

Audience 3

Note: Before we begin looking at the Pope's words, it would be beneficial to understand the meaning of the word "man". The early languages of the bible had two words for "man", one meant "man" as in the male member of the species, and the other meant "man" as in mankind (any member of the human race, male or female) or any person in the spiritual image and likeness of God. We have to be careful when following the Pope's words, which version of the word "man" he is using.

The Pope now looks at the second (Yahwist) creation account, which is a more in-depth account of creation. It is more in depth as it is based on intellectual and spiritual experiences as opposed to its physical reality. Along with Genesis 3, it is the first testimony of the human mind. In effect Genesis 2 which has a mythical character, basically summarizes the understanding of the essence of man in a way that is the same as modern psychological understanding of man. [When he uses the word "mythical" the Pope refers to the original meaning of the word which is how man tends to know the unknowable. An innate understanding of the difference between good and evil, our ability to reason without physical evidence the existence of God, and basically all unknowable religious beliefs.] When we read both accounts of the creation story, we must conclude that the subjective account which is based on the intellectual and spiritual experiences, corresponds exactly to the objective account which is based on the physical reality of creation.

It is important to note that when talking to the Pharisees about divorce Christ first mentioned the creation of man by referring to Genesis 1:27: "The Creator from the beginning created them male and female.", and then he referred to Genesis 2:24 to stress to them the indissolubility of marriage.

Christ linked man's "beginning" ("And the rib which the Lord God had taken from the man he made into a woman and brought her to the man; then the man said: 'This at last is bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man'" (Gn 2:22-23).) with his original state of "innocence" ("And the man and his wife were both naked, and they were not ashamed" (Gn 2:25) "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh" (Gn 2:24).) and then to his fall.

Immediately after the first two chapters, the third chapter of Genesis tells of the fall of man and woman through original sin. This is the demarcation line between the first two conditions of man – "original innocence", and "human sinfulness". As soon as man transgressed God's command, he went from "original innocence" to a full knowledge of the difference between good and evil. At this point, theology can start to see the differences between man's complete and perfect nature, and the condition of his sinful nature.

When Christ replied to the Pharisees, he was telling them to go beyond the "original innocence" and look at his "fallen state." He told them that it was because of this "fallen" or sinful state that Moses allowed divorce – for "their hardness of heart", but "from the beginning it was not so." He is also telling us that this applies today as much as it did then. From this the Pope draws the conclusion that "the beginning", man's

“original innocence”, and man’s sinful state are all important essentials for the theology of man, and The Theology of The Body.