

Audience 9

Genesis tells us that the fully completed creation of man is made up of the creation of two beings. Their unity shows the sameness of human nature while their duality as male and female, shows their physical bodily differences. This state of unity and duality also has an aspect of meaning or worth. God, for his own desires, created man as being worth much more than the rest of creation, but he also created man with a particular worth for man himself, his first value is being man, his second is that woman was made for him and he for woman.

Genesis 1 shows us man's worth based on his relationship to God, (and indirectly to all things spiritual), while Genesis 2 shows us how he lived and experienced that worth as a human being. Genesis also seems to tell us that man's first words after the creation of women - "This one at last is bone of my bones and flesh of my flesh! She is to be called Woman, because she was taken from Man." – seem to tell us that the male's emotions at seeing the humanity of the woman as well as the femininity, is something unique and unrepeatable.

In this way, man's original unity, through masculinity and femininity overcomes solitude, and through the attraction of masculinity and femininity we arrive at what the Pope calls the "communion of persons". Solitude leads to unity.

In original solitude man learned personal knowledge of who he was in relationship to the rest of creation. At the same time, still in solitude, he learned that he opened himself up to a being like himself - "a helper fit for him". He learns that he is above the rest of creation, and that he can also have a relationship with another person. Community and communion in this case are not the same. Communion here is used in the true sense of "help". It shows that the person exists for himself as well as for the other person. This communion can only happen in "double solitude". The solitude of humans distinct from the rest of creation, and the solitude of each of them in their male and femaleness,

Genesis 1 tells us that man was created in the image of God as male and female. Chapter 2 does not, but it reveals to us that the overall creation of "man" is expressed in giving life to the "communion of persons". In this way, both texts are in agreement. God himself is a communion of persons in the Trinity, and in this way "man" is in the image of God. Because of this unity or "communion of persons", and through male and femaleness, fertility and human procreation was with us right from the beginning. "Go forth and multiply".

This brings us closer to the physical reality of the body. Through the body, the male was able to identify and name what made them visible to each other, and what identifies their humanity, and he called it "body". Through the words "flesh of my flesh" Adam gave it the exact meaning – that the body reveals man. Since that makes the body truly human, man therefore, even in his physical body, is similar to God.

Right from the beginning the study of the body in the context of God, ties the body into the creation of man in God's image.

Unity, when looked at through the body, has several dimensions. One is moral, as Christ showed us when he talked of divorce to the Pharisees. The other is sacramental, and theological aspect where the through physical body and through the spirituality of male and femaleness, fertility and human procreation (communion of persons) that this communion existed from the beginning.

Masculinity and femininity show the physicality of man as well as a new understanding of that physicality which is a sense of mutual enrichment. This understanding goes much deeper than the mere physical aspect of the body, it is a deeper understanding of both the physicality and the sexuality, which is necessary if we are to understand man from a theological perspective.