity" is connected "*above all with love*" since – as the *Catechism* teaches – "[t]he practice of all the virtues is animated and inspired by charity."[155]

Love is the virtue which "binds everything together in perfect harmony."[156] It is the "moral virtue" *par excellence*, according to Westberg, which exercises "a sort of radiance, an attraction, a seduction and [also] a domination" on all the powers of man, even on his sensitive appetite.[157] St. Thomas frames this in terms of the "command" or "*imperium*" of charity. He writes, "Charity exists in a subject in only one power, viz. the will which through its command, moves the other powers. According to this we are commanded to love God with our whole mind and our whole soul in order that all the powers of our soul might be summoned in submission to divine love."[158] Charity does not impose itself in such a way as to substitute *for* the other virtues. It presupposes habits, dispositions, as it were, which are not its own – and beckons them, so to speak, to a higher end (i.e. the love of God). As Thomas writes, "...since man is disposed through charity toward his final end, it is necessary to have other virtues by which he will be well-disposed toward the means which pertain to the end."[159] The *imperium* of charity, in other words, allows for acts which belong to each of the

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[155] *CCC* § 1827; *TOB*, 128: 2 – 3.

[156] Col 3:14 in *CCC* § 1827.

[157] Daniel Westberg, *Right Practical Reason: Aristotle, Action, and Prudence in Aquinas* (Oxford: Clarendon Press, 1994), 187 – 197, 245 – 260; Plé, *Chastity and the Affective Life*, 181.

[158] "*...caritas est, sicut in subiecto, in una tantum potentia, scilicet in voluntate. Quae per imperium movet alias potentias; et secundum hoc Deum iubemur ex tota mente et anima diligere, ut omnes vires animae nostrae advocentur in obsequium divini amoris*." St. Thomas Aquinas, *On Charity* (*De caritate*), trans. Lottie H. Kendzierski (Milwaukee, Wisconsin: Marquette University Press, 1984), a. 5, ad 6; S. Thomae Aquinatis, *Quaestiones disputatae*, 8th ed. (Taurini; Romae: Marietti, 1949), a. 5, a. 6. The teaching here is echoed later in the *Summa theologiae* where Thomas interprets Psalm 83 v. 3 as meaning that man is called to praise God with his whole being, sensitive and intellectual powers in harmony. He writes, "...man should be moved unto good, not only in respect of his will, but also in respect of his sensitive appetite; according to Ps. Lxxxiii. 3: My heart and my flesh have rejoiced in the living God: where by heart we are to understand the intellectual appetite, and by flesh the sensitive appetite" ["*Cor meum et caro mea exultaverunt in Deum vivum, ut cor accipiamus pro appetito intellectivo, carnem pro appetitu sensitivo*"]. *ST*, I – II, q. 24 a. 3; Jean-Pierre Torrell, O.P., *Saint Thomas Aquinas: Spiritual Master*, trans. Robert Royal (Washington D.C.: Catholic University of America Press, 1996), vol. 2, 261 – 262.

[159] "*Et sic manifestum est quod, cum per caritatem homo disponatur ut bene se habeat ad ultimum finem, necesse est ut habeat alias virtutes, quibus bene disponatur ad ea quae sunt ad finem*." St. Thomas, *De caritate*, a. 5.

virtues themselves, known as "elicited acts" since the virtue "calls forth" directly ("*elicitus*") such an act.[160] In this way, that is, through an act that is properly its own, the virtue can respond "readily and without impediment" to the command to love God.[161] As charity grows in the soul, moreover, its influence deepens and, one could say, becomes more pervasive. Thomas writes, "This is what God does when he increases charity, that is, he makes it to have a greater hold on the soul, and the likeness of the Holy Spirit to be more perfectly participated by the soul."[162] This "likeness" ("*similitudo*") suggests an inner "transformation," an awakening of all man's powers, as it were, spiritual and sensitive, to the divine love.[163] In terms of union or spiritual perfection this is well described by St. John of the Cross: "...in this way the whole soul, its deepest center, acts for God, and refers itself to God...the intellect, will, and memory speed to God...the sentiments, senses, desires, appetites, hope, joy, all of the soul's depths go instinctively to God...".[164] Charity takes possession, as it were, of the whole of man*,* and yet enables him to act in a way which is more "intimate, personal, free, and strong."[165] It crowns the spiritual life by making its subject (i.e. the will) partake more deeply of the divine delights.[166] As we read in the Song of Songs, "Eat, O friends, and drink: drink deeply, O lovers!"[167] It is this "drunkenness of the Spirit," as it were, which gives charity its

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[160] See *ST*, III, q. 85, a. 2, ad 1; Michael Sherwin, O.P., *By Knowledge & By Love: Charity and Knowledge in the Moral Theology of St. Thomas Aquinas* (Washington D. C.: The Catholic University of America Press), 180.

[161] St. Thomas, *De caritate*, a. 5, ad 9.

[162] "*Et hoc est quod facit Deus caritatem augendo: scilicet quod magis insit, et perfectius similitudo Spiritus Sancti participetur un anima*". *ST*, II – II, q. 24, a. 5, ad 3, translation modified.

[163] *ST*, II – II, q. 24, a. 5; Benedict XVI, *Light of the World: The Pope, the Church, and the Signs of the Times, A Conversation with Peter Seewald*, trans. Michael J. Millar & Adrian J. Walker (London; San Francisco: Catholic Truth Society, Ignatius Press, 2010), 165.

[164] Jean de la Croix, "Cantique Spirituelle," st. 28, no. 5 in *Oeuvres Complètes*, trans. Mère Marie du Saint-Sacrament, carmélite déchaussée, ed., Dominique Poirot, carme déchaux (Paris: Les éditions du Cerf, 1990), 1370, my translation; see Thomas Dubay, S.M., *Fire Within: St. Teresa of Avila, St. John of the Cross, and the Gospel – on Prayer* (San Francisco: Ignatius Press, 1989), 183.

[165] Plé, *Chastity and the Affective Life*, 181.

[166] *ST*, II – II, q. 24, a. 5, ad 3; Plé, *Chastity and the Affective Life*, 180.

[167] Sg 5: 1 RSV.

allure, ascendency in the will.[168] As it orders every virtue to its final end – and highest good – it perfects them in the sense of ordering them to what is best; and, in this sense, helps them to fulfil their own calling *as* virtues, that is, as a disposition of what is perfect to what is best ("*dispositio perfecti ad optimum*").[169]

Charity blossoms in friendship (1) with God (2) with neighbour. As the *Catechism* teaches, "[It] upholds and purifies our human ability to love."[170] It builds friendship and communion and so saves chastity from any kind of narcissism which does not seek the good of the beloved (i.e. the friend). As charity makes us friends with God it takes us into the "fellowship" of all his loves ("*communicatio beatitudinis*").[171] In this "sharing" or "fellowship," as it were, we love with *caritas* or charity – a higher love – but along the lines of our natural friendships (for friends, family, etc.).[172] As natural love is based on "affinity" or "likeness" we find our love in charity also stems from a certain "connaturality" with the object (i.e. the beloved).[173] In terms of God this is due to the "form" of charity in the will – a graced habit – which allows us to love God with "ease" and "pleasure."[174] As Thomas writes, "No act is perfectly produced by an active power, unless it be connatural to that power by reason of some form...".[175] The "form" of charity (i.e. the "habit") orders us to God "*sweetly*" ("*suaviter*") in a way which is superior to natural loves or movements (e.g. such as iron filings to a magnet).[176] In terms of our neighbour this "likeness" or "affinity" is due to our "fellowship" in "beatitude" which extends to all who are called to the same beatitude (even

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[168] Jean de Saint-Thomas, *Dons du Saint-Esprit*, 133 – 169, 208 – 226, 238 – 253.

[169] *ST*, II – II, q. 23 a. 8; Romanus Cessario, O.P., *The Virtues, or the Examined Life* (London; New York: Continuum, 2000), 70.

[170] *CCC* § 1827.

[171] *ST*, II – II, q. 23, a. 1; II – II, q. 23, a. 5.

[172] *ST*, II – II, q. 23, a. 1 – 8; Benedict M. Ashley, OP, *Living the Truth in Love*: *A Biblical Introduction to Moral Theology* (Boston, U.S.A: St. Paul's, 1996), 435 – 446.

[173] *ST*, I – II, q. 27, a. 3 in Moreno, "Knowledge 'Per Connaturalitem'," 46; see no. 10 on the same page.

[174] *ST*, II – II, q. 23 a. 2. In the same corpus of the article "form" is described as a "principle of [an] action" ("*principium actionis*").

[175] *ST*, II – II, q. 23 a. 2.

[176] Moreno, "Knowledge 'Per Connaturalitatem,'" 44 – 62.

our worst enemies).[177] Not unlike our natural loves charity exhibits rank and "order"; it opts for those joined to us – by ties of blood or friendship – before those who are more distant.[178] In unique kinds of friendships – such as between spouses – this causes a "union" of lover and beloved.[179] Thomas writes,

> Now love being twofold, viz., love of concupiscence, and love of friendship; each of these arises from a kind of apprehension of the oneness of the thing loved with the lover. For when we love a thing, by desiring it, we apprehend it as belonging to our well-being. In like manner when a man loves another with the love of friendship he wills good to him, just as he wills good to himself: wherefore he apprehends him as his other self...[180]

In the love of charity the good willed – among other goods – is eternal beatitude, an over-riding good which co-exists with natural kinds of friendships.[181] Chastity is requisite for those who wish to attain such a good from God, and so friends can wish this good (i.e. purity) to each other since it is a gateway to the vision of God ("Blessed are the pure in heart").[182] Staying in God's friendship, moreover, enriches chastity as it embellishes natural love. All of the traits of human love reappear, as it were, in graced friendships (i.e. with charity). Not only do friends experience "*union*" or oneness but "*mutual indwelling.*"[183] "For this reason," Thomas says, "we speak of love as being *intimate*; and of *the bowels of charity.*"[184] Not

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[177] *ST*, q. 23, a. 1; *ST*, I – II, q. 27, a. 3 in Moreno, "Knowledge 'Per Connaturalitem'," 46; see no. 10 on the same page.

[178] *ST*, II – II, q. 26, a. 8; Ashley, *Living the Truth in Love*, 435 – 446.

[179] *ST*, I – II, q. 28, a. 1.

[180] "*Cum autem sit duplex amor, scilicet concupiscentiae et amicitiae, uterque procedit ex quadam apprehensione unitatis amati ad amantem. Cum enim aliquis amat aliquid quasi concupiscens illud, apprehendit illud quasi pertinens ad suum bene esse. Similiter cum aliquis amat aliquem amore amicitiae, vult ei bonum sicut et sibi vult bonum: unde apprehendit eum ut alterum se…*". *ST*, II – II, q. 28 a. 1.

[181] *ST,* II – II, q. 23, a. 1 – 8; Ashley, *Living the Truth in Love*, 439. Natural friendship is spoken of as the "crown of all virtues" although it is not itself a virtue, that is, unless we see it as animated by charity, as we have been doing. Seen in this light it becomes, as it were, the *locus* for human flourishing (i.e. living of all the virtues).

[182] See *CCC* § 1857; § 2351 – 2356; § 2517 – 2527. Mortal sin requires three conditions: (1) grave matter (2) full knowledge (3) deliberate consent.

[183] *ST*, I – II, q. 28, a. 1 – 2.

[184] *ST*, I – II, q. 28, a. 2.

satisfied with a superficial "knowledge" of each other friends – not unlike the Holy Spirit – seek "*the deep things*" vis-à-vis the beloved.[185] As we have seen love is a cause of "*ecstasy.*" It takes a "friend" out of himself (i.e. *ekstasis*: literally, to stand outside oneself) so as to project himself towards the beloved.[186] Friends experience "*zeal*" for each other's welfare (i.e. "*zelus*"); they motivate each other in doing good; their friendship – if it is a suitable one – "perfects" and "betters" them. It leaves them "vulnerable" or "sensitive" to any evil or good occasioned by the beloved; they "*rejoice*" and "*grieve*" at the same things.[187] The "good" of chastity ensures that their friendship remains virtuous – also known as an honest friendship ("*amicitia honesta*"); it lessens self-seeking since excessive self-love goes hand in hand with sexual desire not ordered to its "true good" ("*bonum honestum*").[188]As it cooperates with charity it (i.e. chastity) encourages friends to search for "a still more excellent way" offered by St. Paul in his famous hymn to love: "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things...Love never ends...".[189]

3.3.3 Prudence, Temperance, Chastity

If we are to continue to speak of chastity in terms of the "connection of virtues" ("*connexio virtutum*") we cannot omit to speak of its role among the moral virtues of "prudence", "justice", and "fortitude".[190] As we have seen briefly chastity is a species of temperance. Thomas writes,

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[185] Ibid.
[186] *ST*, I – II, q. 28, a. 3; Ashley, *Living the Truth in Love*, 423 – 425.
[187] *ST*, I – II, q. 28, a. 2 – 5.
[188] *ST*, II – II, q. 26, a. 7; Wojtyła, *Love and Responsibility*, 169; Ashley, *Living the Truth in Love*, 423 – 425.
[189] 1 Cor 13: 4 – 8 RSV.
[190] *TOB*, 128: 2.

> The subjective parts of a virtue are its species...differentiated according to the difference of matter or object. Now temperance is about pleasures of touch, which are of two kinds. For some are directed to nourishment: and in these as regards meat, there is *abstinence*, and as regards drink properly there is *sobriety*. Other pleasures are directed to the power of procreation, and in these as regards the principal pleasure of the act...itself there is *chastity*...[191]

The matter of chastity is "sexual union" (i.e. "*coitus*") and the deep pleasures of the conjugal act ("*delectationes*").[192] For Thomas this is a good of "nature," willed by its Creator to preserve the human species – so it is not only a good, but "a surpassing good".[193] Along with Aristotle he affirms that there is something "divine" in the "human seed" – and so one can understand why an appeal to "reverence" or "respect" is not unbecoming in all things sexual.[194] Thomas is not overly bashful on the subject, but clear that when we touch matters of human generation, the seed etc. we find ourselves plumbing the depths of human existence. This might explain why a virtue governing sexual pleasures (i.e. chastity) is not to be cut off from the rest of life, or cocooned, as it were, on some desert island of thought. It belongs to the nature of *who we are* as composite beings made up of soul and body. This is perhaps one of the best reasons to approach chastity from the perspective of the "connection of virtues" for it gives us a sense of man as an organic whole – one who cannot live fully unless he proves "master of himself" ("*dominus sui*") by integrating his sexual powers into the gift of reason and will.[195]

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[191] "*Partes autem subiectivae alicuius virtutis dicuntur species eius. Opportet autem diversificari species virtutem secundum diversitatem materiae vel obiecti. Est autem temperantia circa delectationes tactus, quae dividuntur in duo genera, Nam quaedam ordinantur ad nutrimentum. Et in his, quantum ad cibum, est abstinentia; quantam autem ad potum, proprie sobrieta. – Quaedum vero ordinantur ad vim generativam. Et in his, quantum ad delectionem principalem ipsius coitus, est castitas*…". *ST*, II – II, q. 143 a. 1.

[192] *ST*, II – II, q. 143, a. 1; II – II, q. 151 a. 3, my translation.

[193] *ST*, II – II, q. 153, a. 2 in Pieper, *Four Cardinal Virtues*, 154; translation as in secondary source.

[194] St. Thomas Aquinas, *Quaestiones disputatae de malo*, q. 15, a. 2 in Pieper, *Four Cardinal Virtues,*154; *TOB*, 56: 1 – 5; 57: 1 – 3; see "Reverence, Respect (*rispetto*)" in *TOB*, Index of Words and Phrases, 714 – 715.

[195] *ST*, II – II, q. 64, a. 5, ad 3; II – II, q. 122, a. 5; II – II, q. 158, a. 4; Clarke, *Person and Being*, 43; *TOB*, 56: 3; 125: 2.

Sexuality cannot shy away from the question of "love" in whatever dimension of the person.[196] It becomes a matter of deciding which love is false and which love is true.[197] As St. Augustine writes, "Whether for good or for evil, each man lives by his love."[198] Love is rich in its vocabulary: divine love ("*caritas*"); delight or pleasure ("*dilectio*"), love in an ordinary sense ("*amor*"); and sexual love ("eros").[199] Were we to multiply languages, we find other names for love but that would take us beyond our remit. In the study of chastity we have to anchor ourselves in the concupiscible appetite ("*concupiscibilia*") although it also takes us beyond this into the will or spiritual appetite.[200] It is the task of chastity to master sexual desires, to keep them, as it were, within the order of reason. St. Thomas writes,

> ...the concupiscence of that which gives pleasure is especially likened to a child, because the desire of pleasure is connatural to us, especially of pleasures of touch which are ordered to the preservation of nature. Hence it is that if the concupiscence of such pleasures be fostered by consenting to it, it will wax very strong, as in the case of a child left to its own will.[201]

Sexuality is colourful, energetic, brisk; so the image of a child needing to be tutored in the good, true freedom, polite manners, as it were, is a helpful one. It also speaks of promise or betrayal: a child needs to be schooled, gently persuaded, corrected by the voice of reason, time, and experience; otherwise the signs of neglect set in, become habitual, unruly. This is true also with the mastery of human sexuality. As the *Catechism* reads, "Self-mastery is a *long and exacting work*. One can never consider it acquired once and for all. It presupposes

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[196] See Pieper, *Faith, Hope, Love*, 246 – 259.
[197] Wojtyła, *Love and Responsibility*, 138, 164 – 165.
[198] St. Augustine, *Contra Faustum*, 5, 10 in *PL,* 42: 228 in Pieper, *Faith, Hope, Love*, 167.
[199] See *ST*, I – II, q. 26 a. 4; II – II, q. 23, a. 1 – 8; *TOB*, 113: 1 – 5; Thomas omits "eros", but adds "*amicitia*" (i.e. "friendship") to this list.
[200] See *ST*, I – II, q. 30, a. 3.
[201] "*...concupiscentia delectabilis maxime assimilatur puero: eo quod appetitus delectabilis est nobis connaturalis, et praecipue delectabilium secundum tactum, quae ordinantur ad conservationem naturae; et inde est quod si nutriatur horum delectabilium concupiscentia pet hoc quod ei consentiatur, maxime augebitur, sicut puer qui suae voluntati relinquitur*." *ST*, II – II, q. 151 a. 2 ad 2.

renewed effort at all stages of life."[202] Yet the rewards are abundant if the way of tutorship is wise, even-handed, willing to combine expertise with a certain humaneness.

Mastery is acquired by experience; it engages practical wisdom or "prudence."[203] As Thomas says, "Wisdom is prudence to a man" (Prov 10: 23).[204] Not unlike the gift of the Holy Spirit treated above practical wisdom – a virtue or habit of the soul – unites knowledge and love. It is a matter of goodness united to "truth": if man is to "love" wholly – i.e. with all of his being – he stands in need of "rectified appetites" so as to be single-minded in his pursuit of truth.[205] This is the domain of prudence: "right reason in action" ("*recta ratio agibilium*").[206] Thomas writes, "Things done...are the matter of prudence, in so far as they are the object of reason, that is, considered as *true*, but they are the matter of the moral virtues, in so far as they are the object of the appetite, that is, considered as *good*."[207] Prudence is an ability to choose "wisely": it distinguishes between things which "help" or "hinder" man on his way to beatitude.[208] Its judgement is grounded in the moral fibre of the person ("love"). St. Augustine describes prudence as "love choosing wisely" which can be understood as charity commanding all the virtues – including practical wisdom – to choose the good.[209] Yet love is not only "*caritas*" for prudence but also "*amor*" or "*delectio*," that is, as relating to the specific objects of "justice," "fortitude," and "temperance."[210] To love prudently not only entails openness to *caritas* but the regulation of every love of man as regards his spiritual (i.e. rational) and sensitive appetite. As a "disposition" or ability to reason correctly about "things

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[202] *CCC* § 2342.
[203] See *CCC* § 1806; *ST*, I – II, q. 58, a. 1 – 5; II – II, q. 47 – q. 56.
[204] "*Sapientia est viro prudentia.*" *ST*, I, q. 1, a. 6; II – II, q. 47, a. 2.
[205] Pieper, *Four Cardinal Virtues*, 3 – 22.
[206] *CCC* § 1806; *ST*, II – II, q. 47, a. 2; Daniel Westberg, *Right Practical Reason: Aristotle, Action, and Prudence in Aquinas* (Oxford: Clarendon Press, 1994), 187. I have followed the translation of the *Catechism.*
[207] "*...agibilia sunt quidem materia prudentia secundum quod sunt obiectum rationis, scilicet sub ratione veri. Sunt autem materia moralium virtutum secundum quod sunt obiectum virtutis appetitivae, scilicet sub ratione boni.*" *ST*, II – II, q. 47 a. 5 ad 3, emphasis added.
[208] *ST*, II – II, q. 47, a. 1.
[209] St. Augustine, *De moribus ecclesiae*, chap. 15 in *PL*, 32: 1322 in *ST*, II – II, q. 47, a. 1.
[210] See *ST*, I – II, q. 26, a. 4; II – II, q. 23, a. 1 – 8; *TOB*, 128: 2.

to be done" prudence owes its "perfection" to the right ordering of "temperance," "fortitude," and "justice."[211] Thomas writes, "...prudence implies a relation to right appetite. First because its principles are the ends in matters of action; and of such ends one forms a right estimate through the habits of moral virtue, which rectify the appetite: wherefore without the moral virtues there is no prudence...".[212] Prudence is not cold, aloof, a way of reasoning without "love" ("*amor*").[213] Its very nature is to connect, give a sense of unity, coherence, to human agency. As it does this it is shaped by every love – money, commerce, power, safety, health, food, wine, and sexual pleasures. If a person is not ordered from within by good dispositions – fortitude, justice, temperance – his appetites ("loves") will fall short of the mark, or shoot wide of it.[214] As Aristotle says, "...as a man is, so does the end appear to him."[215] His way of reasoning ("*ratio*") is determined by his loves: delights, pleasures, joys of a sensual or spiritual kind.[216] And yet this is not the whole landscape: the moral virtues – temperance, fortitude, and justice – stand in need of prudence.[217] Cessario speaks of this as "a kind of synergy" which operates between them – "a causal influence" which is reciprocal.[218] Prudence is known as the "charioteer of the virtues" ("*aurigo virtutum*"): it steers, guides, sets rule and measure (i.e. the mean) for the other virtues.[219] As a unique combination of knowledge and love it judges the ends of action connaturally, that is, by "instinct" or

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[211] *ST*, I – II, q. 61, a. 1 – 5; II – II, q. 47, a. 7.

[212] "*...prudentia importat ordinem ad appetitum rectum. Tum quia principia prudentia sunt fines operabilium, de quibus aliquis habet rectam aestimatione per habitus virtutum moralium, quae faciunt appetitum rectum: unde prudentia non potest esse sine virtutibus moralibus*." *ST*, II – II, q. 47, a. 13, ad 2; Pieper, *Four Cardinal Virtues*, 32.

[213] *ST*, I – II, q. 26, a. 4; II – II, q. 47, a. 1 – 16.

[214] *ST*, II – II, q. 47, a. 7.

[215] "*qualis unusquisque est, talis finis videtur ei*." Aristotle, *Nicomachean Ethics*, III, chap. 5, 17 (Bk 1114a32) in *ST*, II – II, q. 24, a.11, italics omitted.

[216] Westberg, *Right Practical Reason*, 187 – 197, 245 – 260.

[217] *ST*, I – II, q. 65, a. 1; II – II, q. 47, a. 7.

[218] Romanus Cessario, O.P., *The Moral Virtues and Theological Ethics* (Notre Dame, Indiana: University of Notre Dame Press, 1991), 77.

[219] *CCC* § 1806.

"love."[220] It enjoys a moral rectitude, in other words, which puts it in touch with the goodness or truth of the object.[221] Joseph Pieper writes, "Only one who previously and simultaneously *loves* and *wants* the good can be prudent; but only one who is previously prudent can *do* good. Since, however, love of the good in its turn grows by doing good, the foundations of prudence are sunk deeper and firmer to the extent that prudence bears fruit in action."[222] This love of the good depends on the "perfection" of the appetite: it can grow or decline according as man exercises right reason, justice, fortitude, and temperance. He learns to do "good," as it were, not by "knowledge" alone (i.e. *in abstracto*), but by "love."[223]

Sexual pleasures are delightful; they absorb the mind, enthral the senses, give a sense of playfulness, leisure, communion. If they keep company with right reason ("*recta ratio*") they ennoble man, imbue him with a sense of the goodness of creation.[224] *Gaudium et Spes,* 49 § 2 teaches, "The acts in marriage by which the intimate and chaste union of spouses take place are noble and honourable; the truly human performance of these acts fosters the self-giving they signify, and enriches spouses in joy and gratitude."[225] This "joy" of sexuality is enhanced, however, if the "union" of spouses is a truly "personal act" – prudent, just, brave, temperate.[226] If it does not concur with "right reason" nor savour of a *bonum honestum* (i.e. a "true good"), its purposefulness and beauty are also diminished.[227] It loses touch, as it were, with the *raison d'être* of sexuality, by diminishing man's power to know and love. As

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[220] *ST*, II – II, q. 47, a. 7; Moreno, "Knowledge 'Per Connaturalitatem'," 44 – 62.

[221] Thomas confirms this realism of prudence and other intellectual virtues such as science and wisdom elsewhere. He writes, "...the rule and measure of intellectual virtue is not another kind of virtue, but things themselves" ["*...mensura et regula intellectualis virtutis non est aliquod aliud genus virtutis, sed ipsa res*"]. *ST*, I – II, q. 64, a. 3, ad 2; see Cessario, *Moral Virtues,* 136; *TOB*, 119: 1 – 2.

[222] Pieper, *Four Cardinal Virtues*, 34.

[223] *ST*, I – II, q. 61, a. 1; see Sherwin, *By Knowledge and By Love,* xvii, 84 – 106.

[224] Aristotle, *Nicomachean Ethics*, chap. 5, 6 (bk 1140b20) in *ST*, II – II, q. 47, a. 2; Westberg, *Right Practical Reason*, 187 – 197, 245 – 260.

[225] *CCC* § 2362.

[226] Wojtyła, *Persona e atto*, 862 – 867; Wojtyła/Tymieniecka, *Acting Person*, 26 – 30; Asci, *Conjugal Act,* 273 – 299; *TOB*, 10: 2 – 4.

[227] *CCC* § 1806; *ST*, II – II, q. 47, a. 2; II – II, q. 145, a. 2; Pieper, *Four Cardinal Virtues*, 167, 203 – 206.

Thomas says, "intemperance is the chief corruptive of prudence."[228] Sexual pleasures – not governed by reason – "debauch the soul" ("*solvunt*") with a "desire of wanton pleasure" ("*libidinosae voluptatis appetitus*").[229] As man no longer seeks the goods of the spirit his reason "sows in the flesh and reaps corruption."[230] Thomas gives an example of a lion spying out a stag who loses interest in all else except his projected meal.[231] Joseph Pieper writes, "An unchaste man wants above all something for himself; he is distracted by an unobjective 'interest'...attention is not merely fixed on a certain track, but the 'window' of the soul has lost its 'transparency', that is, its capacity for perceiving existence."[232] This "blindness" of the spirit is listed among "the daughters of lust" ("*luxuria*"), as we have seen. Along with "*thoughtlessness, inconstancy, rashness*" (see above) the list adds "self-love, hatred of God, love of this world and abhorrence or despair of a future world."[233] It seems that sexual desires, if they run contrary to reason, affect man *spiritually*, his inner vision, as it were, of the "good" and the "true."[234] If his "loves" or "desires" are in order his way of "seeing" the world follows suit, imbuing him with a new sense of the richness of being, not only of the flesh but of the spirit.[235]

To speak of virtues as "connected" is also to speak of *man*, the actor in the drama of existence. Although he may possess a range of "skills" or "traits" – according as he faces new, complex situations – it is *he*, the subject, as it were, who possesses them.[236] At least this can give us a better insight into why virtues are connected: they are anchored in the being of a

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[228] Aristotle, *The Nicomachean Ethics,* trans. David Ross (London; Oxford University Press, 1954), chap. 6, 5; *ST*, II – II, q. 153, a. 5, ad 1in Plé, *Chastity and the Affective Life*, 139.
[229] *ST*, II – II, q. 153, a. 1.
[230] "*seminat in carne*, *de carne metet corruptionem.*" St. Augustine, *De vera religione*, chap. 3 in *PL*, 34: 125 in *ST*, II – II, q. 153, a. 3.
[231] *ST*, II – II, q. 155, a. 1, ad 2; Pieper, *Four Cardinal Virtues*, 161
[232] Pieper, *Four Cardinal Virtues*, 161.
[233] *ST*, II – II, q. 153, a. 5.
[234] Pieper, *Four Cardinal Virtues*, 34; Wojtyła, *Love and Responsibility*, 138 – 139; *TOB*, 125: 2 – 3.
[235] *TOB*, 13: 1; 40: 3 – 4; 63: 6 – 7.
[236] *ST*, I – II, q. 61, a. 1; Meilaender, *Theory and Practice of Virtue*, 7.

person who is – as the *Catechism* says – "father of his acts".[237] St. Thomas throws another light on the subject: the concept of "*redundantia*" – a Latin word for excess, superfluity, superabundance or overflow. As the good has tendency to diffuse itself ("*bonum est diffusivum sui*") so, it seems, with good habits or dispositions of soul: they breach the boundaries of their activity (e.g. sexual matters) and "overflow" ("*redundant*") into other areas.[238] Thomas writes,

> ...these four virtues (i.e. cardinal) qualify one another by a kind of overflow. For the qualities of prudence overflow onto the other virtues...And each of the other virtues overflows onto the rest...whoever can curb his desires for pleasures of touch...is more able to check his daring in dangers of death...in this sense fortitude is said to be temperate...temperance is said to be brave...as he whose mind is strengthened by fortitude...is more able to remain firm against the onslaught of pleasures...[239]

To be virtuous, in other words, assumes that a person is growing in "character."[240] Cicero writes, "...it would be inconsistent for a man to be unbroken by fear, and yet vanquished by cupidity".[241] When we speak of one virtue – chastity, for example – we assume traits or skills which have been forged elsewhere in a person's being. Thomas can write, "...whoever possesses chastity, is devoid of all vice, and so, it seems, has all the virtues."[242] The "overflow" of chastity benefits prudence, justice, and fortitude, whereas chastity leans, as it

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[237] *CCC* § 1749.

[238] Dionysius, *De divinis nominibus*, chap. 4; *ST*, I, q. 5, a. 4; II – II, q. 2, a. 3; II – II, q. 61, a.4, ad 1; John Paul II, *Letter to Families*, 10; see Michael Waldstein, The Common Good in St. Thomas and John Paul II in *John Paul II & St. Thomas Aquinas*, eds., Dauphinais & Levering, 141 – 150, Ave Maria, Florida: Sapientia Press.

[239] "*…istae quator virtutes denominantur ad invicem per redundantium quandam. Id enim quod est prudentia diriguntur. Unaquaeque vero aliarum redundat in alias ea ratione, quod qui potest quod est difficilius, potest et id quod minus difficile. Unde qui potest refraenare concupiscentias delectabilium secundum tactum, ne modum excedant, quod est difficillimum ; ex hoc ipso redditur habilior ut refraenet audaciuam in periculus mortis, ne ultra modum procedat, quod est longe facilius ; et secundum hoc, fortitudi dicitur temperata. Temperantia dicitur fortis, ex redundantia fortitudinis in temperantiam: inquantam scilicet ille qui per fortitudinem habet animum firmum contra pericula mortis, quod est difficillimum, est habilior ut retineat animi formitatem contra impetus delectationum…*". *ST*, I – II, q. 61, a. 4, ad 1.

[240] Meilaender, *Theory and Practice of Virtue*, 7.

[241] Cicero, *De Officiis*., I, c. 20; *ST*, I – II, q. 61, a. 4, ad 1, italics omitted.

[242] "*…qui habit castitatem, caret omni vitio, et ita videtur habere omnem virtutem.*" S. Thomae Aquinatis, *Scriptum Super Sententiis: Magistri Petri Lombardi*, ed., R.P. Maria Fabianus Moos, O.P., Parisiis: Sumptibus P. Lethielleux, 1933), tomus III, d. 36, q.1, a.1, sed contra 3, my translation. From here on Sent., III.

were, on man's "goodness" in other departments: his ability to reason correctly, his bravery under attack, his willingness to give each person his due ("*ius*").[243] Thomas hints at this again when he speaks of the growth of virtues: like fingers on a hand, although "unequal in size...they grow in proportion to each other."[244] This is the way in which virtues "grow" in their subject ("man"): they equip him in all frontiers to be more rounded, complete, expert in his pursuit of the good.[245]

3.3.4 Temperance and Chastity: Stages, Components

To be "master" of himself ("*dominus sui*") man must love and know his own humanity. He must *learn* himself anew, as it were, in the exercise of all the virtues. Temperance – either as sobriety, abstinence, or chastity – gives him a new sensitivity to the human body: its delicacy, power, energy. It teaches him to love not only with his "mind" ("*mentes*"), but in the deep core of human "sensuality" ("*sensualitas*").[246] St. Thomas teaches with some refinement in this regard: man must grow in self-understanding if he is to become truly chaste, enriched by this way of living. Aware that "sensuality" or man's "sensitive appetite" is not simply a doormat to reason, but possesses "something of its own" Thomas suggests that man govern it by diplomacy ("a politic power") rather than by a dictatorship of reason ("a despotic power").[247] If his sensitive appetite is subject to unruly, violent desires (especially for sexual pleasures) it has yet to be trained in the good. Thomas speaks of a "holding back," a "checking" or "bridling" of desires ("*refrenatio*") until they bear the "stamp" ("*impressio*") of reason.[248] Until such time a person remains intemperate. Thomas

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[243] *ST*, I – II, q. 6, a. 4, ad 1; I – II, q. 55, a. 4; II – II, q. 58, a. 1; Pieper, *Four Cardinal Virtues*, 43 – 63.
[244] *ST*, I – II, q. 66, a. 2.
[245] *ST*, I, q. 75, a. 1 – 7; I – II, q. 66, a. 2.
[246] *ST*, I, q. 81, a. 2; Kreeft, *Summa of the Summa*, 286.
[247] *ST*, I, q. 81 a. 3 ad 2; Kreeft, *Summa of the Summa*, 287 – 288.
[248] See Plé, *Chastity and the Affective Life*, 136; *ST*, I, q. 1, a. 3, ad 2; I, q. 37, a. 1; I – II, q. 91, a.2; II – II, q. 155, a. 1 – 4.

writes, "Nature inclines everything to whatever is becoming to it. Wherefore man naturally desires pleasures that are becoming to him. Since, however, man as such is a rational being, it follows that those pleasures are becoming to man which are in accordance with reason."[249] To be temperate, in other words, is to have an eye to the governance of reason. As we have seen, reason's judgement is skewed if man's appetites – especially for sexual pleasures – are inordinate. To "temper" or to "moderate" ("*temperare*") means to put in order, or to harmonise parts in the whole. This is the task of "temperance" – a cardinal virtue (section 1.3.3) – which restores order to man; it gives him an inner equilibrium, or "serenity of the spirit" ("*quies animi*").[250] Temperance is like the orchestra of the soul: strings, percussion, woodwind etc., all poised to meet the command of their conductor ("reason"). As a virtue ("*virtus*") temperance is a "strength," an "ability," or a "skill" (as we have seen); it enjoys the freedom of a "*habitus.*" Although we often translate "*habitus*" as "habit" in English it is worth reminding ourselves that *habitus* is more dynamic a term than its English equivalent. To possess a *habitus* means to be able to "*act well*" ("*bene agere*"), to accomplish an act with "ease," "promptness," and "joy."[251] On the other hand, "habit" can give a sense of mere repetition, a fixed way of acting, not necessarily free or spontaneous to each new situation. Albert Plé writes, "A virtuous man does not have the 'habit' of good: he discovers good for each action and performs it with a mind unceasingly freer, younger, stronger, and more efficacious. One possesses a *habitus* (*habere, habitus*), one is master of it; the *habitus* is a

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[249] "*...natura inclinat in id quod est conveniens unicuique. Unde homo naturaliter appetit delectationem sibi convenientem. Quia vero homo. Inquantum huiusmodi, est rationalis, consequens est quod delectationes sunt homini convenientes quae sunt secundum rationem*." ST, II – II, q. 141 a. 1.

[250] Thomas de Aquino, *Super evangelium S. Matthaei lectura*, chap. 25, I, 2 in www.corpusthomisticum.org (accessed April 22, 2013); *ST*, II – II, q. 141 a. 2 in Pieper, *Four Cardinal Virtues*, 147. There is an incorrect reference to *Sent*., IV, d. 14, q. 1, qc. 1, a. 4, ad 2 in Pieper's endnotes.

[251] *ST*, I – II, q. 56, a. 3 ; I – II, q. 71 a. 3; Thomas Aquinas, *Disputed Questions on Virtues:Quaestio Disputata de Virtutibus In Communi and Quaestio Disputata de Virtutibus Cardinalibus*, trans. Ralph McInerny (South Bend, Indiana: St.Augustine's Press, 1999), a. 9, ad 13; a. 10.

principle of liberation and of freedom."[252] This freedom of temperance is twofold: (1) freedom of the will (2) freedom of the sensitive appetite. It might help to make a comparison with the quasi-virtue of continence. A person who is "continent" resists strong sexual desires; he does so by force of will. As he lacks the *habitus* of temperance his palate or "appetite" for sexual desires is not ordered to the good; it can experience desires which are vehement, resistant to reason.[253] As we saw in chapter one Thomas says, "*...continence is not a virtue but a mixture*"; it contains "something of virtue, and somewhat falls short of virtue."[254] It leaves a person divided within himself – harassed by desires opposed to reason, struggling to free himself *by will alone*. The virtue of temperance, on the other hand, raises the threshold of human freedom: "desire" or "passion" ("*passio*") actively participates in the good of reason. Thomas writes, "Perfection of moral virtue does not wholly take away the passions, but regulates them; for the temperate man desires as he ought to desire, and what he ought to desire...".[255] The *locus* of temperance is the sensitive appetite; it becomes more acquainted, as it were, with the good of reason, more refined, skilful in the pursuit of the good. To be temperate is to experience harmony between the higher powers of will and reason and the sensitive appetite. It is to love nobly, sensitively, with a view to the good of nature: man's good as a rational animal.[256] The perfection of the sensitive appetite (i.e. temperance) liberates the will to choose goods freely, ones which perfect man in terms of his highest good (union with God). It breaks the dominance, as it were, of sensible goods – i.e. for food, drink, or sexual pleasure – whose allure is stronger, yet less gratifying since Original Sin.

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[252] Plé, *Chastity and the Affective Life*, 118.
[253] Plé, *Chastity and the Affective Life*, 134 – 138.
[254] "*...continentia non est virtus, sed quaedam mixta, inquantum scilicet aliquid habet de virtute et in aliquo deficit a virtute*." Aristotle, *Nicomachean Ethics*, IV, chap. 1, no. 6 (bk. 1145b8); chap. 9, no. 5 (bk. 1151b25); ST, II – II, q. 155, a. 1.
[255] *ST*, II – II q. 95 a. 2 ad 3 in Plé, *Chastity and the Affective Life*, 126.
[256] See *ST*, II – II, q. 141, a. 1.

Temperance is not a sapless virtue; a zest for living gone off or drained of its vibrancy. It is open to a world "charged with the grandeur of God," beautiful, ordinary, refreshing: being *what it is*.[257] It opens the taste-buds to pleasures it experiences as "connatural."[258] This affinity to the world – real being, not imagined being – allows man to love strongly, deliberately. As Thomas says, "...the more perfect a virtue is, the more does it cause passion."[259] To "temper" passion is not to rob it of its sensibility, or keenness for its object. This would be to lean towards "insensibility" not a strength for St. Thomas ("*virtus*"), but a vice. He writes, "...the natural order requires that man should make use of...pleasures, in so far as they are necessary for man's well being, as regards the preservation...of the individual or of the species."[260] Eating, drinking, and sexual pleasures, in other words, belong to the natural joy of living. They empower man to live, to seek the richness of human existence – as long as they do not control him, or possess his powers of reason. Thomas adds that sexual pleasure would have been "greater" before Original Sin as (1) man's mind was unclouded; (2) his nature more pure ("*purior*"); (3) his body more sensitive ("*sensibile*"). Yet he would not have sought such pleasure "for its own sake" nor immoderately "cleaved" to it, as this would have been foreign to his pursuit of truth and goodness.[261]

Temperance naturalises "passion" to its object. Benefitting from the stamp ("*impressio*") of reason it becomes more suited, more connatural to all that it desires – so as not to desire ("love") exceedingly or defectively.[262] In the makeup of temperance two passions play a leading part: (1) *verecundia* or "shame of dishonourable actions"; (2)

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[257] Gerard Manley Hopkins, "God's Grandeur" in *The Divine Office: The Liturgy of the Hours according to the Roman Rite*, 611*.

[258] See *ST*, I – II, q. 58, a. 5.

[259] "*...quanto virtus fuerit perfectior, tanto magis passionem magis passionem causat*." *ST*, I – II, q. 59, a. 5.

[260] "*naturalis ordo requirit ut homibus utatur, quantum necessarium est saluti humanae, vel quantum ad conservationem individui vel quantum ad conservationem specei*." *ST*, II – II, q. 142, a. 1.

[261] *ST*, I, q. 98, a. 2; I, q. 98, a. 2.

[262] *Sent.*, I, d. 17, q. 2, a. 1; *ST*, I, q. 119, a. 1; Titus, "Virtue and 'Connaturality'," 39.

honestas, a "sense of honour," or a "love of moral beauty."[263] Neither of these *is* the virtue of temperance (or chastity, for that matter), yet they are its building blocks. *Verecundia* is a natural shame, child-like, for what is below personal honour, taste, or liking. It fears doing a disgraceful action before others – especially before the wise, virtuous, or closer acquaintances.[264] In sexual matters *verecundia* is "modesty" or "*pudicitia*," a sense of decency, as it were, related to the "signs" of the conjugal act ("looks," "kisses," "touches" etc.).[265] Unlike the virtue (i.e. chastity) it does not refer directly to the conjugal act, but is more a "circumstance" of it. The love of moral beauty (i.e. "*honestas*") is a pre-moral sense of the noble, attractive, conducive, in human action. As Cicero says, "...some things allure us by their own force, attract us by their own worth."[266] *Honestas* is a "passion" for "due proportion," "harmony," or "clarity" in human conduct.[267] It disposes to "temperance" or "chastity" since man becomes "beautiful" – on a spiritual plane – by *rectitude of choice*.[268] In temperance this inner way of being betrays itself in actions of the body (self-mastery etc.) which show freedom and purposefulness of spirit.[269]

A closer focus on temperance gives us a sense of all that makes up the virtue of chastity.[270] It involves knowledge and love – for a right "attitude" to the body, coupled with mastery of sexual desires, goes beyond what is merely "sexual" (as we have seen).[271] It invites man to see the world in all its splendour, glory, truth. According to St. Thomas the virtue of

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[263] See Plé, *Chastity and the Affective Life*, 131 – 134.
[264] *ST*, II – II, q. 144, a. 2; Plé, *Chastity and the Affective Life*, 131 – 134.
[265] *ST*, II – II, q. 151, a. 4. The translation of the Fathers of English Dominican Province renders "*pudicitia*" as "purity."
[266] "*...quiddam est quod sua vi nos allicit et sua dignitate trahit...*". Cicero, *De inventione*, II, chap. 52 in ST, II – II, q. 145, a. 1, ad 1.
[267] Dionysius, *De divinis nominibus* in *LG*, vol. 7, 3,704; see *ST*, II – II, q. 145 a. 2.
[268] *ST*, II – II, q. 141 a. 3 ad 3;
[269] See *SCG*, III, cap. 135; *TOB*, 15: 4; 48: 1 – 5; 130: 1 – 4.
[270] See *ST*, II – II, q. 141 a. 1 – 8; II – II, q. 143, a.1.
[271] *TOB*, 31: 5 – 6; Pieper, *Four Cardinal Virtues*, 159 – 165.

chastity – "most of all" – makes man "apt for contemplation."[272] He can gaze upon spiritual truths with his mind's eye, but he can also weigh up sensible beauty in terms of divine "beauty": he participates in this "beauty" by virtue of being good, true, wise, virtuous, strong (i.e. a moral being).[273] Speaking of contemplation – its nature – Thomas cites the Book of Wisdom, "*I became a lover of her beauty.*"[274] This love of contemplation would also seem to play a part in the correspondence of "chastity" with "the gift of fear." It is fear which withholds man from "pleasures of the flesh" so as to avoid offending his Creator. Thomas cites Psalm 118 to this effect: "*Pierce my flesh with your fear.*"[275] As a gift of the Holy Spirit it is known as "filial" or "chaste" fear which reveres God – lovingly as a Father – and dreads being separated from him by sin. As "desires of the flesh" can be the most "seductive" or enthralling to man fear perfects the virtue of chastity and strengthens man in life "according to the Spirit."[276]

3.3.5 Conclusion

Love influences man's way of being and acting. He is served by other virtues – prudence, justice, fortitude, and temperance – all of which are connected. Being chaste, pure, as it were, has an effect beyond its own confines: it acts alongside, and reinforces other virtues in the soul of man. He can act in a deliberate, undivided way.

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[272] *ST*, II – II q. 180, a. 2, ad 3; Pieper, *Four Cardinal Virtues*, 160.
[273] *ST*, I – II, q. 55, a. 3, italics omitted; II – II, q. 144, a. 3; II – II, q. 180, a. 2 ad 3; II – II, q. 180, a. 3, ad 1.
[274] "*Amator factus sum formae illius.*" *ST*, II – II, q. 180, a. 2, ad 3.
[275] "…*confige timore tuo carnes meas*." *ST*, II – II, q. 19 a. 12; II – II, q. 141, a. 1, ad 3, translation modified.
[276] *ST*, II – II, q. 19 a. 1 – 12; II – II, q. 141, a. 1.

3.4 Self-Mastery, Temperance, Chastity

3.4.1 Introduction

John Paul II builds upon the teaching of Aristotle and St. Thomas Aquinas. He receives, moulds, and develops their insights into man's way of being and acting. In this section we shall explore some of these developments. We shall also look at how St. Thomas's insight into connaturality can give us a new perspective on "subjectivity" in John Paul II, especially in the light of *Humanae Vitae.* We shall also examine the gift of piety.

3.4.2 Chastity: Some Developments

As we saw in chapter one Wojtyła's "rehabilitation" of chastity is like a project within a project.[277] It belongs to a greater whole: the recapitulation of the "mystery of the person."[278] It is a slow, recurring theme which coincides with the development of his personalism. It occurs in two interlocking stages (1) pre-*Humanae Vitae* e.g. as in *Love and Responsibility*; (2) post-*Humanae Vitae* e.g. as in the "theology of the body."[279] During all of this time Wojtyła (and later as John Paul II) is remarkably consistent in his principles (1) he builds on a pre-existing tradition – especially the heritage of Aristotle and St. Thomas (2) he re-articulates chastity (or temperance) as *it exists in the person*. This all takes place within a "metaphysics of the good," a sense that man becomes "good" or "evil" through his acts.[280] Wojtyła's interrelating of "being" and "goodness" steps back into the writings of St. Thomas Aquinas. It builds on the principle: "*bonum et ens convertuntur*" ("good and being are interchangeable").[281] To "be" or to "exist", in other words, can be spoken of in terms of

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[277] Wojtyła, *Love and Responsibility*, 143.
[278] See Weigel, Introduction to *Splendor of Love*, xxi.
[279] *TOB*, 4: 5; 5: 3; 7: 4.
[280] Wojtyła, "Persona: soggetto e comunità," in *Metafisica della persona*, 1352 – 1353; "Person: Subject and Community," in *Person and Community*, 234 – 235.
[281] *ST*, I – II, q. 8, a. 1; *TOB*, 51: 1.

goodness: if we say something is "good" we are simultaneously speaking of its "existence" – although the idea of "goodness" signposts aspects of "desirableness" and "perfection" not so readily encompassed in the idea of "being."[282]

All of this must be borne in mind as we speak of chastity or temperance in the writings of Karol Wojtyła. If we delve into his early writings, such as "Instinct, Love Marriage" (1952), we can see two elements already at work: (1) the rehabilitation of virtue (influenced by Scheler); (2) the mineshaft of tradition (mostly from St. Thomas).[283] Wojtyła also brings something of his own Polish background to his writings. This is clear when he speaks of "purity" or "chastity" in terms of physical cleanness. As we have seen the Polish word "*cyzstość*" ("purity") connotes a sense of freedom from dirt or stain.[284] This may influence the popular sense of the word when one speaks of sexual "purity" or "chastity."[285] In his early writings Wojtyła introduces a number of traditional elements: (1) purity is a "yes" to the good, not a prohibition; (2) it encompasses the ends of instinct i.e. preservation of the species; (3) it does not combat natural pleasures, if they serve such "ends"; (4) purity is more than a "blind resistance" i.e. to desires; (5) it is a "spiritual strength" for good; (6) it "nourishes the will," avoiding leaving it one-on-one with desires.[286]

In "Instinct, Love, Marriage" Wojtyła also speaks of "ability" or "skill" in reflecting on the ends of instinct. Rather than something "theoretical" he is primarily focused on something "practical" (e.g. prudence) which lies "close and immediate" to man's spiritual appetite.[287] This must needs be accompanied by "strength of conviction" to live purity in

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[282] *ST*, I, q. 5, a.1.
[283] Wojtyła, "Instinct, amour, mariage," 31 – 45.
[284] Wojtyła, "Instinct, amour, mariage," 31 – 33; see *TOB*, 36: 3; 50: 1 – 4.
[285] Wojtyła, "Instinct, amour, mariage," 31 – 33; *TOB*, 50: 1 – 4; 128: 3, 5 – 6; 131: 1 – 2.
[286] Wojtyła, "Instinct, amour, mariage," 33 – 37.
[287] Wojtyła, "Instinct, amour, mariage," 37. The author does not name this "ability" as prudence, yet it seems to be the most likely candidate.

contemporary life.[288] In his article "The Religious Experience of Purity" (1953) Wojtyła speaks of "purity" as a principle which man learns through revelation.[289] He accepts it as something "ethical" without knowing every reason for it, since it belongs to the teaching of Christ.[290] This does not mean that the reasonableness of purity escapes man. He can discover this in two ways (1) by reflecting on the ends of instinct (as above) (2) through the experience of "reciprocal belonging" (i.e. of spouses).[291] Purity reveals something of the inner inviolability of the person since nothing violates such dignity more than sexual violence (as we have seen).[292] Purity gives us a sense of the free, self-possessing nature of the person, male or female, who makes a "gift of self." Wojtyła coins this as the "virginity" of the person, one's right to give oneself, as it were, to belong to one other person.[293]

In his article "Reflections on Marriage" (1957) Wojtyła speaks of the "science of the virtues" ("areotology").[294] Unlike particular sciences – like sociology or psychology – to speak of who man "is" and who he "ought to be" (i.e. ethics) involves taking a look at man in his "totality."[295] This is a "science" of living, a "pedagogy" of the person, which is the only true preparation for marriage.[296] Yet "knowledge" is not enough, as Aristotle observed; knowing about "virtues" differs from being virtuous, living, as it were, a good life.[297] In *Love and Responsibility* Wojtyła recaps on some of these themes, and extends them in his reflections on human love. We have looked at these at some length in chapter one as we studied his "rehabilitation" of chastity.[298] The pre-existing tradition is captured in (1) love as a

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[288] Ibid.
[289] Wojtyla "L'Expérience Religieuse de la Pureté," 47 – 48.
[290] Ibid., 48.
[291] Ibid., 52.
[292] Wojtyła, "L'Expérience Religieuse de la Pureté," 51 – 54.
[293] Wojtyła, "L'Expérience Religieuse de la Pureté," 51 – 54; *Gaudium et spes*, 24 § 3.
[294] Karol Wojtyła, "Réflexions sur le mariage," in *En esprit et en vérité*, 63.
[295] Ibid., 62 – 63.
[296] Ibid., 63.
[297] Ibid.
[298] Wojtyła, *Love and Responsibility*, 143.

"supernatural, a divine virtue"; (2) temperance as a cardinal virtue with subsidiary virtues; (3) chastity as "'constant' effectiveness" i.e. virtue in the full sense; (4) continence as "containing" i.e. a method of self-control; (5) virtue as a "*spiritual strength*" i.e. not a weakness; (6) virtue as striving for the "mean," or keeping one's equilibrium; (7) virtue as varying according to natural sensibilities (hypo- or hyper-sensibilitas).[299] This is not an exhaustive list and we must keep in mind Wojtyła's use of St. Thomas' doctrine of the "passions of the soul" ("*passiones animae*"), his distinction between the irascible and concupiscible appetite, his hierarchy of goods or values, his understanding of shame, pleasure, justice, God, man, and the world. All of these are interwoven with Wojtyła's personalism, his focus, as it were, on the inner man, conducive to the modern, existential search for meaning.[300]

In *Person and Act* Wojtyła acknowledges his debt to Aristotle and St. Thomas (referring to them as "masters") as he speaks of "passion," "ability" and, in the moral sense, of "virtue."[301] As we saw in "Instinct, Love, Marriage" he distinguishes between new "abilities" or "skills" of the person and the spiritual appetite. In the on-going perfection of man "abilities" or "skills" may contribute to the power of self-determination without being confused with it.[302] The will may "adopt" as its "own" some of the spontaneous energy of "emotions," "sentiments," etc. without risk to its spiritual autonomy.[303] In this way we can understand why Wojtyła distinguishes between "self-mastery" – "skills" or "abilities" of the

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[299] Wojtyła, *Love and Responsibility*, 120 – 125; 166 – 173; 194 – 198.
[300] Wojtyła, *Love and Responsibility*, 21 – 24, 40 – 44; 149 – 150, 166 – 210; John Paul II, *Memory & Identity*, 113 – 114.
[301] Wojtyła, *Persona e atto*, 1131 – 1141, 1151 – 1156; Wojtyła/Tymieniecka, *Acting Person*, 234 – 242, 250 – 253.
[302] Wojtyła, "Instinct, Amour, Mariage," 36 – 37; *Persona e atto*, 1151 – 1156; Wojtyła/Tymieniecka, *Acting Person*, 250 – 253.
[303] Wojtyła, *Persona e atto*, 1155; Wojtyła/Tymieniecka, *Acting Person*, 253.

person – and "self-dominion" and "self-possession," his "fundamental structure" of self-determination.[304]

This carries into his later sexual ethics – especially "theology of the body" – as he speaks of "temperance" and "chastity" and "love."[305] Chastity is a "habit" ("*sprawność*") or "ability" ("*zdolność*") which contributes to man's power of self-determination.[306] It enables him to act (i.e. choose freely) "in a definite way" and not to act "in a contrary way".[307] Even as pope Wojtyła has recourse to the teaching of St. Thomas Aquinas who sees in man's "*appetitus concupiscibilis*" ("concupiscible appetite") an "even closer subject" of "chastity" (or "purity") than the "will". This power (i.e. of "sensual desire") must be "mastered...," the pope says, "ordered, and enabled to act in a manner conforming to virtue, if 'purity' is to be attributed to man."[308] The perfection of the virtue, in other words, depends not only on man's power of self-determination, but on its *locus* in the sensitive appetite. Later he speaks of "temperance" ("purity") as an ability to "master, control, and orient" sexual drives.[309] It consists of something more than blind "self-control": "a progressive education" of "the will, of sentiments, of emotions" down to "the simplest gestures" (looks, touches etc.) which makes man's "inner decision" (to be pure) all the easier in practice.[310] If a "virtue" does not become rooted in the will – man's spiritual appetite – it lacks the spiritual goodness to turn "dispositions" or "abilities" into acts of "temperance," "chastity" etc.[311]

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[304] Wojtyła, *Persona e atto*, 966 – 968, 1076, 1151 – 1156; Wojtyła/Tymieniecka, *Acting Person*, 106 – 108, 193, 250 – 253.

[305] *TOB*, 5: 3; 54:1 – 4; 126: 1 – 130: 5.

[306] *TOB*, 54: 2.

[307] *TOB*, 54: 2.

[308] *TOB*, 54: 1 – 4.

[309] *TOB*, 54: 1 – 4; 128:1 – 4.

[310] Wojtyła, *Love and Responsibility*, 194 – 200; *TOB*, 128: 1 – 4.

[311] Wojtyła, *Persona a atto*, 1151 – 1156; Wojtyła/Tymieniecka, *Acting Person*, 250 – 253; *TOB*, 49: 6; 54: 1 – 4;
128: 1 – 4. The pope speaks of the necessity of the "ability" or "habit" to be anchored in a person's will.

3.4.3 Self-Mastery, the Spousal Meaning, Connaturality

As we saw in chapter two "self-mastery" conditions "the gift of self."[312] It frees man and woman to make a "sincere," "disinterested gift."[313] As he writes of "self-mastery" and the "spousal meaning of the body" the pope combines knowledge and love.[314] We have already spoken of this in terms of wisdom as a gift of the Holy Spirit.[315] It can also be understood in terms of the "connatural" knowledge which comes from the "dispositions" of prudence, justice, fortitude, and temperance.[316] During the catecheses it is "temperance" or "self-mastery" which is to the fore in this respect.[317] The pope speaks of it in terms of "freedom," or "mastery" of oneself, as it were, "*connatural with* [*a*] *deep consciousness* of the spousal meaning of the body."[318] This "knowledge" or "consciousness" of the body is a matter of man's "lived experience" of the body.[319] It is not a "knowledge" gleaned from books but involves a "deep 'knowledge' of human interiority."[320] It is the fruit of the "temperance" of desires, the "mastery" of self which plumbs the richness of man's psycho-emotive experience.[321] By becoming master of himself, as it were, man learns the "meaning" of the body ("love").[322] It becomes connatural to him, as it were, to look upon "*the whole truth, the whole self-evidence*" of the "body" not as a terrain of "appropriation" but as a revelation of the truth of the dignity of the person (created "for his own sake").[323] By self-mastery, temperance of desires, as it were, man is able to stand back, to gaze as if for the first

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[312] *TOB*, 15: 1 – 3; 49: 5 – 6; 51: 5 – 6; 121: 5; 124: 2; 127: 4.
[313] *TOB*, 14: 6; 15: 1 – 3; 49: 5 – 6; 51: 5 – 6.
[314] *TOB*, 15: 2; 48: 3 – 4; 128: 2; 130: 4.
[315] *TOB*, 57: 4 – 6; John Paul II, *Faith and Reason*, 44.
[316] *TOB*, 41: 3; 49: 6.
[317] *TOB*, 15: 2; 49: 4 – 6; 51: 6.
[318] *TOB*, 41: 3; 49: 4; 123: 5.
[319] *TOB*, 31: 5; 48: 4.
[320] *TOB*, 48: 4.
[321] *TOB*, 48: 3 – 4; 49: 5 – 6; 124: 2, 4.
[322] *TOB*, 15: 1; 46: 5 – 6; 47: 1; 127: 1 – 5.
[323] *TOB*, 13:1; 15: 1 – 3; 17: 3; 32: 6.

time on the "revelation" of the person, the mystery of the "second 'I'" – a free, self-possessing being, who reciprocates a "gift of self."[324]

Man's consciousness of the body is a matter of "seeing" the dignity of the person.[325] As we saw in chapter two this involves "anthropology" ("order of being") and "ethics" ("order of goodness").[326] In his catecheses the pope re-expresses this association of being and goodness in terms of the "intentionality" of the look.[327] As we saw briefly in chapter two he is meditating on Christ's words in the Sermon on the Mount ("whoever looks at a woman to desire her").[328] He writes, "*The look expresses what is in the heart*. The look, I would say, expresses man as a whole. If one assumes in general that man "acts in conformity with what he is" (*operari sequitur esse* [operation follows being], in the present case Christ wants to show that man "looks" in conformity with what he is: *intueri sequitur esse* [looking follows being]."[329] All of this bears the stamp of Aristotle's adage: "such as a man is, so does the end appear to him".[330] As man looks from the "interior," his "heart," he sees not only with the eyes of his body the truth of the "dignity of the person."[331] In the teaching of St. Thomas Aquinas this correspondence between man's "seeing" (i.e. "prudence") and the "ends" of action is "*per connaturalitem*" ("by connaturality").[332] We have spoken of this above in terms of the "connection of the virtues" but it also seems to occur in the catechesis with an accent on the "heart," "personal subjectivity," "consciousness," "freedom."[333] By temperance of

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[324] *Gaudium et spes*, 24 § 3; *TOB*, 8: 4; 15: 1 – 3.
[325] *TOB*, 13: 1; 63: 6 – 7.
[326] *TOB*, 25: 2; 26: 2; 46: 2; 51: 1; Waldstein, "Scripture, Thomism, or Phenomenology?," part 3, chap. 2 § 2.
[327] *TOB*, 40: 4 – 5; 41: 1.
[328] Mt 5: 27 – 28 in *TOB*, 24: 1; see *TOB*, 39: 3 – 40: 5.
[329] *TOB*, 39: 5.
[330] "…*qualis unusquisque est, talis finis videtur ei*," the Latin translation of Aristotle's "*hopoios poth'hekastos esti toiouto kai to telos phainetai auto*." Aristotle, *Nicomachean Ethics*, III, 5; X, 5; *ST*, II – II, q. 24, a. 11; Plé, *Chastity and the Affective Life*, 139, no. 47.
[331] *TOB*, 14: 6; 31: 5; 49: 7; 56: 3; 125: 2.
[332] *ST*, I – II, q. 58, a. 5.
[333] *TOB*, 5: 1 – 6: 4; 10: 3 – 4; 13: 1; 14: 6; 49: 7.

desires, self-mastery, in other words, man's way of looking at the "body" – male or female – becomes "connatural", as it were, with its true meaning (i.e. spousal).[334] This unites knowledge and love, a way of "seeing" which depends on man's "desire" or "appetite."[335] He not only "knows" the spousal meaning, but loves it – or becomes "connatural" to it – by self-mastery, temperance of desires.[336] The pope also speaks of this in terms of a "covenant" with the "spousal value" of the body.[337] It is a "good" to which man attaches himself by self-mastery, temperance of desires. He enjoys a union with the spousal meaning. He "sees" the dignity of the person, as it were, in a coherent, stable manner, as if governed by a "*hexus*" or "state" of being.[338]

As we have seen temperance gives man the "ability" to live the "spousal meaning" of the body.[339] As a connatural attachment to the body's "spousal value" it becomes instinctive, intimate, almost non-discursive, in the way man "sees" the "meaning" of the body.[340] He intuits the dignity of the person as if in a contemplative way, uniting knowledge and love.[341] As with wisdom not everything is a matter of deductive reasoning, but there is room for "wonder," "admiration," "fascination," a sense of the "ineffable" in the dignity of the person: "someone" who is created "for his own sake."[342] As he speaks of the "language of the body" the pope picks up on the theme of knowledge and love.[343] He writes,

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[334] *TOB*, 15: 1 – 3; 41: 3; 48: 3 – 4.
[335] *TOB*, 40: 5; 48: 3 – 4; 54: 1 – 4; 127: 1 – 3 ; see *ST*, II – II, q. 59, a. 5; II – II, q. 60, a. 2.
[336] *TOB*, 15: 1 – 3; 41: 3; 48: 3 – 4.
[337] *TOB*, 15: 1 – 3; 48: 3 – 4; 49: 5 – 6.
[338] Wojtyła, *Love and Responsibility*, 169; *TOB*, 124: 6; 125: 2 – 3; 127: 2; Cessario, *Moral Virtues and Theological Ethics*, 34.
[339] *TOB*, 13: 1; 31: 5; 54: 1 – 4; 128: 2; 130: 4.
[340] *TOB*, 13: 1; 15: 1; 31: 5 ; 41: 3; 49: 6.
[341] *TOB*, 15: 1 – 3; 48: 3 – 4; 127: 1 – 3.
[342] Wojtyła, *Persona e atto*, 1005; Wojtyła/Tymieniecka, *Acting Person*, 136; *TOB*, 14: 2; 15: 1 – 4; 108: 6; 132: 4. I have translated the Latin.
[343] *TOB*, 48: 3 – 4; 103: 4; 127: 1 – 3.

> If conjugal chastity…manifests itself at first as an ability to resist the concupiscence of the flesh, it subsequently reveals itself as *a singular ability* to perceive, love, and realize those meanings of the "language of the body" that remain completely unknown to concupiscence itself and progressively enrich the spousal dialogue of the couple by purifying deepening, and at the same time simplifying it.[344]

As man grows in self-mastery, in other words, his consciousness of the "language of the body" becomes more acute, sensitive, simple.[345] He is charged, as it were, with a new way of "seeing" the dignity of the person: deeper, purified, intimate, conjoined to the "spousal meaning" expressed in the "gift of self."[346] As he loves – through temperance, mastery of desires – he grows in self-knowledge, and knowledge of the "second I."[347] This "knowledge" can also be understood in terms of "knowledge" of biological laws or "rhythms" in the "natural regulation of conceptions."[348] If this is applied, however, without a growth in "self-mastery," inner freedom, even the "naturalness" of the so-called "natural method" loses something of its authenticity in the conjugal life of spouses.[349] True "naturalness," on the other hand, weds "science" to "virtue" so as to ensure the "*mature possession* of one own 'I'" in the "gift of self."[350] This unites knowledge to love, a "lived experience" of the body connatural, as it were, to the "ends" of action.[351]

As self-mastery, temperance of desires open a horizon – a "seeing" of values – for man, "concupiscence of the flesh" has the opposite effect: it limits or distorts the spousal meaning of the body.[352] It narrows man's inner horizon, his ability to perceive values, and leads to spiritual blindness. We saw this already in St. Thomas' teaching on prudence, chastity

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[344] *TOB*, 128: 3.
[345] Ibid.
[346] *Gaudium et spes*, 24 § 3; *TOB*, 13: 1; 15: 1 – 3; 40: 5.
[347] *TOB*, 8: 3 – 4; 15: 1 – 3; 48: 3 – 4; 127: 1 – 3; 128: 1 – 3.
[348] *TOB*, 48: 3 – 4; 125 : 1 – 4.
[349] *TOB*, 130: 4.
[350] *Gaudium et spes*, 24 § 3; *TOB*, 15: 1 – 3; 48: 4; 54: 1 – 4; 128: 1 – 4; 129: 2, 4; 130: 4.
[351] *TOB*, 31: 5; 41: 3; 127: 3.
[352] *TOB*, 13: 1; 26: 1 – 3; 31: 5 – 6.

and man's engagement with being, goodness, and truth. Something similar is offered during the catecheses: unless he masters himself, man cannot be "himself," or "see" the dignity of the person.[353] He becomes detached, as it were, from "*the deeper and more mature values*" associated with the "spousal meaning of the body" and the "freedom of the gift."[354] The pope writes, "From the moment in which 'another law at war with the law of the mind' (Rom 7: 23) installed itself in man, there exists an almost constant danger of a way of seeing, of evaluating, of loving such that the 'desire of the body' shows itself stronger than the 'desire of the mind'."[355]

This way of "seeing," loving, evaluating restricts itself to one "value": the sexual value of the body, and obscures the "beauty" of the person, the richness of "*the whole truth, whole self-evidence*" of man.[356] If the "concupiscence of the flesh" becomes ingrained in man (i.e. as an acquired habit) the pope speaks of the human person becoming "connatural" to the "dynamism of use."[357] This is a loss of inner freedom, and the fullness of "seeing" – a hierarchy of values – associated with the spousal meaning.[358] Man can go in either direction: connatural, as it were, to the "revelation" of the body (i.e. the "truth about man") or connatural to a "materialistic and utilitarian way of thinking and evaluating."[359] If concupiscence gains the upper hand man loses a sense of the "freedom of the gift."[360] His way of loving, opposed to what is "sincere" and "disinterested," "appropriates" to self, chooses the

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[353] Wojtyła, *Love and Responsibility*, 197; "Persona: soggetto e comunità," 1352; "Person: Subject and Community," 234; Styczen, "Essere se stessi," 796; *TOB*, 13: 1.
[354] *TOB*, 128: 2.
[355] *TOB*, 33: 5.
[356] *TOB*, 13: 1; 15: 1 – 4; 40: 3.
[357] Wojtyła, "Persona: soggetto e comunità, 1353 – 1354; "Person: Subject and Community," 235; *TOB*, 26: 1 – 3; 39: 2; 49: 6.
[358] *TOB*, 13: 1; 14: 6; 15: 1 – 3; 40: 5.
[359] *TOB*, 15: 1 – 3; 23: 5; 39: 2; 41: 3
[360] *TOB*, 13: 1.

"*I*" above the "*thou*," and loses a sense of what "fulfils the meaning of his being and existence" (i.e. "love" or the "spousal meaning").[361]

The combination of knowledge and love is essential to the teaching of *Humanae Vitae*. As Pope Paul VI speaks of self-mastery he sees it as a path to self-understanding, communion, reciprocal self-giving.[362] He writes,

> Mastery over instinct by one's reason and free will undoubtedly requires ascesis...Yet this discipline, which is proper to the purity of married couples, far from harming conjugal love, rather confers on it a higher human value. It demands continual effort...yet thanks to its beneficent influence, husband and wife *develop* their personalities integrally, enriching each other with spiritual values...It favours attention to one's partner, helps both parties to drive out egoism, the enemy of true love, and deepens their sense of responsibility.[363]

Self-mastery favours (1) self-growth (2) communion of persons. It educates couples in the mystery of the interior life ("spiritual values").[364] It is a cog in the wheel of "true love" and chases away narcissistic "egoism."[365] As John Paul II reflects on the teaching of *Humanae Vitae* he combines the ascesis of "self-mastery" with a true vision of the interior life ("personal subjectivity").[366] The "inner man" grows in his sensitivity to the "nature" of the conjugal act.[367] Inner freedom, mastery of desires not only enriches him with "spiritual values" but promotes his understanding of human sexuality.[368] Elsewhere we have spoken of this in terms of the "*ontological dimension*" ("nature") of the conjugal act and the "subjective and psychological dimension" ("meaning").[369] As the pope writes, "'Meaning" is born in

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[361] Wojtyła, "Persona: soggetto e comunità, 1361 – 1370; "Person: Subject and Community, 240 – 246; *TOB*, 15: 1 – 3; 32: 6; 127: 1 – 5; 130: 1.
[362] *TOB*, 15: 1 – 3; 48: 3 – 4; 127: 1 – 3; Paul VI, *Humanae vitae*, 21 in *TOB*, 59: 6.
[363] Paul VI, *Humanae vitae*, 21 in *TOB*, 59: 6, emphasis of John Paul II.
[364] Paul VI, *Humanae vitae*, 21 in *TOB*, 59: 6; *TOB*, 9: 2 – 10: 2; 48: 3 – 4; 49: 5 – 6.
[365] Paul VI, *Humanae vitae*, 21 in *TOB*, 59: 6.
[366] *TOB*, 49: 7; 58: 6; 60: 1; 123: 1, 3; 124: 2, 4; 125: 5; 127: 5.
[367] *TOB*, 24: 4; 118: 5.
[368] Paul VI, *Humanae vitae*, 21.
[369] *TOB*, 118: 5 – 119: 1.

consciousness *with the rereading of the* (ontological) *truth of the object.*"[370] This "truth" of the conjugal act (1) "procreative" (2) "unitive" can be known if man reflects on the "moral law of nature."[371] There is a sense, however, during the catechesis that man can become "connatural" with the two inseparable meanings of the conjugal act.[372] This "seeing" of the "nature" of the conjugal act unites "subject" and "object." As man grows in self-mastery, temperance of desires he "sees" the "nature" of the act – and the dignity of the person – more clearly, as if by instinct ("*ex instincto*") or by love ("*per amorem*").[373] Through temperance of desires he unites knowledge and love crowned by an openness to the gifts of the Holy Spirit (especially "reverence").[374] The pope writes, "The virtue of conjugal purity, and even more so the gift of reverence for that which comes from God, shapes the spirituality of the spouses...Responsible fatherhood and motherhood imply the spiritual appreciation – in conformity with the truth – of the conjugal act in the consciousness and will of both spouses...".[375] This "spiritual appreciation" comes into being by self-mastery, temperance of desires.[376] It is heightened by the gift of reverence. As "authentic love" grows man and woman distance themselves from "a subjective lack of understanding, connected with anti-conceptive practices and mentality" and move towards the "fullness" of their humanity: a "*shared concern for the truth of the 'language of the body'.*"[377] By temperance of desires, self-mastery man and woman begin to "see," as it were, in "conformity with the truth" or become – one could say – "connatural" to the "exceptional meaning" of the conjugal act.[378]

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[370] *TOB*, 119: 1.
[371] *TOB*, 119: 3 – 121: 6.
[372] *TOB*, 41: 3.
[373] Wojtyła, *Love and Responsibility*, 197; *TOB*, 13: 1; 118: 5 – 119: 1; 128: 1 – 3; 131: 1 – 132: 5; *ST*, I, q. 1, a. 6 ad 3; I – II, q. 68, a.1 ad 4; I – II, q. 70, a. 3; II – II, q. 29, a. 2 ad 1; II – II, q. 47, a. 7 ad 3.
[374] *TOB*, 15: 2; 48: 3 – 4; 127: 1 – 3; 131: 1 – 132: 5.
[375] *TOB*, 132: 2.
[376] Ibid.
[377] *TOB*, 15: 2; 41: 3; 48: 3 – 4; 49: 4 – 6; 106: 3; 128: 1; 132: 2.
[378] Wojtyła, *Love and Responsibility*, 197; *TOB*, 15: 1; 48: 3 – 4; 132: 2. This expression "conformity with the truth" may give way to "spiritual identification" in the second edition of *TOB*.

By temperance of desires man bridges the gap between "subject" and "object" and harmonises with the "laws inscribed in [his] being" by the Creator.[379]

By knowledge and love man and woman grow in communion; their sense of being "*for*" one another deepens.[380] Self-mastery, temperance of desires opens their eyes, as it were, to their shared humanity: a body "*similar*" yet dissimilar to one's own.[381] As the first man exclaims, "This time she is flesh from my flesh and bone from my bones" (Gen 2: 23) one sees a clear sense of his recognition of their common humanity.[382] St. Thomas writes, "Now nothing is hurt by being adapted to that which is suitable to it; rather, if possible, it is perfected and bettered. But if a thing be adapted to that which is not suitable to it, it is hurt and made worse thereby. Consequently love of a suitable good perfects and betters the lover; but love of a good which is unsuitable to the lover, wounds and worsens him."[383] As man becomes aware of the spousal meaning of the body – woman for man, man for woman – this psychology of likeness, aptness, or suitability, comes into play, not only at the spiritual, but at the sensitive level. Man betters woman, woman betters man, as being a suitable "good" for each other. Man apprehends this "good" in a "connatural" way by temperance of desires, self-mastery.[384] He loves or attaches himself to it so that it "perfects" and "betters" him.[385] We can say that the discovery of one's "humanity" ("dignity") is fostered by "temperance" of desires, "self-mastery."[386] In the catechesis man moves from the "anthropological meaning" of body

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[379] Paul VI, *Humanae vitae*, 12 in *TOB*, 13: 2; 18: 5; 19: 1 – 2; 118: 5 – 119: 1; 129: 4.
[380] *TOB*, 9: 3.
[381] *TOB*, 9: 4.
[382] *TOB*, 8: 4.
[383] "*Nihil autem quod coaptatur ad aliquid quod est sibi conveniens, ex hoc ipso laeditur: sed magis, si sit possibile, proficit et melioratur. Quod vero coaptatur ad aliquid quod non est sibi conveniens, ex hoc ipso laeditur et deterioratur. Amor ergo boni convenientis est perfectivus et meliorativus amantis: amor autem boni quod no est conveniens amanti, est laesivus et deteriorativus amantis*." *ST*, I – II, q. 28, a. 5; Peter Kreeft, ed., *Summa of the Summa: The Essential Philosophical Passages of St. Thomas Aquinas' Summa Theologica Edited and Explained for Beginners* (San Francisco: Ignatius Press, 1990), 443.
[384] Wojtyła, *Love and Responsibility*, 169; *TOB*, 41: 3; 124: 6; 125: 1 – 3; 127: 2.
[385] *ST*, I – II, q. 28, a. 5; Kreeft, *Summa of the Summa*, 443.
[386] *TOB*, 14: 6; 15: 1 – 3; 17: 4 – 5; 18: 5; 19: 148: 3 – 4; 56: 3; 125: 2.

(i.e. "personal dignity") to its "spousal meaning."[387] Another aspect of this "revelation," as it were, of the "second I" ("woman") is the man's "seeing" by knowledge and love a good "connatural" ("*similar*") to him in the "communion of persons".[388] Self-mastery, temperance of desires fosters "communion" by attaching the man to the "second I" as "a help *similar* to him," someone who shares his "nature" and enjoys the dignity of being a "person".[389] This reciprocal "discovery" is determined by knowledge and love – a way of seeing, as it were, made "stable," "firm," "ingrained," by temperance of desires, self-mastery.[390]

3.4.4 Temperance, Fear, Piety

The virtue of temperance (1) resists "concupiscence of the flesh" (2) orients man's sensitive appetite to the good.[391] It creates a new sensibility in man to goods of a sensual or emotional nature. This ability to "*control*," "*master*," "*orient*" man's appetites for food, drink, and sexual pleasures, ensures his freedom.[392] It enables him to make clear, reasoned choices of the goods on offer. We have looked at this so far in terms of how John Paul II appropriates the teaching of St. Thomas Aquinas. He does develop what he learns "from others," however, in a way which is "existential" and "personalistic."[393] One example of this – detailed in chapter two – is how he refines temperance as an "ability" to guide (1) the "line of *arousal*" to its "correct development" i.e. in the "conjugal act"; (2) the "line of *emotion*" to "expressions of love" which are "pure" and "disinterested."[394] This leans directly on the teaching of

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[387] *TOB*, 15: 1 – 3; 19 : 5; 43: 1; 129: 2; 131: 4; see O'Reilly, "Conjugal Chastity," 203 – 204.
[388] *TOB*, 8: 3 – 4; 9: 2 – 10: 2; 13: 1; 15: 1 – 3; 41: 3.
[389] *TOB*, 5: 1 – 6: 4; 8: 3 – 4; 9: 2 – 10: 2; 15: 2; 46: 5 ; 48: 3 – 4; 56: 3; 125: 2.
[390] *CCC* § 1803 – 1804; Wojtyła, "Persona: soggetto e comunità," 1353 – 1354; "Person: Subject and Community," 235; *TOB*, 15: 4; 48: 3 – 4; 127: 1 – 3; 128: 1 – 3; Aristotle, *Nicomachean Ethics*, II, chap. 4, no. 3 (bk. 1105a31); *ST*, II – II, q. 58, a. 1.
[391] *TOB*, 26: 1 – 2; 54: 1 – 4; 128: 1.
[392] *TOB*, 54: 1 – 4; 128: 1.
[393] Karol Wojtyła, *Lubliner Vorlesungen* (Stuttgart: Seewald, Verlag, 1981), 17 in Schmitz, *Center of the Human Drama*, 41, no. 24 ; Woznicki, *Existential Personalism*, 9; *TOB*, 133: 2; see John Paul II, *Memory and Identity*, 112 – 114.
[394] *TOB*, 130: 1.

Aristotle and St. Thomas Aquinas who see temperance as an ability (1) to resist concupiscible pleasures, as we have seen; (2) to "guide" and "control" the whole of man's "sensual and emotive sphere."[395] The pope builds on the pre-existing tradition through a focus on "lived experience" applied to conjugal spirituality.[396] This gives him the freedom to exploit the "richness" of man's experience of the "spousal meaning of the body" conditioned by "temperance" and "mastery of desires."[397]

If he refines temperance along the lines of conjugal spirituality he does an even more surprising thing with the "gift of piety" (or "reverence").[398] As we have seen, this is one of the "gifts of the Holy Spirit."[399] In the teaching of St. Thomas it corresponds to the cardinal virtue of justice. It perfects justice by revering God as a Father; so it is distinguished by "reverence," "fear," "honour" for God.[400] In a secondary way, it reaches out to the "sons of God," his children by adoption, and everything which "*comes from God.*"[401] As a "gift," it is a "habit" of the soul which opens man to the "prompting" of the Holy Spirit. Thomas calls this action of the Holy Spirit an "*instinctus*" – an intimate calling, as it were – which renders the soul docile or "connatural" to the voice of God.[402] As a gift piety strengthens man's "appetite" or "will" and makes him sensitive or alert (1) to God as Father (2) to the rights of others.[403] Through "reverence for God" ("piety"), Thomas says, man works "good to all" and is protected in a special way from "hardness" of heart ("*duritiam*").[404] As a gift, piety is disposed to the welfare of others. It prepares for the "fellowship" and "joy" of heaven by

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[395] *TOB*, 130: 1 ; *ST*, II – II, q. 141, a. 1 – 8; II – II, q. 155, a. 4.
[396] *TOB*, 31: 5; 132: 1.
[397] *TOB*, 15: 1 – 3; 19: 1; 48: 3 – 4; 130: 2.
[398] *TOB*, 57: 2 – 3; 131: 1 – 132: 5.
[399] *TOB*, 18: 2; 131: 4.
[400] *ST*, II – II, q. 121, a. 1; Jean de Saint-Thomas, *Dons du Saint-Esprit*, 208 – 209, 213, my translation.
[401] *ST*, II – II, q. 121, a. 1; Jean de Saint-Thomas, *Dons du Saint-Esprit*, 212, 217, 220 – 226; *TOB*, 131: 2.
[402] *ST*, I – II, q. 68, a. 1 – 3;
[403] *ST*, II – II, q. 121, a. 1 – 2; Jean de Saint-Thomas, *Dons du Saint-Esprit*, 208 – 226.
[404] St. Gregory the Great, *Moralis*, 2, 26 in *ST*, q. 68 a. 2; *ST*, I – II, q. 68, a. 4, ad 2; Jean de Saint-Thomas, *Dons du Saint-Esprit*, 208 – 226.

doing good works. It has an inner "love" or "affection" for others ("*intimus affectus proximorum*") which it fulfils by works of mercy.[405]

Piety is by nature altruistic. It combines "reverence" for the "majesty of God" with an inner sensitivity ("*affectum*") to the "dignity of the person."[406] When John Paul II speaks of "reverence" he digs into a pre-existing tradition.[407] The gift considers man (1) as "a subject" i.e. in the "heart"; (2) as someone "in relation" i.e. as a "social being."[408] All of this is planted in the rich field of conjugal spirituality.[409] The point of departure, however, must be *Humanae Vitae*. In the encyclical Paul VI speaks plainly of "reverence" as a way of being sensitive to the laws established by the Creator. This concerns the "nature" ("ontological dimension") of the conjugal act.[410] As John XXIII taught in *Mater et Magister* "Human life is sacred because from its beginning it directly involves the action of God (as Creator)."[411] If spouses are to be open to this order – established by God – they must become conscious of their co-responsibility concerning the "transmission of life."[412] This is the "reverence" which the catechesis connects with "*ethics*," an attitude of a "virtuous" character, not so much as a way of being faithful to an "impersonal '*law of nature'*," but to a "*personal Creator.*"[413]

Apart from speaking of "reverence" towards the "*law of nature*" *Humanae Vitae* does not touch on the gifts of the Holy Spirit in a direct way.[414] The "gift of piety" is couched in language like "attention to one's partner," "true love," a deepened "sense of responsibility,"

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[405] *ST*, I – II, q. 68, a. 6, ad 2.
[406] *ST*, I – II, q. 68, a. 6, ad 2; *TOB*, 28: 3; 56: 1, 3; 59: 2; 125: 2.
[407] *TOB*, 124: 4 – 6; 131: 1 – 132: 6.
[408] *Gaudium et spes*, 12; *TOB*, 49: 7; 109: 4.
[409] *TOB*, 132: 1.
[410] See Paul VI, *Humanae vitae*, 13; *TOB*, 118: 5 – 119: 1; 124: 4. This sense of reverence is more of a general character. The action of the gift of the Holy Spirit is implicit only.
[411] Pope John XXIII, *Mater et magister* in *Acta Apostolicae Sedis* 53 (1961): 194 in *TOB*, 124: 4, translation as in the catechesis.
[412] John Paul II, *Letter to Families*, 12; *TOB*, 120: 1 – 2.
[413] *TOB*, 124: 4 – 6.
[414] See Paul VI, *Humanae vitae*, 13, 18 – 20; *TOB*, 124: 1 – 6.

"spiritual values" (as we have seen).[415] John Paul II's interpretation of *Humanae Vitae* strongly favours it as the "gift" which heightens "conjugal spirituality" or fosters in spouses a new "sensibility" to the "twofold meaning" of the conjugal act.[416] One could speak of it here as a way of becoming "connatural" to the "singular" dignity of the act, but in a way struck through by fear, reverence, awe, wonder at what "*comes from God.*"[417] This veneration stems from "self-mastery," "temperance" of desires and does not develop without the inner "freedom" to be oneself, as it were, to possess oneself in order to give oneself.[418] The gift is directed, as it were, to the "communion of persons."[419] It heightens respect, "admiration," "fascination," "disinterested" attention" to one's spouse, and "goes hand in hand with…profound pleasure" or delight in the visible and invisible "beauty" of masculinity or femininity.[420]

The choice of piety as the gift which corresponds to "purity of heart," "temperance" of desires is a new insight of John Paul II.[421] It comes from his eye for the person *qua* person. In the pre-existing tradition – emanating from St. Thomas – "fear" is the gift which perfects "temperance," "chastity" etc. This is a holy fear – animated by charity – which flees from "evil" or "fault."[422] It avoids being separated from God – through love of him – and recoils from things which allure it from its Creator. Piety and fear are close allies – since the gifts are connected – and have common properties.[423] John of St. Thomas puts them side by side: (1) piety renders worship to God ("cult") as a benefactor who is infinite and principle of every

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[415] See Paul VI, *Humanae vitae*, 21.
[416] *TOB*, 131: 1 – 132: 5.
[417] *TOB*, 41: 3; 131: 1 – 132: 5.
[418] Styczeń, "Essere se stessi, 796; Wojtyła, "Persona: soggetto e comunità, 1352; "Person: subject and community," 234; *TOB*, 14: 6; 15: 1 – 3; 48: 3 – 4.
[419] *TOB*, 9: 2 – 10: 2; 131: 1 – 132: 5.
[420] *TOB*, 15: 4; 132: 4.
[421] *TOB*, 16: 5; 48: 3 – 4.
[422] *ST*, II – II, q. 19, a. 1 – 12 ; II – II, q. 141, a. 3, ad 3; II – II, q. 143; *TOB*, 128: 1 – 3.
[423] *ST*, II – II, q. 68, a. 5 ; Jean de Saint-Thomas, *Dons du Saint-Esprit*, 208 – 209.

good; (2) fear reveres God aware of the soul's "littleness" before his majestic sovereignty and power to punish.[424] Although both gifts revere God, "piety" tends to be more positive, "fear" more negative.[425] In his teaching on "conjugal chastity" John Paul II concedes that "fear" is a component of man's "reverence" for the order of creation ("*for what comes from* God").[426] He calls this a "salvific fear" (i.e. includes charity) which avoids "violating or degrading what bears in itself the sign of the divine mystery of creation and redemption."[427] He connects this "fear" with the "negative function" of "temperance" or "chastity" ("resistance" to "concupiscence of the flesh") but argues that such "fear" can also manifest itself "as a sensibility full of veneration for *the essential values of conjugal union*" (i.e. "piety"), especially as the virtue matures.[428] The pope does not call this "fear" a gift of the Holy Spirit but seems to strongly imply its action in "conjugal spirituality" tied to the "negative" function" of temperance. The same "fear" can also be appropriated to "piety" or "reverence" if one is to consider the "positive" function of "temperance" or "purity" as it becomes "connatural," as it were, spontaneous, "free" in man as a subject.[429]

The richness of "conjugal spirituality" does not exclude "piety" or "fear."[430] The two gifts belong to the "lived experience" of the body.[431] In an *Angelus* address dated 11 June 1989 the pope connects "temperance" and "chastity" directly to the "gift of fear." He writes, "The practice of all the Christian virtues depends on this holy and just fear,…especially

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[424] Jean de Saint-Thomas, *Dons du Saint-Esprit*, 208 – 209, 238 – 241. This is a paraphrase of the writer's clever distinction, not a literal translation. Fear of punishment ("servile fear") is only excluded from those who are "perfect" in charity. If a person has charity fear of punishment is not principal but secondary. It may be mixed in, as it were, with a desire not to separated from him by fault. This gradually disappears as the soul grows in perfection.

[425] Jean de Saint-Thomas, *Dons du Saint-Esprit*, 208 – 209.

[426] *TOB*, 131: 5.

[427] Ibid.

[428] *TOB*, 57: 2 – 3; 131: 5.

[429] *TOB*, 14: 6; 15: 1 – 3; 41: 3; 48: 1 – 5; 49: 5 – 6; 54: 1 – 4; 131: 5; 132: 1.

[430] *TOB*, 57: 2 – 3; 131: 1, 5; 132: 1.

[431] *TOB*, 31: 5; 131: 5.

humility, temperance, chastity, and mortification of the senses."[432] This fear can be understood as a "fleeing" from what would cause offence to God (e.g. lust, fornication, adultery etc.).[433] It is also known – by the tradition – as "filial" or "chaste" fear, as it bridles every desire which does not "*come from God.*"[434] John Paul II seems to be aware of the pre-existing tradition, and draws from it. Yet he is not afraid to enrich it with some new insights (as we have seen). The accent on "piety" ("reverence") during the catechesis fits his "adequate anthropology" or "integral vision of man."[435] It tells us two things: (1) man not only recoils from "violating" the order of creation, he sees its "goodness" in a positive light. He reveres all that is a "sign of God's wisdom and love"; (2) man is a being "*for*" others, who is perfected in the "communion of persons." He rejoices in "*the whole truth*" of the "body" as it is revealed in its "masculinity" or "femininity."[436] Piety is a gift which expresses (1) "tenderness" towards God as a loving Father (2) "tenderness" towards one's neighbour as one acts justly towards all.[437]

3.4.5 Conclusion

We have looked at John Paul II's insights into chastity, temperance, and his developments of a pre-existing tradition. We also looked at how the idea of connaturality can be deployed to understand his focus on the lived experience of the person. We also looked at some developments regarding the gift of reverence or piety.

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[432] *TOB*, 128: 2; Giovanni Paolo II, *Angelus*, Domenico, 11 giugno 1989 in www.vatican.va/holy_father/john_paul_ii/angelus/1989/documents/hf _jp-ii_ang_198906_it.html (accessed February 19, 2012).

[433] Jean de Saint-Thomas, *Dons du Saint-Esprit*, 209.

[434] *ST*, II – II, q. 19, a. 8; Jean de Saint-Thomas*, Dons du Saint-Esprit*, 238 – 241; 131: 2.

[435] Paul VI, *Humanae vitae*, 7; *TOB*, 23: 3 – 4; 25: 2; 26: 2; 57: 2 – 3; 131: 1 – 132: 5.

[436] *TOB*, 9: 2 – 10: 2; 13: 1; 14: 2; 15: 1 – 3; 131: 4 – 5.

[437] Jean de Saint-Thomas, *Dons du Saint-Esprit*, 208 – 226; Giovanni Paolo II, *Angelus*, Domenica, 28 maggio 1989 in www.vatican.va/holy_ father/john_paul_ii/angelus/1989/documents/hf_jp-ii_ang_19890528_it.html (accessed February 19, 2012).

3.5 The Economy of Truth and Love

3.5.1 Introduction

In this section we examine "the economy of truth and love."[438] We shall do so with a view to St. Thomas Aquinas' teaching on the same subject. This can enrich our sense of the "theology of the body." How does the coming of the divine Persons influence man's way of being and acting? What is the gift which he receives? How can this open him to the communion of persons?[439]

3.5.2 Union of the Sons in Truth and Love

Man is called to live "in truth and love" if he is to be "himself," if he is to fulfil "the meaning of his being and existence" in a "gift of self."[440] He unites "knowledge" and "love," as it were, as he finds himself in the "communion of persons."[441] This is a theme we have been examining, and have yet to explore in terms of "the economy of truth and love."[442] The word "economy" ("*oeconomia*") refers to the "business" of salvation, God's saving plan, as it were, revealed through the centuries of man.[443] It occurs in time but is steeped in "eternity" and has its sources in the divine "mystery of Truth and Love" hidden before all the ages in God.[444] It is "hidden" so it remains "invisible" until seen by human eyes. The economy is the disclosure of the divine life, a making known of all that is *known* and *loved* in God alone until he chooses to reveal it to human creatures.[445]

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[438] *TOB*, 19 : 3 – 6.
[439] *TOB*, 3: 4.
[440] Styczeń, "Essere se stessi," 796; Wojtyła, "Persona : soggetto e comunità," 1352; "Person: Subject and Community," 234; *Gaudium et spes*, 24 § 3; John Paul II, *Letter to Families*, 8; *TOB*, 15: 1 – 3; 19: 3 – 6.
[441] *TOB*, 9: 2 – 10: 2; 15: 1; 48: 3 – 4; 127: 1 – 3.
[442] *TOB*, 19: 3 – 6.
[443] Stelton, *Ecclesiastical Latin*, 178 – 179.
[444] *TOB*, 19: 3 – 6; 94: 1 – 97: 5.
[445] *TOB*, 19: 3 – 6.

The economy begins in man's "theological pre-history" ("original innocence") and reaches its crescendo in the coming of the Son of God, the divine *Logos* – the Word made flesh – in "the fullness of time."[446] As a "mystery of truth and love" it reaches man as "a subject of truth and love," one gifted with intelligence and free-will.[447] He becomes a partaker in this divine life by knowledge and love, not by knowledge only.[448] In the mystery of "original innocence," as we have seen, man is a seeker after truth, one who searches the meaning of his own existence. This is revealed to him, as it were, in the experiences of original solitude, unity, and nakedness. Man discovers himself as an *ens amans* – a loving being – one who fully finds himself in a "gift of self."[449] He becomes conscious of this truth *in actu*, as one who is self-possessing and self-governing.[450] As "master" of his own being he experiences the "freedom of the gift," free from the "compulsion of the body" or from "concupiscence."[451]

As a free, self-possessing being man becomes conscious of the "spousal meaning of the body."[452] This is "a mystery of truth and love" where man unites "consciousness" of the spousal meaning (i.e. the "truth about man") with "a sincere gift of self" (i.e. love or charity).[453] This combination of love and knowledge is not only discovered, but revealed. It comes about as a sharing ("*communicatio*") of "the inner life" of God.[454] This is the characteristic of "original innocence," a "participation" in the "holiness" of God which marks

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[446] *CCC* § 456 – 463; Gal 4: 4 in *CCC* § 484; *TOB*, 4: 2; 16: 4 – 19: 6; 31: 5.
[447] *TOB*, 19: 3 – 6.
[448] See *CCC* § 460.
[449] *TOB*, 5:1 – 6: 4; 15: 1 – 3 16: 4 – 19: 6; Frings, *Mind of Max Scheler*, 68.
[450] See Rodé, "La théologie de la culture de Jean Paul II."
[451] *TOB*, 14: 6; 15: 1 – 3; 26: 1 – 3; 123: 5. The expressions "*master of himself*" and "master over himself" may be replaced by "*possesses himself*" in the second edition of *TOB*.
[452] *TOB*, 15: 1 – 3.
[453] *Gaudium et spes*, 24 § 3; *TOB*, 5: 1 – 6: 4; 15: 1 – 3; 19: 3 – 6. In the original Polish "truth and love" are not capitalised here.
[454] *ST*, II – II, q. 23, a. 1; *TOB*, 15: 4; 16: 3; 48: 3 – 4; 127: 1 – 3.

man as a "subject of holiness" able "to express himself deeply with his own body."[455] The pope writes,

> Original innocence, connected with the experience of the spousal meaning of the body, is holiness itself...One can say that Genesis 2: 23 – 25 speaks about *the first celebration of humanity, as it were*, in the whole original fullness of the experience of the spousal meaning of the body, a celebration of humanity flowing from the divine sources of Truth and Love in the very mystery of creation.[456]

The "mystery of truth and love" is an experience of the body ("spousal") which man lives as a subject who has received a divine gift: "innocence, grace, love... justice."[457] The body is perceived, as it were, in "wisdom" and "love." We have already spoken of this in terms of the gift of wisdom united to charity in the will. When St. Thomas speaks of the divine economy, God's saving plan, as it were, he does so primarily in terms of "wisdom" and "love," the more elevated gifts of grace to the human creature.[458]

The "mystery of truth and love" is "*dispensatio*" ("dispensation").[459] This is Thomas' preferred expression for the divine economy.[460] It includes "all those things which God dispenses ("*dispensantur*") in time for man's salvation.[461] It can also be understood in terms of divine "mission" ("*missio*"), the sending of a divine person to (1) reveal the mystery of the Trinity (2) to accomplish man's salvation.[462] The missions comprise the sending of the Son, the eternal Word, and the divine Paraclete, the Holy Spirit. In the work of salvation this occurs (1) visibly (2) invisibly. The "visible" mission of the Son is in his Incarnation; his

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[455] *TOB*, 16: 3 – 5; 19: 3 – 6.
[456] *TOB*, 19: 5 – 6.
[457] *TOB*, 15: 1 – 3; 19: 3 – 6.
[458] *ST*, II – II, q. 45, a. 1 – 6; *TOB*, 57: 4 – 6; 127: 1 – 3.
[459] Giles Emery, O.P. "*Theologia* and *Dispensatio*: The Centrality of the Divine Missions in St. Thomas's Trinitarian Theology," *The Thomist: A Speculative Quarterly Review* 74 (2010): 517.
[460] Ibid.
[461] *ST*, II – II, q. 1, a. 7 in Emery, "*Theologia* and *Dispensatio*," 517 – 518.
[462] *ST*, I, q. 43, a. 1 – 8; Emery, "*Theologia* and *Dispensatio*," 516.

"invisible" mission is to the "hearts" of the faithful in grace and truth.[463] The "visible" mission of the Spirit is accomplished through "visible signs" (i.e. a "dove," "tongues of fire" etc.) perceived at Christ's baptism, transfiguration, and during the mysteries of Easter and Pentecost; his "invisible" mission is to the "hearts" of the faithful in grace and love.[464] It is this "invisible" aspect of the "*dispensatio*" or "economy" which man receives in "original innocence," a sharing in the "holiness" of God through the sending of the Son and the Spirit (i.e. the "mystery of truth and love").[465]

Man becomes conscious of the divine life as he becomes incorporated into the "economy of truth and love."[466] Thomas explains this in terms of man's experience of wisdom and charity. He writes, "...Augustine says...'*The Word we speak of is knowledge with love.*' Thus the Son is sent not in accordance with every and any kind of intellectual perfection, but according to the intellectual illumination, which breaks forth into the affection of love, as is said...'*In my meditation a fire shall flame forth*.'"[467] He calls this "*knowledge with love*" wisdom ("*sapientia*"), a knowledge which can be "tasted" or "experienced" ("*sapida scientia*"), as we have seen earlier.[468] The verb chosen for "breaks forth" is "*prorumpat*" which covers a range of meanings in St. Thomas.[469] Jean-Pierre Torrell writes, "[Thomas] quite often uses the verb *prorumpere* to express an irresistible pressure from within; "*to throw oneself* into pleasures," "*to let out a torrent* of insults," "*to melt into* tears," or more nobly, "*to*

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[463] Emery, "*Theologia* and *Dispensatio*," 519 – 528.
[464] Ibid.
[465] *TOB*, 16: 3 – 19: 6; Emery, "*Theologia* and *Dispensatio*," 519 – 528.
[466] *TOB*, 19: 3 – 6.
[467] "*…Augustinus dicit… 'Verbum quod insinuare intendimus, cum amore notitia est.' Non igitur secundum quamlibet perfectionem intellectus mittitur Filius: sed secundum talem instructionem intellectus, qua prorumpat in afffectum amoris ut dicitur… 'In meditatione mea exardescet ignis'*." *ST*, I, q. 43, a. 5, ad 2, translation modified.
[468] *ST*, II – II, q. 45, a. 2.
[469] *ST*, I, q. 43, a. 5, ad 2.

burst with thanksgiving."[470] If we were to translate this to a modern idiom we might speak of a "gift of self," a "surrender" of the "I", as it were, to the "object" which pleases or delights.[471]

In the "mystery of truth and love" Thomas unites knowledge and love.[472] The coming of the Son ("the Word") illumines the "intellect" not with any kind of knowledge, but with a "perfection" which "breathes forth Love" ("*Verbum...spirans amorem*").[473] The coming of the Spirit assimilates – or creates a likeness – in the soul to his "personal property" ("Love").[474] This experience of the divine missions sanctifies man's "knowledge" ("truth") and his "will" ("good"). Neither of these occurs without the other: the coming of the Son ("Wisdom") is simultaneous to the coming of the Spirit ("Love").[475] Thomas writes, "The one mission never takes place without the other: for love results from knowledge; and perfect knowledge, which results from a mission of the Son, always implicates love. That is why both [gifts] are infused at one and the same time, and they increase at one and the same time."[476] In the "economy of truth and love," in other words, there is always a concordance between man's knowledge and man's love.[477] This would seem to fit all we have being saying about "self-mastery," "temperance" of desires. As man become conscious of the "spousal meaning of the body" ("truth") he experiences the "freedom of the gift" ("love"). "Temperance" or "self-mastery"

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[470] Jean-Pierre Torrell, *Thomas Aquinas: Volume II, Spiritual Master* (Washington D.C.: Catholic University of America Press, 2003), 91.

[471] Wojtyła, *Love and Responsibility*, 84 – 85, 96 – 100, 125 – 130; *Gaudium et spes*, 24 § 3; *TOB*, 8: 3 – 4; 15: 1 – 3; 17: 3 – 6; 110: 7 – 9; 129: 4; 130: 4.

[472] *ST*, II – II, q. 45, a. 1 – 6; *TOB*, 19: 3 – 6; 48: 3 – 4; 127: 1 – 3.

[473] *ST*, q. 43, a. 5, ad 2; Giles Emery, OP, *The Trinitarian Theology of Saint Thomas Aquinas*, trans. Francesca Aran Murphy (Oxford: Oxford University Press, 2007), 372 – 374, 390 – 397; "*Theologia* and *Dispensatio*," 515 – 528.

[474] Emery, *Trinitarian Theology*, 390 – 397; "*Theologia* and *Dispensatio*," 515 – 528.

[475] Emery, *Trinitarian Theology*, 360 – 397; "*Theologia* and *Dispensatio*," 515 – 528; *TOB*, 15: 3; 48: 3 – 4; 54: 1 – 4; 127: 1 – 3.

[476] *Sent*., I, d. 15, q. 4, a. 2 in Giles Emery, OP, *Trinitarian Theology*, 392.

[477] *TOB*, 19: 3 – 6; 48: 3 – 4; 127: 1 – 3.

enables man to live "in truth and love."[478] He "sees" the meaning of the body – and dignity of the person – without becoming myopic through the "concupiscence of the flesh." As well as "seeing" ("truth") he can act in a mature, recollected way ("love") as he enjoys a "new order of values" promoted by the "truth" ("*whole self-evidence*") of the spousal meaning.[479]

This inner "*transparency*" of man to woman, woman to man is the opposite of the "utilitarian attitude."[480] It is assured by "self-mastery," "temperance" of desires, which promotes the "freedom of the gift."[481] In the order of grace this is nourished or perfected by love which commands every moral habit of the person (as we have seen). This "love" unites with "knowledge" so that man experiences the coming of the divine persons in his soul.[482] This does not only occur in original innocence but paves its way into human history (i.e. "historical" man) through the "*redemption of the body*."[483] From the dawn of humanity, that is, any authentic "conjugal spirituality" participates in "the economy of truth and love."[484] John Paul II does not articulate this in the way one would expect – neat formulae on "*missio*", "*Verbum*" etc. – but in terms of "personal subjectivity," "lived experience," "consciousness" and the "freedom of the gift."[485] It is the phenomenology of the "*dispensatio*" or the divine economy which one finds in the catecheses, even if the "economy of truth and love" (as a formula) repeats itself throughout the work.[486]

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[478] *Gaudium et spes*, 24 § 3; *TOB*, 15: 1 – 3; 19: 3 – 6; 48: 3 – 4; 127: 1 – 3; 128: 1 – 3; John Paul II, *Letter to Families*, 8.

[479] Wojtyła, *Love and Responsibility*, 197; *TOB*, 13: 1; 15: 1 – 3; 26: 1 – 3; 56: 3; 125: 2.

[480] Wojtyła, *Love and Responsibility*, 166 – 173.

[481] *TOB*, 15: 1; 48: 3 – 4; 128: 1 – 3.

[482] *ST*, I – II, q. 65, a. 2; *TOB*, 19: 3 – 6; 48: 3 – 4; 127: 1 – 3; 128: 1 – 3.

[483] *TOB*, 26: 1 – 3; 56: 5; 100: 5.

[484] *TOB*, 19: 3 – 6; 132: 1.

[485] *TOB*, 5: 1 – 6: 4; 15: 1 – 3; 31: 5; 49: 7; Emery, *Trinitarian Theology*, 360 – 397; "*Theologia* and *Dispensatio*," 515 – 528.

[486] *Gaudium et spes*, 24: 3 in *TOB*, 15: 2, no. 25; 32: 4, no. 46; *TOB*, 19: 4 – 6; *TOB,* 67: 4; 69: 6; 87; 5; 96: 1;100: 1; 103: 7; 132: 6; Emery, "*Theologia* and *Dispensatio*," 515 – 528. The full expression "economy of truth and love" is reserved for an important discussion at TOB, 19: 4 – 6. The words "truth" and "love" occur as "a conceptual pair" approx. ten times during the catecheses (see "Truth (*verità*)" in *TOB*, Index of Words and Phrases, 722).

The "economy of truth and love" "reveals man to himself."[487] It has its centre, as it were, in the mystery of the "Word made flesh."[488] From the "visible" mission of Christ – his words and actions – man discovers the "meaning of life" coupled with the "meaning of the body," his "being and existence."[489] Through the sending of the Spirit at Pentecost ("visible mission") man enters into the life "according to the Spirit." He rediscovers, as it were, the "*lost fullness of his humanity.*"[490] The life of God enters his "heart" ("personal subjectivity") and he becomes a "*man of the 'call'.*"[491] This "call" is precisely "another ethos...another vision of man's possibilities" in "the economy of truth and love":

> Called precisely to this supreme value, which is love. Called in the personal truth of his humanity, and thus also in the truth of his masculinity and femininity, in the truth of his body. Called in that truth which has been the inheritance "of the beginning," the inheritance of his heart, which is deeper than the inheritance of sinfulness, deeper than the inheritance of the threefold concupiscence.[492]

This is a passage we have seen before, yet its meaning becomes clearer as we see it in terms of "the mystery of truth and love."[493] The call of Christ invites man to a consciousness of the "spousal meaning of the body." It is an "echo" of "original innocence" where man became a partaker of the divine nature, a son of God, free with the "freedom of the gift."[494] The call unites, as it were, the "visible" mission of the Son (i.e. the "incarnation") – joined to the coming of the Spirit at Pentecost (life "according to the Spirit") – to the life of the "inner

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[487] *Gaudium et spes*, 22; *TOB*, 19 : 3 – 6.
[488] Emery, "*Theologia* and *Dispensatio*," 519.
[489] Emery, "*Theologia* and *Dispensatio*," 515 – 528; *TOB*, 15: 1 – 3; 46: 6.
[490] Emery, "*Theologia* and *Dispensatio*," 515 – 528; *TOB*, 43: 7; 57: 4 – 6.
[491] *TOB*, 49: 7; 107: 2.
[492] *TOB*, 19: 3 – 6; 46: 4 – 6.
[493] *TOB*, 19: 3 – 6.
[494] *TOB*, 15: 1 – 3; 16: 4 – 19: 6; 46: 4 – 6; *CCC* § 460.

man" ("personal subjectivity"), called from "inside" and "outside" to participate "in the economy of truth and love" as he did in the beginning.[495]

3.5.3 The Mystery of Holiness

The "economy of truth and love" is the sending of the Son and the Spirit.[496] In the "invisible" missions the divine persons enter the "heart" of man, as we have seen.[497] The human creature cannot but experience a new mode of being, a transformation of his knowledge and his love. Thomas writes, "The divine person is fittingly sent in the sense that he newly exists in anyone; and he is given as possessed by anyone; and neither of these is otherwise than by sanctifying grace."[498] The sending of the Son and the Spirit results in "a new way of existing" in the creature ("*novum modum existendi*").[499] This means simply that the human heart (i.e. of a created person) becomes a dwelling for God.[500] As Thomas says, "...God is said to be present as the object known is in the knower, and the beloved in the lover."[501] He is experienced, as it were, "by knowledge and by love."[502] Man is able to "possess" God ("*habere*") and "enjoy" his company ("*frui*").[503] As Paul writes to the Romans, "God's love has been poured into our hearts through the Holy Spirit who has been given to us."[504] St. Thomas considers this in two ways: (1) sanctifying grace disposes the soul to receive God; (2)The Holy Spirit "himself" is given to us ("*ipsemet*").[505] The soul is disposed,

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[495] *TOB*, 16: 4 – 19: 6; 24: 4; 46: 4 – 6; 49: 7; 57: 4 – 6; Emery, "*Theologia* and *Dispensatio*," 515 – 528.
[496] *TOB*, 19: 5, translation modified; Emery, "*Theologia* and *Dispensatio*," 515 – 522; *ST*, I, q. 43, a. 4. Although the Father is not sent, he is given ("*datur*").
[497] Emery, "*Theologia* and *Dispensatio*," 522 – 527; *TOB*, 31: 5; 49: 7.
[498] *ST*, I, q. 43, a. 3.
[499] *ST*, I, q. 43, a. 1.
[500] See Waldstein, "The Common Good," 148.
[501] "…*in qua Deus dicitur esse sicut cognitum in cognoscente et amatum in amante*." *ST*, I, q. 43, a. 3.
[502] Sherwin, *By Knowledge and By Love*, xvii, translation modified.
[503] *ST*, I, q. 43, a. 3; Emery, *Trinitarian Theology*, 370, 379 – 384.
[504] Rom 5: 5 RSV.
[505] *ST*, I, q. 43, a. 3 ad 1 & 2; Emery, "*Theologia* and *Dispensatio*," 522 – 527.

as it were, by "a created effect" ("sanctifying grace"); the Spirit remains "uncreated," a "Gift that contains all gifts" who comes to dwell in man.[506]

The "mystery of truth and love" reaches a crescendo here: man receives the "holiness" of God in his being.[507] This holiness overflows ("*redundat*") from his soul into his body; he is "newly created."[508] Man becomes the "temple of God."[509] As Thomas writes, "One calls the temple of God the house of God; since the Holy Spirit is God, it is fitting that every place in which [he] dwells be called the temple of God."[510] This "temple" is principally the "heart" of man; it is secondarily his "corporeal members" as "they accomplish...works of charity."[511] In the temple of God his "glory" abides as "the cloud covered the tent of meeting" in Exodus 40: 34 and "the glory of the Lord filled the tabernacle."[512] On such grounds, the temple is not for "fornication," Thomas argues, for "only that which has to do with the glory of God" should be found in its precincts.[513] Fornication – and every sort of impurity – "tarnishes" the temple of God. Man should avoid it by taking flight from it. "Flee from the land of Aquilon," exhorts the prophet Zechariah.[514] Attempts to keep company with impurity are futile (i.e. thoughts,

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[506] Emery, "*Theologia* and *Dispensatio*," 522 – 523; see *ST*, I, q. 43, a. 3; *CCC* § 1082.
[507] *TOB*, 19: 4 – 6.
[508] John Paul II, *Redemptor hominis*, 10; see *ST*, I – II, q. 38, a. 4, ad 3; I – II, q. 61, a. 4, ad 1.
[509] Thomas D'Aquin, *Commentaire de la Première Épître aux Corinthiens complété par La Postille sur la Première Épître aux Corinthiens de Pierre de Tarentaise*, intro., Gilbert Dahan, trans. & tables, Jean-Éric Stroobant de Saint-Éloy, O.S.B., notes, Jean Borella & Jean-Éric Stroobant de Saint-Éloy, O.S.B. (Paris: Les. Éditions du Cerf, 2002), 309, my translation; *ST*, I, q. 43, a. 3.
[510] "*Dicitur autem templum domus Dei; quia igitur Spiritum Sanctum Deus est, conveniens est, quod in quocumque est Spiritus Sanctus, templum Dei dicatur*." *Super I ad Corinthios*., chap. 6, I. 3 in www.index.thomisticus (accessed 08 August 2012);Thomas, D'Aquin, *Commentaire de la 1re Épître aux Corinthiens*, 309.
[511] Ibid.
[512] Ibid., 311.
[513] Ibid., 307, 311.
[514] Za 2: 6 in Thomas D'Aquin, *Commentaire de la 1re Épître aux Corinthiens*, 306; see no. 1. Aquilon symbolises Babylon, the place where the Jews were captives. The *Revised Standard Version* translates this passage, "Flee from the land of the north." In the Bible the "wind from the North" symbolises "the devil".

occasions etc.). Man must distance himself or be vanquished. "Flee from fornication," Paul repeats in his Letter to the Corinthians.[515]

This sense of the "holiness" of the "temple of God" resurfaces in the catechesis. The body is a "temple of the Holy Spirit," a source of a moral obligation for every Christian.[516] The pope writes,

> In this Gift which makes every man holy, every Christian receives himself anew as a gift from God. And this new Gift (and gift) gives rise to an obligation. The Apostle refers to his dimension of obligation when he writes to believers who are aware of the Gift, to convince them not to commit "impurity," not to "sin against their own bodies" (1 Cor 6: 18).[517]

This sense of the "Gift" ("the Holy Spirit") as a "continuous presence" in man elevates his sense of responsibility.[518] He is not only conscious of the "dignity of the person" ("the human spirit"), but of a "supernatural reality" ("God") which indwells the person.[519] The mystery of "holiness" is not confined to the "mission" of "the Holy Spirit," but is conjoined to the "mission" of "the Son".[520] The pope writes, "...the fact that in Jesus Christ the human body became the body of the God-Man has the effect of a new supernatural elevation in every man."[521] He calls this in the same passage "a new *measure of the holiness of the body*."[522] In the "mystery of truth and love," in other words, man is given a new consciousness of the

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[515] 1 Cor 6: 18; see Thomas D'Aquin, *Commentaire de la 1re Épître aux Corinthiens*, 306 – 311; see Basil Cole, OP and Paul Connor, OP, *Christian Totality: Theology of the Consecrated Life*, 2nd ed. (Bandra, Mumbai: St. Paul's, 1997), 93 – 97. The authors suggest a "general strategy" vis-à-vis temptations of the flesh: "flight not fight". This is not repugnance of the body, but a word of advice consonant with the word of God.

[516] TOB, 56: 1 – 5; 57: 1; Thomas D'Aquin, *Commentaire de la 1re Épître aux Corinthiens*, 309.

[517] *TOB*, 56: 4, translation modified.

[518] *TOB*, 56: 3.

[519] *TOB*, 19: 4 – 6; 56: 3 – 4.

[520] *TOB*, 56: 5; Emery, "*Theologia* and *Dispensatio*," 515 – 527.

[521] *TOB*, 56: 4.

[522] Ibid.

"dignity of the person" which stems from the sending ("*missio*") of the Son and the Spirit.[523] This new consciousness of the "*holiness of the body*" gives rise to a new "*commitment based on ethics*" (i.e."purity").[524]

In the "economy of truth and love" man is made aware of the "*holiness of the body.*"[525] "...every Christian must take this into account," the pope says, "in his behaviour towards 'his own' body and obviously toward another's body: man towards woman and woman toward man."[526] This sense of holiness gives meaning to (1) "abstaining from 'impurity'" (2) keeping the body "with holiness and reverence."[527] The two functions of purity belong to life "according to the Spirit" where man gains "an appropriate ability" ("purity") centred on the "*dignity of the person.*"[528] As man participates in the divine life his "consciousness" of the body gives rise to "a new ethos," a new way of "seeing" the body, as it were, "in truth and love."[529] Self-mastery is the manner in which he disposes himself to the body's spousal meaning (i.e. "holiness").[530] As he gains the "ability" or "habit" of purity he gradually experiences the "freedom of the gift."[531] This freedom is a freedom from "compulsion" ("concupiscence of the flesh") whereby he becomes more open to life "according to the Spirit" and the influence of the "gift of reverence" attached to the "*holiness of the body*" as he grows in "sensibility" for what "*comes from God.*"[532]

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[523] *TOB*, 19: 4, translation modified; TOB, 28: 3; 56: 1, 3; 59: 2; 125: 2 ; *ST*, I, q. 43, a. 1 – 8; Emery, "*Theologia* and *Dispensatio*," 515 – 527.
[524] *TOB*, 56: 4 – 5.
[525] *TOB*, 19: 3 – 6; 56: 4.
[526] *TOB*, 57: 4.
[527] *TOB*, 53: 4 – 54: 4.
[528] *TOB*, 56: 1, 5.
[529] Wojtyła, *Love and Responsibility*, 197; *TOB*, 5: 1 – 6: 4; 9: 2 – 10: 2; 13: 1; 15: 1 – 3; 19: 3 – 6; 34: 2; 38: 1.
[530] *TOB*, 13: 1; 15: 1 – 3; 19: 3 – 6; 56: 4 – 5.
[531] *TOB*, 14: 6; 15: 1 – 3; 49: 6; 54: 1 – 4; 128: 1 – 3.
[532] *TOB*, 14: 6; 26: 1 – 3; 56: 4; 57: 4 – 5; 131: 1 – 132: 5.

The "mystery of truth and love" is a new way of "being" and "acting." It is a "fruit" of life "according to the Spirit."[533] The inner "mastery" over the "concupiscence of the flesh" signals the coming of the Son and the Spirit ("invisible missions").[534] As man lives "in truth and love" he becomes "himself."[535] He acquires "a second nature," as it were, a new way of "being" and "acting" compatible with "his most high calling."[536] The experience of "holiness" ("temple of the Holy Spirit") is not foreign to "goodness," "truth," or "beauty." It fosters a sense of the splendour of creation: God's glory which dwells in man.[537] The gift of reverence makes man sensible to the "beauty" of the "second I," the "glory" of the body, as it were, revealed and discovered through its "spousal meaning."[538] This sense of holiness accompanies the pope's meditations on the Song of Songs.[539] He chooses a fragment of the poem, "Your lips distill honey, my bride; honey and milk are under your tongue; and the scent of your garments is like the scent of Lebanon (Song 4: 11).[540] Such words are not infrequent in world literature, the pope says, yet enjoy "a special coloring" as they enter "the canon of Sacred Scripture": they contain "a primordial and essential sign of holiness" related to the "language of the body" as they speak the truth about love.[541] This truth is expressed in "a reciprocal gift of self," a "union of the sons of God in truth and love."[542]

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[533] *TOB*, 19: 3 – 6; 49: 4; 51: 6; 57: 4 – 5.
[534] *TOB*, 14: 6; 26: 1 – 3 129: 5; Emery, "*Theologia* and *Dispensatio*," 515 – 528.
[535] Wojtyła, "Persona: soggetto e comunità," 1352; "Person: Subject and Community, 234; *Gaudium et spes*, 24 § 3; *TOB*, 19: 3 – 6; John Paul II, *Letter to Families*, 8; Styczeń, "Essere se stessi," 796.
[536] *Gaudium et spes*, 22; *TOB*, 49: 4; *ST*, I – II, q. 58, a. 5; Cicero, *De inventione*, II, 53 in *ST*, II – II, q. 47, a. 7.
[537] 1 Cor 6: 19; *TOB*, 19: 3 – 6; 47: 1 – 6; 56: 2 – 5; 57: 1.
[538] *TOB,* 8: 3 – 4; 15: 1 – 4; 57: 3; 110: 7 – 9.
[539] *TOB*, 109: 2.
[540] Ibid.
[541] *TOB*, 103: 4; 109: 2.
[542] Wojtyła, *Love and Responsibility*, 126 – 127; *Gaudium et spes*, 24 § 3; *TOB*, 18: 3; 110: 2.

3.5.4 Missions, Image, Communion

The word "*missio*" means "sending," as we have seen. It implies an "origin" and an "end." The origin of "*missio*" is in God's "inner life" – the sending of the Son and the Spirit (1) to reveal the mystery of the Trinity (2) to accomplish man's salvation (as we have seen).[543] This "coming forth" or "procession" occurs in time, but has its roots in eternity.[544] In the teaching of St. Thomas the "eternal processions" of the Son and Spirit are carried within the "temporal processions" or "missions."[545] He writes, "Mission signifies not only procession from [a] principle, but also determines the temporal term of the procession. Hence mission is only temporal. Or we may say that it includes the eternal procession, with the addition of a temporal effect."[546] To say that the mission "includes" ("*includit*") the "eternal procession" means that the Son is sent according to his "personal property" in the mystery of the Trinity.[547] He is sent as "the Word" generated by the Father from all eternity; in like manner, the Spirit is sent according to his "personal property" as "Love" proceeding from the Father and the Son.[548] If we look at this in terms of the "invisible missions" – the visit of God by grace – we see a created "likeness" ("a temporal effect") set up in the soul by God.[549] This means that man is "assimilated" to the person of the Son by a "perfection" of his intellect ("wisdom"), as we have seen; he is "assimilated" to the person of the Spirit by a "perfection" of his will ("love").[550] Thomas also speaks of this in terms of a "sealing" of the soul by the

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[543] Emery, *Trinitarian Theology*, 360 – 397; "*Theologia* and *Dispensatio*," 515 – 528.
[544] See Brian Davies, *The Thought of Thomas Aquinas* (Oxford: Clarendon Press, 1992), 193 – 195.
[545] Emery, "*Theologia* and *Dispensatio*," 515 – 528.
[546] "*…missio non solum importat processionem a principio, sed determinat processionis terminum temporalem. Unde missio solum est temporalis. Vel, missio includit processionem aeternam et aliquid addit, scilicet temporalem effectum*." *ST*, I, q. 43, a. 2, ad 3.
[547] *ST*, I, q. 43, a. 2, ad 3; Emery, "*Theologia* and *Dispensatio*," 515 – 528.
[548] Emery, "*Theologia* and *Dispensatio*," 515 – 528.
[549] Emery, "*Theologia* and *Dispensatio*," 521 – 523; *Trinitarian Theology*, 560 – 597.
[550] Emery, "Theologia and Dispensatio," 515 – 528; *Trinitarian Theology*, 392 – 397.

divine persons ("*sui sigillatione*").[551] A spiritual mark, as it were, is left on the soul, signifying a divine presence.

The missions of the Son and the Spirit leave their mark on man's soul. This "temporal effect" can also be understood in terms of the "image of God" in man as he journeys to God.[552] Whereas the missions give a sense of God's dynamism, the "image of God" gives a sense of man's dynamism as he pursues the "face of God." "Like a deer that yearns for running streams, so my soul is thirsting for you, my God," the psalmist sings.[553] Thomas' sense of the image is also dynamic. He writes, "...that *the mind remembers itself, understands itself, and loves itself. If we perceive this we perceive a trinity, not indeed, God, but, nevertheless, rightly called the image of God.*[554] This is the psychology of Augustine: man remembers, understands, loves. He can reflect on himself, and yet he can go further than this: God can become the "object" of his knowledge and love[555] In grace this conforms him to the Son ("by knowledge") and the Spirit ("by love").[556] The "image of God" is raised up in man, as it were, by acts of knowledge and love, all of which pass beyond his natural powers of knowing and loving.[557] The exactitude or "measure" of the image depends on a good life: man can diminish as an image of God by vice, his soul "*obscured*" and "*disfigured*" by sin; or he can grow in the image, made "*clear*" and "*beautiful*" by virtue.[558] This is one of the ways in which Thomas distinguishes between "image" and "likeness": "image" relates to "love of the word" or "knowledge loved" – a procession, as it were, of "intellect" and "will"; "likeness"

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[551] *Sent*., I, d. 4, q. 2, a. 2, ad 2 in Noel Molloy, O.P. "The Trinitarian Mysticism of St. Thomas" *Angelicum* 57 (1980): 377, no. 18.
[552] Emery, "*Theologia* and *Dispensatio*," 521 – 523; *TOB*, 9: 2 – 10: 1.
[553] *TOB*, 9: 3; Ps 41 (42) in *The Divine Office: Liturgy of the Hours according to the Roman Rite*, (Dublin: The Talbot Press, 1974), I, [185].
[554] *ST*, I, q. 93, a. 8.
[555] *ST*, II – II, q. 1, a. 1 – 10; II – II, q. 23, a. 1 – 8.
[556] *ST,* III, q. 2, a. 10; Sherwin, *By Knowledge & By Love,* xvii, italics omitted.
[557] *TOB*, 9: 3.
[558] *ST*, I, q. 93, a. 8, ad 3; See *TOB*, 31: 5.

reveals a "a certain perfection" of the image, as when man grows in divine similitude by becoming good or virtuous.[559]

As man lives "in truth and love" he participates in the "inner life" of God, as we have seen.[560] As he pursues a good life – through the exercise of virtues – he becomes more the "image of God."[561] In the "redemption of the body" he unites knowledge and love by a new way of "being and acting" ("anthropology and ethics").[562] This can be understood in terms of "*missio*" or in terms of man's being the "image of God."[563] The teaching of *Gaudium et Spes*, 24 § 3 seems to leave room for either side of the equation: "Indeed, the Lord Jesus, when he prays to the Father, 'that all may be one...as we are one' (Jn 17: 21 – 22) and thus offers vistas closed to human reason, indicates a certain likeness between the union of the divine Persons, and the union of God's sons in truth and love."[564] Such a passage fosters a strong sense of communion (1) between the divine persons (2) between created or human persons. We should not forget, however, that the "image" – even as a "communion" – is perfected by the "sending" of the Son and the Spirit.[565] This is what it means for the "sons of God" to live "in truth and love" as each is "assimilated" to the "personal properties" of the Son ("Wisdom") and of the Holy Spirit ("Love").[566] The union of the "sons of God", in other words, presupposes the divine "*missio.*"[567] If this does not occur man lacks the "conformity" of

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[559] *ST*, I, q. 93, a. 9.
[560] *Gaudium et spes*, 24 § 3; *TOB*, 16: 3; 19: 4 – 6; John Paul II, *Letter to Families*, 8
[561] *ST*, I, q. 93, a. 9; TOB, 9: 3.
[562] *TOB*, 3: 4; 46: 2; 49: 4; 133: 4.
[563] *ST*, I, q. 43, a. 3 – 6; Emery, *Trinitarian Theology*, 360 – 397; "*Theologia* and *Dispensatio*," 515 – 528; *TOB*, 9: 3.
[564] *Gaudium et spes*, 24 § 3 in *TOB*, 15: 1, no. 25.
[565] *TOB*, 9: 3; 19: 4 – 6; Emery, *Trinitarian Theology*, 360 – 397; "*Theologia* and *Dispensatio*," 515 – 528.
[566] *Gaudium et spes*, 24 § 3; *TOB*, 19: 4 – 6; Emery, *Trinitarian Theology*, 390 – 397; "*Theologia* and *Dispensatio*," 515 – 528.
[567] *ST*, I, q. 43, a. 3 – 6; *Gaudium et spes*, 24 § 3; *TOB*, 19: 4 – 6.

grace; he is not "sealed," as it were, with the "personal properties" of the Son and the Spirit.[568]

As man lives "in truth and love" he experiences the "communion of persons."[569] This is a way of speaking of the "integral vision of man" or the "'adequate' anthropology" of John Paul II.[570] As the "inner life" of God enters his being (as in a "temple") man experiences the "fullness" of the image of God (1) as a "subject" 2) as someone "in relation."[571] He cannot reach such a "fullness," as it were, unless he masters himself, becomes equipped for a "gift of self."[572] Self-mastery, temperance of desires initiates him into the "communion of persons" yet belongs to his "participation" in the missions of the Son and the Spirit.[573] Man experiences the splendour of the "image of God" by sharing in the "economy of truth and love."[574] He does this in a lofty way by "seeing" the "dignity of the person" – male or female – with the eyes of the Creator ("wisdom").[575] This way of "seeing" depends on "self-mastery," "purity of heart," the "ethos" of "the look."[576] As man masters himself he becomes assimilated to the divine Wisdom ("the Son"); as he gives himself (freely) he becomes assimilated to divine Love ("the Spirit").[577]

This participation in the "economy of truth and love" is the way to communion.[578] Man does not lack "the image of God" in "original solitude" nor does he renounce "personal

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[568] Emery, *Theologia* and Dispensatio," 515 – 528; *Trinitarian Theology*, 390 – 397; *ST*, I, q. 93, a. 4 in Emery, *Trinitarian Theology*, 397.
[569] *Gaudium et spes*, 24 § 3; *TOB*, 9: 2 – 10: 2; 15: 1 – 3; 19: 4 – 6.
[570] Paul VI, *Humanae vitae*, 7; *TOB*, 23: 3; 25: 2.
[571] 1 Cor 6: 19 – 20; *TOB*, 49: 4; 56: 4 – 5; 57: 1; 109: 4.
[572] *TOB*, 15: 1 – 3; 48: 3 – 4; 49: 4.
[573] *TOB*, 16: 3.
[574] *TOB*, 9: 3; 19: 4 – 6.
[575] *TOB*, 13: 1; 56 : 3 ; 57 : 4 – 6 ; 125 : 2.
[576] *TOB*, 13: 1; 15: 1 – 3; 34: 2; 38: 1; 40: 1 – 5; 48: 3 – 4; 63: 6 – 7.
[577] Emery, "*Theologia* and *Dispensatio*," 515 – 528; *Trinitarian Theology*, 375 – 379
[578] *TOB*, 19: 4 – 6.

subjectivity," as it were, as he enters the "communion of persons".[579] Living "in truth and love" man is the "image of God" seen in terms of "one Person who rules the world" ("a subject"); he is the "image of God" seen in terms of "an inscrutable...communion of Persons" ("in relation").[580] The "mystery of truth and love" straddles both "moments," as it were, of the "image of God" in man.[581] This can also give us a sense of why "self-mastery," "self-dominion," and "self-possession" belong to "a certain perfection" ("likeness") of the image of God in man.[582] As man masters himself he opens himself to "a sincere gift of self." He is preserved, as it were, from reducing the "second I" to an "object" of manipulation ("use").[583] Living "in truth and love" he sees the "dignity of the person" (created "for his own sake").[584] He participates, as it were, in "an eternal and permanent act of God's will" by "a sincere gift," a "disinterested gift" which sees "*the whole truth, the whole self-evidence*" of the "second I". He acts in a way "worthy of man," "free with the freedom of the gift."[585]

The "communion" of man and woman is structured on "a reciprocal gift": "two reciprocally completing ways of 'being a body'," as it were, become "one flesh."[586] In "the economy of truth and love" "two ways of being aware of the meaning of the body" face each other, and call each other by name.[587] The pope writes, "According to Genesis 2: 25, the man and the woman 'did not feel shame'; seeing and embracing each other in all the peace of the interior gaze, they 'communicate' in the fullness of humanity, which reveals itself in them as reciprocally complementary precisely because it is 'male' and 'female'."[588] The communion

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[579] *TOB*, 5: 1 – 6: 4; 9: 2 – 10: 2; 49: 7.
[580] *Gaudium et spes*, 24 § 3; *TOB*, 9: 3; 19: 4 – 6; 109: 4; John Paul II, *Letter to Families*, 8.
[581] *Gaudium et spes*, 24 § 3; *TOB*, 9: 3; 19: 4 – 6; 109: 4.
[582] *ST*, I, q. 93, a. 9; *TOB*, 9: 3; 15: 1 – 3; 49 : 6.
[583] *TOB*, 15: 1 – 3; 17: 4; 39: 2; 123: 1.
[584] *Gaudium et spes*, 24 § 3; *TOB*, 15: 3, 5; 19: 4 – 6.
[585] *Gaudium et spes*, 24 § 3; *TOB*, 8 : 3 – 4; 15: 1 – 3; 17: 3; 127: 2.
[586] Gen 2: 24 in *TOB*, 10: 2 – 4; *TOB*, 9: 2 – 3; 10: 2 – 4; 18: 3, 5.
[587] *TOB*, 10: 2 – 4; 19: 4 – 6.
[588] *TOB*, 13: 1.

of "simplicity," "trust," "peace," is built on a "fullness" of the experience of the body ("the spousal meaning").[589] It is also as a result of "co-subjectivity," a reciprocal gaze, as it were, flowing from an assimilation to the Word ("truth") and the Spirit ("love") which initiates them into life "according to the Spirit."[590] This beauty of "truth" and "love" makes resplendent "the image of God" in man, and makes for the "gift" of a "person" who is *sui juris*, self-possessing, and self-governing who experiences the "fullness" of his own humanity by becoming a "gift."[591]

In the "sincere gift of self" ("love") a particular "likeness" is created to the person of the Holy Spirit ("Love-Gift").[592] The "economy of truth and love" culminates, as it were, in "the gift of self" – a "total" and radical "gift" – which creates the "communion of persons."[593] Man as a "subject" ("in truth and love") opens the way, as it were, to man as a "communion of persons" ("in truth and love").[594] This "likeness" to the Holy Spirit or "Love in [its] fullness" is the fruition ("*fruitio*") of the "divine life" in man (1) as a subject (2) as someone "in relation."[595] St. John of the Cross writes, "the soul...is...wholly transformed in love, [it] is struck by a sense of powerlessness for all that is not love".[596] At the dawn of creation this "love" is expressed in "a sincere gift of self," a way of being a "body", as it were, which realises the "image of God" in man through "self-mastery," "temperance" of desires, "freedom."[597] As man "masters" himself, as it were, he becomes himself ("free with the

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[589] *TOB*, 13: 1; 15: 1 – 3; 57: 3.
[590] *TOB*, 19: 4 – 6; 91: 4, 6; 92: 4 – 5; Emery, *Trinitarian Theology*, 360 – 397; "*Theologia* and *Dispensatio*," 515 – 528; Asci, *Conjugal Act*, 312 – 319.
[591] Wojtyła, *Love and Responsibility*, 24; *TOB*, 9: 3; 13: 1; 15: 1 – 4; 17: 2 – 3; 49: 6; 127: 1 – 3.
[592] *Gaudium et spes*, 24 § 3; Emery, *Trinitarian Theology*, 390 – 397; John Paul II, *Dominum et vivificantem*, 10.
[593] *TOB*, 13: 3; 47: 1; 78: 4; 90: 5; 95b: 2, 4; Ide, *En bien, dites: don*, 369 – 389.
[594] *Gaudium et spes*, 24 § 3; *TOB*, 5: 1; 6: 4; 9: 2 – 10: 2; 19: 4 – 6; 109: 4.
[595] Emery, *Trinitarian Theology*, 360 – 397.
[596] Cantique Spirituel B, strophe 26, 17 in Jean de la Croix, *Œuvres complètes*, 1362; see "Amour Parfait" in Appendice, Tables Diverses in Jean de la Croix, *Œuvres complètes*, 1681.
[597] *TOB*, 15: 1 – 3; 48: 3 – 4; 49: 4 – 6.

freedom of the gift") able to give himself in "*the whole truth, whole self-evidence*" of his "masculine" or "feminine" "I". He becomes a "gift," as it were, after the "image" of "his Creator," the "inscrutable, divine communion of Persons" who exist eternally "in the mode of gift."[598]

3.5.5 Conclusion

The aim of this section was to examine John Paul II's teaching in terms of the "economy of truth and love." We did this in three parts: (1) Thomas's teaching on the divine missions i.e. on wisdom and love; (2) Thomas' teaching on the "Gift" of the Holy Spirit; (3) Thomas's teaching on "*missio*" and the image of God.[599]

3.6 Concluding Remarks

We have explored the relationship of "knowledge" and "love" in St. Thomas and John Paul II. We have suggested some ways in which John Paul II can be reread, as it were, from the perspective of a pre-existing tradition. He receives the tradition, moulds it, but also develops it in terms of his personalistic, existential insights into human dignity.

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[598] *TOB*, 8: 3 – 4; 9: 2 – 10: 2; 15: 1 – 3; John Paul II, *Dominum et Vivificantem*, 10.

[599] *ST*, I, q. 43, a. 1 – 6; *TOB*, 19: 3 – 6; 56: 4; Thomas D'Aquin, *Commentaire de la Première Épître aux Corinthiens*, 306 – 311.

General Conclusion

This study set out to examine the relationship between "self-mastery" and "the gift of self." It opened with the observation that the young Karol Wojtyła saw a need for the "rehabilitation" of chastity in contemporary society. Chastity's "good name" had to be restored, as it were, to overcome distortions or caricatures of its true nature.[1] In order to do so he employed a set methodology: (1) an appraisal of a pre-existing tradition of virtue (e.g. Aristotle, St. Thomas Aquinas); (2) a re-presentation of virtue *as it exists in the subject*. This combined with his sense that modern society had stepped over human dignity: there was a need to recapture the splendour of man – a "recapitulation," as he calls it, of the "inviolable mystery of the person."[2]

In chapter one we traced some of the major steps of Wojtyła's "rehabilitation" of chastity. This begins to take shape from 1952 onwards with an article titled "Instinct, Love, and Marriage." Here, and later in *Love and Responsibility*, Wojtyła discusses the meaning of the "sexual urge" or "instinct." Not only does the "urge" preserve man in being, but represents a fundamental "good" for man; it cannot be considered beneath human dignity.[3] Chastity is the virtue which moderates the sexual urge; it does this with "constant effectiveness," enabling man to live as "a reasonable being." As a virtue it represents "spiritual strength," not weakness, and so differs from "continence" which is an effort to "contain" sexual explosiveness. In the systemisation of virtues according to St. Thomas Aquinas chastity is a species of temperance.[4]

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[1] Wojtyła, "Instinct, Amour, Mariage," 31 – 43; *Love and Responsibility*, 143 – 171; *TOB*, 15: 1 – 3.
[2] Wojtyła, "Ethics and Moral Theology," 105; see Weigel, Introduction to *Splendour of Love*, xxi.
[3] Wojtyła, "Instinct, Amour, Mariage," 31 – 43; *Love and Responsibility*, 45 – 69.
[4] Wojtyła, *Love and Responsibility*, 143 – 171, 194 – 200.

Wojtyła follows the classical appraisal of virtue up to a point. Our next section of chapter one deals more with his *personalistic* and *existential* interpretation of virtue. It is not sufficient, he argues, to see the "essence" of chastity in "moderation." It is more intimately associated with love, with which it enjoys a particular "kinship." The essence of chastity is "quickness" to affirm the "value of the person" in every situation.[5] This follows upon the personalistic norm, a reformulation of Kant's second categorical imperative. Stated briefly, it demands that a person never becomes a *means* to an *end*. Chastity frees love from the "utilitarian attitude" (i.e. use of a person): it enables a person to integrate values associated with "the body and sex" – as well as emotional values – into the higher "value of the person." A man or woman, in other words, is not exploited for sexual gratification: he or she does not become a means to an end.[6]

The final section of chapter one took up the theme of self-giving. Self-giving proceeds from "self-possession" – it owes its act to the fact that a person is "of his own right," that is, free and self-determining. As spouses give themselves to each other they experience a sense of "reciprocal belonging."[7] This "belonging" justifies a sexual relationship, Wojtyla says, and marriage institutionalises it in society. A "gift of self" can be made (1) to God (2) or to one's spouse. Spiritual writers speak of it in various ways, not systematically, but sporadically. It can be understood metaphorically, or as a committed single act, or as a succession of acts. It could also be understood as a way of living out a virtuous life, a synthesis of a good life.[8]

Wojtyla's "rehabilitation" of chastity does not end in the 1960s. It continues into his pontificate, especially under the umbrella of an "adequate anthropology" or an "integral

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[5] Wojtyła, *Love and Responsibility*, 143 – 171.
[6] Wojtyła, *Love and Responsibility*, 25 – 45, 121 – 130, 143 – 171.
[7] Wojtyła, "Instinct, Amour, Mariage," 31 – 43; L'Expérience Religieuse de la Pureté," 46 – 54; *Love and Responsibility*, 96 – 100, 114 – 118, 125 – 130, 143 – 171, 194 – 200.
[8] Wojtyła, "Instinct, Amour, Mariage," 31 – 43; L'Expérience Religieuse de la Pureté," 46 – 54; *Love and Responsibility*, 96 – 100, 114 – 118, 125 – 130, 143 – 171, 194 – 200.

vision of man" which he sought in his "theology of the body." In chapter two we entered a second phase of the "rehabilitation" or "re-presentation" of chastity: a theological, biblical anthropology of "self-mastery" and "self-giving." Self-possession, accompanied by "self-mastery" (i.e. temperance), is indispensible to a "sincere" or "disinterested gift of self." This is a vein of the catechesis ("theology of the body"). It begins in the pages of Genesis where man discovers the "spousal meaning of the body," the "meaning," as it were, of his "being and existence." This "spousal meaning" is characterised by the "*ability*" to love: unhampered by disordered desires man gives himself with the "freedom of the gift."[9]

In "original innocence" man lives "free with the freedom of the gift". Historical man is threatened, however, by "the threefold concupiscence." He experiences "distortion," "limitation," or a "violation" of the "spousal meaning of the body."[10] He has an experience of "shame" surrounding his body, and no longer enjoys the "communion of persons" as he did in "original innocence." The "words of Christ" appeal to his "heart" ("personal subjectivity") as a "call" to rediscover the lost "fullness" of his humanity.[11] They strike his innermost being and "reveal him to himself." The "ethos of redemption" is realized by way of "temperance," "mastery of desires."[12]

We were also able to trace a similar logic of "self-mastery" for "self-giving" in the Pauline corpus. As man enters life "according to the Spirit" he keeps his body "with holiness and reverence." He avoids sinning "against the body" by "impurity," and exercises "self-mastery." This "keeps passions away" and puts to death "works of the flesh."[13] The "new man," as it were, enjoys a new sensibility to the "dignity of the body" (1) by the moral virtue of purity (2) by the gift of piety. His purity, in other words, enjoys a "moral" and

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[9] *TOB*, 13: 1; 15: 1 – 3; 17: 1 – 19: 6; 23: 1 – 25: 2.
[10] *TOB*, 13: 2; 15: 1 – 3; 23: 3 – 4; 26: 1 – 3; 31: 5 – 33: 5.
[11] *TOB*, 15: 3; 26: 1 – 31: 4; 46: 4 – 49: 7.
[12] *TOB*, 24: 1 – 54: 4.
[13] *TOB*, 34: 2; 38: 1; 51: 1 – 57: 3.

"charismatic" dimension. He is aware not only of the "human spirit" but of the "indwelling and continuous presence of the Holy Spirit in man."[14] The coming of the Word of God in flesh is the cause a "new supernatural elevation" of the body of every man.[15]

The final section of this chapter dealt with "self-mastery" and "self-giving" with regard to "conjugal spirituality." In their "reciprocal gift of self" spouses speak a "language of the body." This is a word of "love, gift, and faithfulness" or of "untruth, falsehood, and unfaithfulness." Self-mastery bolsters the "*prophetism of the body*" (i.e. truthfulness). Spouses unite "a sincere gift of self" with the "procreative" and "unitive" meanings of the conjugal act. Temperance – aided by the gift of reverence – heightens spouses' awareness of the values which surround the conjugal act, and makes them more sensitive to the dignity of the person.[16]

Chapter three steps back into the tradition; it evaluates the pope's "rehabilitation" of chastity in light of the doctrine of St. Thomas Aquinas. At the root of one's "seeing" of the dignity of person lies "love" (i.e. as a theological virtue). In his sexual ethics Pope John Paul II connects "knowledge" and "love" in such a way that we can speak of a "co-natural" knowledge, a "knowing-loving," or a "loving-knowing." St. Thomas Aquinas speaks of a person becoming "connatural" to a beloved object (i.e. by a virtuous disposition). He closely connects wisdom, love, and chastity. In "theology of the body" one can explain one's "seeing" of the "spousal meaning of the body" in such a manner (i.e. as a phenomenology of wisdom).[17]

Another bridge to the doctrine of St. Thomas Aquinas is found in the "*connexio virtutem*" (i.e. connection of virtues). A temperate person is not only chaste, but prudent, just,

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[14] *TOB*, 34: 2; 38: 1; 51: 1 – 57: 3.
[15] *TOB*, 34: 2; 38: 1; 51: 1 – 57: 3.
[16] *TOB*, 107: 3 – 132: 6.
[17] *ST*, I – II, q. 59, a. 5; II – II, q. 47, a. 1 – 16; *TOB*, 3: 4; 13: 1; 15: 1 – 3; 48: 3 – 7; 127: 1 – 3; Thomas Dubay, *Fire Within*, 63; O'Sullivan, "Covenant and Grace," 7.

and brave. He is clear in his decision-making, as his power of "seeing," as it were, is aided by rectified appetites. The virtues overflow one from another, so that a person can act as an organic whole. As he grows in "chastity" he can choose the good more assuredly – with promptness, ease, and pleasure.[18]

Examining the nature of virtue – especially chastity – in the writings of John Paul II, before and after his election, led us to conclude that he is deeply influenced by Aristotle and St. Thomas Aquinas. He does not see "purity" or "chastity" as a mere prohibition. It is a "yes" to the good. It is not only in the will, but entails a moulding of man's sensitive appetite. It is not a mere resistance to passion, but a spiritual "*strength*." It discovers the "mean" or "equilibrium" between the conjugal act and other "expressions of love." Human sexuality can be directed to an end, such as the preservation of the species.[19]

The virtue of chastity ensures that man is "connatural" with the spousal meaning of the body. He unites knowledge and love in his "seeing" of the dignity of the person. It is a way of overcoming, as it were, the "violation," limitation," or "distortion" of the spousal meaning of the body. He can also become "connatural" with the two meanings of the conjugal act.[20] His "spiritual appreciation" of the act deepens, as well as his sense of the dignity of the person. This is heightened by the action of the "gift of reverence" whereby man becomes acutely aware of all that bears "the sign of the mysteries of creation and redemption."[21]

Considering his overall approach to chastity, temperance etc. it is clear that John Paul II makes some developments. Temperance enables a person (1) to direct the line of arousal correctly i.e. to the conjugal act (2) to direct the line of emotion otherwise i.e to "expressions of love." He develops the gift of reverence in a personalistic way, yet he leaves room for

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[18] See St. Thomas Aquinas, *De ver.* q. 20, a. 2 in Craig Titus, O.P. "The Development of Virtue and 'Connaturality' in Thomas Aquinas' Works," 39 – 42; *ST*, I – II, q. 61, a. 4, ad 1; *TOB*, 48: 1 – 5.

[19] Wojtyla, *Love and Responsibility*, 143 – 171; *TOB*, 48: 1 – 4; 54: 1 – 4; 130: 1 – 132: 5.

[20] *TOB*, 13: 1; 26: 1 – 44: 3; 118: 1 – 132: 6.

[21] *TOB*, 13: 1; 15: 1 – 19: 6; 26: 1 – 44: 3; 118: 1 – 132: 5.

"fear" in conjugal spirituality, something more marked in the writings of St. Thomas. Finally, he renews our sense of "the economy of truth and love." As a "body" man participates in the "holiness of God" by "mastery of desires," "temperance." As a "temple of the Spirit" he grows in "the image of God" by "knowledge" and "love" exercising self-mastery and self-giving.[22]

[22] *TOB*, 5: 1 – 10: 4; 13: 1; 15: 1 – 4; 19: 3 – 6; 24: 1 – 44: 3; 48: 3 – 4; 54: 1 – 57: 6; 103: 7; 118: 1 – 132: 6.

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