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The mystères de the engendrement: du langage du corps à the surabondance du Mr.

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How to choose to give birth! To give to the light, you must choose, it is more than to create.

Karol Wojtyla – the rays/Radiance of the paternity

Introduction

There is a mystery of generation that is rooted in the mystery of the person. This mystery is that of the gift of oneself, of the nuptial love, using a dear expression to St. John Paul II. The man doesn't reproduce himself; he generates his child which must be - the fruit of the mutual donation of his/her parents and the child is the same called to become a person: he was made for love and for offering a gift himself. Fruit of the gift, the child is destined to become, in turn, a gift of himself. This mystery is inscribed in the same reality of the human body, that is a body of gift. And the man has the mission, the responsibility, to use the language of the body according to this truth of the gift that is inscribed in him. This is what we need to rediscover constantly and feed the sense of wonder. This is the plot of all the catechesis of St. John Paul II in the theology of the body: the nuptial meaning of the body that realizes itself from the beginning in a dear manifestation the *communio personarum* of the man and the woman which express and realize themselves in the mutual donation of their bodies that is the language of the body proper of the married people.

But this language must obey to the rule proper of all the languages: that of the truth. The language of the body owes therefore to be "spoken" according to the truth of the gift. And this gift doesn't end and run out in the couple. The overabundance of this gif is the fertility of their mutual donation.

These are the perspectives that I propose you to the light of the catechesis of St. John Paul II on the theology of the body through the three phases of this communication: 1) first of all, how does the language of the body articulate with the nuptial meaning of the body 2) then which is the truth of the language of the body the encyclical *Humanae Vitae* aims to guard and to protect? 3) finally, which is the deepest reason for the inseparability of the two meanings of the conjugal action that the *Humanae vitae* affirms and that the theology of the body confirms?

This will bring us finally to evoke the mystery of the paternity and the maternity in the way according to the true mystery

- 1) The whole reasoning of the catechesis on the theology of the body is in last analysis centered/based on the nuptial meaning of the body which constitutes its key of reading. It develops in three phases. The first one is dedicated to explain the teaching of Christ on the nuptial meaning of the body in its three dimensions: the plan of God "in the origins", in the present struggle against the lust, in its future



fulfillment through the resurrection. It shows how this nuptial meaning reveals in the "great sacrament" of love and particularly in the language of the body that is the effective sign of this sacrament. The third footstep is to show that *Humanae Vitae* simply asks the men and the women to reread this language of the body in the truth.

This way the nuptial meaning of the body is found in the whole catechesis on the theology of the body as the fundamental concept that constitutes the mental key and its architectural principle. John Paul II means that the dimension of the gift is essential for the human body and that the body reveals the fact that the person is made for the gift of herself, as it affirms the Council Vatican II in its pastoral constitution *Gaudium et spes*. This way, John Paul II says, "the body reveals the man. It is this nuptial meaning of their bodies that the married people are called to express in the conjugal action and testify that their desire corresponds its integral truth. The concept of the nuptial meaning of the body established by John Paul II in the first part of the theology of the body comes from the answer of Jesus to the Pharisees to the question related to the repudiation of the women. Jesus spoke about the plan of God at the origins of the human love. This analysis culminates in the development of the nuptial meaning of the body in the context of the "hermeneutic of the gift" that the Pope concludes in the follow way: "The man appears in the visible world as the maximum expression of the divine gift because contains in himself the internal dimension of the gift. With this dimension, he lives in the world his particular similarity with God with which he transcends and he also dominates visibly the world, in his/her corporeity, in his/her masculinity or femininity, in his/her nudity. What also reflects this similarity to God is the primordial awareness of the nuptial meaning of the body permeated with the mystery of the original innocence. "

The key elements therefore are: the meaning of the body bound to the gift of oneself and the demonstration of the Trinitarian communion of the Divine Persons from which the human body gets its nuptial meaning.

The nuptial meaning of the body is also the criterion/base on which the situation of the man must be "historically" evaluated, that is the sinful condition of the man due to the inheritance transmitted him by the original sin. The lust/concupiscence introduced in the heart of the man contradicts the nuptial meaning of the body and darkens in the man the full apprehension. The lust brings to affirm the sexuality against the person considering the person as an object and not as a subject. In this sense the person denies to freely realize herself in the gift of herself expressed by the body.

John Paul II shows therefore the final fulfillment of the plan of God for the human love in the beatific vision. This fulfillment - the last in the execution, therefore the first step the intention - it determines so the whole rest, to start from the original plan of God for the human love. Also in this case the nuptial meaning of the body is revealed as the central concept as expression of the total eschatological conclusion/fulfillment of the person:

"The mutual gift of oneself to God (...) will be the answer to the gift that God does of himself to the man. That why this mutual gift between the man and the woman will be fundamentally and permanently blessed as a worthy answer of a personal subject to the gift of Himself of God. Where the 'virginity' or better the virginal state of the body donated mutually is the eschatological realization of the meaning and full nuptial manifestation of love.



Paul II reveals the content of the mystery magnum of the marital love. This content is "the truth" that measures the nuptial meaning of the body. In the line of St. John of the Cross, John Paul II defines the conjugal love as a gift: radical, total and therefore irreversible. God's alliance with the humanity and the gift of His grace are of nuptial nature. The measure of the donation of Christ is the example which the married people must consider both with the nuptial meaning of their bodies. The sacramentum magnum in its dimension of alliance and grace appears as the measure of the sacrament in the dimension of the sign. That's why the sacramental marriage can be considered only in/at the light of the nuptial love of Christ and the Church that reveals the deep essence of the marriage and it qualifies it as a full Christian vocation. That's why the saint pope doesn't hesitate to affirm: "The marriage corresponds to the vocation of the Christians only when it reflects the love that Christ-bridegroom gives His bride the Church and that the Church (...) strives to return to Christ in exchange for his. " In the part of the theology of the body devoted to the sacramentality of the marriage, John Paul II develops the concept of "language of the body" from the nuptial meaning of the body: "The words " I take You for my wife - for my husband " they bring them really into eternity" with the language of the body ", every time only one and irreplaceable, and at the same time they insert themselves in the context of the communion of the people (...) The people - man and woman - they unite themselves for the mutual gift. They become this gift in their masculinity and femininity, discovering the nuptial meaning of the body. "

2) The truth of the language of the body

The married people are therefore guests to discover and to marvel about this nuptial meaning that the Creator subscribe/registers "since the beginning" in their bodies. And as it regards the conjugal action proper of the language of the body it constitutes the marriage and it is the most complete expression of the mutual gift in the conjugal pact, they have - in an attitude of reverence – to consider the work of the Creator - to consider, and even more to contemplate, that is the intimate structure of the conjugal action, with the purpose to be imbued and to observe in freedom. And this is the mission of the consorts under the sacrament of the marriage that they have received. Now, what appears in this intimate structure of the conjugal action? Humanae vitae remembers that "for the intimate structure of the conjugal action, while it is uniting deeply the married people, it makes them proper for the generation of new lives, according to laws entrusted in the same being of the man and the woman "In his comment on this step of generation, John Paul II shows that in the objective consideration of the intimate structure of the conjugal action, that should be the source of integration in the conscience of the consorts there are two inseparable meanings, of the conjugal action: union and procreation.

"The" intimate structure" (that is the nature) of conjugal action is the necessary base for a suitable reading and discovery of the meanings that must have transferred to the conscience and to the decisions of those people who act. It also constitutes the necessary base to establish a suitable relationship among these meanings, or rather their inseparability. "

If the married ones consider the conjugal action as it was anticipated/aforesaid since the beginning by God of love according to the words of the Genesis: "And they will be one flesh" (Genesis 2. 25), if they consider it in its complete and objective dimension, they will be able to perceive this very privileged place for the



expression of their mutual donation in love, but also the fact that this donation objectively includes the potential for a gift that transcends them and completes their mutual gift and this is the gift of the new life. These two dimensions of their mutual donation and the overabundance of this donation in a new life; it is enrolled in the intimate structure of the conjugal action and, therefore, John Paul II says, taking expressions of Paul VI n° 12 of *Humanae vitae*, the consorts have to honor two meanings of the conjugal action "and also the" inseparable bond among the two meanings of the conjugal action ". "

This is what John Paul II he/she calls "to read the language of the body in the truth." It is comprehensible, naturally, that the condition to be able of such a reading is to admit and to love the truth that the Creator subscribed/enrolled in the conjugal action and to accept it orderly.

The two meanings of the conjugal action appear as the two sides of the same reality of the gift: the mutual gift of the loving consorts; the potential gift of the life in the fertility of their love. The reverence for the work of the Creator in the dynamics of the gift with mercy/grace of the Holy Spirit, is not able to want to mutilate what the Creator in His wisdom and love subscribed in the human body and in the objective reality of the same conjugal action.

But there is even more. The consideration of the conjugal action in all of its integrity shows that the two meanings of this action are not juxtaposed so that it can be chosen to associate them or to dissociate them. As incisively John Paul II underlines: "One is realized at the same time with the another one and, in a certain sense, one through the another. Or rather that the fullness of the meaning of the conjugal action as mutual donation of the espouses cannot be such excluding the procreative meaning and that the gift of the life is complete only if it realizes in a real donation of bodies in love.

Insofar it is not possible to pretend to promote one of the meanings of the conjugal action excluding the other, because, doing so, inevitably we mutilate what we pretend/claim to privilege. In other words, if we pretend to exalt the mutual love of the consorts through the conjugal action – the uniting meaning - excluding the potential procreation, we mutilate this mutual love. If we fake to exalt the procreation neglecting the fact that the conjugal action must express a true mutual donation in love, reciprocally, means to mutilate the beauty of the gift of the life and to devalue it to level of a simple reproductive action.

This is the deep reason for the norm expressed by *Humanae vitae* and it illuminates the theology of the body. The man must not separate the two meanings of the conjugal action, not because you subdue him to a sort of dictate/dictatorship imposed by an impersonal natural order, but because it is not possible to separate them without reciprocally mutilating them. In such way, it is so exposed to mine the mutual love of the consorts in a conjugal action that is not an action of total donation; or to mine the procreation, that is not a gift of life anymore, but it is reduced to nothing more than a mere action of reproduction.

The respect of the norm enunciated by *Humanae vitae* is in conclusion the respect of the inner/internal/interior and integral truth of the conjugal action and therefore the promotion of its dignity.



2) the inseparability of the two meanings of the conjugal action, the requisite of the authentic love

The consequence that John Paul II draws from it is unstopplable, even if its formulation can seem sudden:

"When the conjugal action is deprived of its internal truth because it is artificially deprived of its procreative ability, it also stops being an action of love. "

We must understand the meaning of this affirmation, that has two aspects. From one side, the contraceptive action that excludes the procreative meaning of the conjugal action prevents at the same time the fully expression the uniting meaning, because it is mutilated. Both meanings that become reality "at the same time" and "the one through the other." On the other hand, the contraceptive action doesn't express a total gift of oneself in the conjugal action. Now what qualifies the true love of the consorts is its nuptial nature, or rather the integral gift of person. The nuptial love is indeed more than a love of benevolence. Karol Wojtyla had already affirmed it in Love and Responsibility. The nuptial love doesn't simply consist in the will the good of the other one, also at the price of a true sacrifice of oneself. It consists in the real gift of oneself, of own personal subjectivity. Now we understand that the contraceptive action, that excludes or damages the potential of fertility - so that to be limited - it is a diminution of love, even if they claim to enhance/empower love and use it as justification of their contraceptive choice. That's why it stops being an action of authentic love, that requires the complete action as expression of a total gift of oneself. There is therefore in the contraceptive action a union of bodies but that it doesn't correspond, John Paul II says, "to the truth and the dignity of the personal communion.

On the other hand, in the picture of the "natural regulation of fertility" - it is morally to be practised for valid reasons - there is a complete respect for the two meanings written in the same structure of the conjugal action, in her nature, even if there is no probability that the conjugal action can be translated into a new life, although the consorts withdraw nothing from their gift of themselves. They don't interfere with the structure of the conjugal action deliberately eliminating one of its essential dimensions. They respect the integrity of the conjugal action setting it according to the requisite of paternity-maternity responsible (responsible parenthood) of which they are the only judges in conscience, at condition that/provided their conscience is adequately formed to this respect. This is the difference between the contraception and the natural regulation of the fertility. You say that this last is "natural", not in the sense "bio - ecological" of the term, but in the sense that corresponds to the natural law, that is the order of the nature as expression of the plan/design of the Creator's love. It doesn't mean therefore to respect a law of nature "impersonal", but to subscribe fidelity "in love" with the Person of the Creator, respecting the law of love that has subscribed in the laws of the nature we respect their Author. That's why, John Paul II says, the natural regulation of fertility constitutes an action of virtue: "The virtuous character of the expressed attitude in the natural regulation of fertility is not so much determined by the fidelity to one" impersonal natural law " but it is an expression of fidelity to the Creator's Person, source and Lord of the order that manifests Him in this law.

More than a life style is the "natural regulation of the fertility" an attitude responsible of paternity-maternity. It is not therefore the first thing to respect the biological norms expressed by the rhythms of the fertility in



the women, but to cling/adhere to the person of the Creator "source and Lord of the order that manifests Him in this law [natural]. But this order is deeply that of the gift of the person. The person must choose to donate herself in the conjugal action as she must choose to give herself in the gift of the life.

This distinguishes the conjugal action from all the others "demonstrations of affection" that the married persons can show for expressing their loving union. The conjugal action is the only demonstration of affection through which the consorts not only express their union in love, but also the overabundance of their mutual gift in the procreative meaning of the action that they represent. This overabundance of their mutual gift is written in the same structure of the conjugal action. And it is for this reason that it is not permitted to falsify or change it voluntarily by the consorts. But it is in the condition to consider the conjugal action in the full respect of what the Creator has written in the human nature and that consorts become able to fully respect it. First of all firmly estranging themselves from what the lust of the sin has made them consider them as object of enjoyment.

"The respect for the work of God helps to guarantee that the conjugal action is not devalued and deprived of the interiority in the whole conjugal life - that does not become" routine "- and that expresses a suitable fullness of personal and ethical contents, and also of religious contents, that is veneration for the majesty of the Creator, the only and last depository of the source of life. "

Conclusion

The generation is therefore a mystery of gift through which we are absorbed in the same mystery of God. It is the action with which the person expresses what she is more: she was made for love, for the gift of oneself and in this donation she finds in this gift her realization as taught in Gaudium et spes.

But this gift must be voluntary and must express a commitment/pledge of the whole person. This is the base of the concept of "responsible paternity-maternity." Generating must be the result of a choice because it is the most serious action, full of consequences that the people can do. The parenthood requires therefore not only the information of the responsibility of the consorts as possible father and mother, but it also has to be deliberate and voluntary. It is the dignity of the human person as reasonable and free being that requires that the action of generation has to be an aware action, not unaware. You choose to become father or mother, even if the man must admit not to be the absolute master of life.

In the third part, the Rays/Radiancy of Paternity, - after Brother of our God and The jeweler's shop - the great theatrical trilogy of pope and playwright, that was still himself Karol Wojtyla who did not hesitate to say through one of the protagonists:

"How to choose to give birth! You have not thought there. To give to the light, you must choose, still more than to create. "

The subject can seem enigmatic or emphatic: how can it be said than to choose is more than to create?



This can be explained if we take the action to create as making something from nothing ex nihilo. But Generating is to make come love ex love. This is the mission of the bridegrooms and the brides and it is in this that the conjugal love is written and projected in the light of the divine love.

Born, not servant: the Child is generated by his/her Father and he/she reveals us the mystery of the heart of God. Beyond the God Creator, who can bring alone something ex nihilo, the God Father is revealed that He produces/causes love. It is so in the paternity and in the maternity that the man and the woman reveal mostly the image of a God-love.

Since then the real destiny of the humanity that is in this play of the paternity and the maternity. This is the true heart of the play that he develops in Radiance of paternity. And the question is turned to eachone: will we accept the responsibility of the action to procreate, will we accept the risk of love that accompanies every generation race?

I thank you for your attention