

**THE INTERPRETATION  
OF THE *STATUS NATURAE INTEGRÆ* (*Gen 1-2*)  
WITHIN THE *ADEQUATE* ANTHROPOLOGY OF JOHN PAUL II**

*Gabriel Iulian ROBU\**

**Abstract:** In this article, my aim has been to emphasize the role played by *Gen 1-2* (*status naturae integrae*) in the theological anthropology of John Paul II. I have attempted to present the relevance of the Elohist and Jahwist traditions about man's creation for anthropology, emphasising the transition from the original solitude of Adam to the interpersonal communion that reflects the image of God's Trinity. I also speak of the meaning of original nakedness, of the original unity and of the spousal features of the human body in the sphere of the hermeneutics of gift. I have aimed to show that for Pope John Paul II and Pope Francis, man is a gift and in order to be happy, he/she must become a gift for others. In a hermeneutical context in which everything is a gift of God, including both time and space, man cannot find himself and his fulfillment unless he becomes a gift. The hermeneutics of the gift is one of the many common points addressed by Saint John Paul II and Pope Francis. The abundance with which the two Pontiffs use the term "gift" and the importance they award to this key concept leads us to the conclusion that, according to the recent Magisterium of the Church, the hermeneutics of the gift is itself *a gift* and a light for the Christian families in the third millennium.

**Keywords:** antropology, John Paul II, interpretation, Genesis, body.

### **Introduction**

On the 27<sup>th</sup> of April 2014, the Catholic Church joyfully proclaimed the canonization of Pope John Paul II. One of the most important themes of this pope's pontificate was the truth of the human person created in the image and likeness of God and which is fully manifested only in the light of the Incarnate Word. Based on this truth, Pope John Paul II affirmed the indelible and inalienable dignity of the human person and reminded us of the human person's value and place in God's plan of salvation.

The teachings of Pope John Paul II are always relevant to contemporary man who is affected by many crises that baffle him, where he finds it difficult to define his relationship with creation, with his fellow men and with God. Within this context and following the teachings of John Paul II,

---

\* University Lateranum of Rome, Italy.

we need to go back to “the beginning” (*Mt 19:4*), to understand man as God created him. Our guide in this article is the book *Uomo e donna lo creò: catechesi sull’amore umano*<sup>1</sup> by John Paul II, translated into English as *Man and Woman He Created Them: A Theology of the Body*. The book contains 133 catecheses that John Paul II pronounced starting on Wednesday, the 23<sup>rd</sup> of September 1979, at his general audience.

This article is the second one from series of three articles: 1) “The Logic of the Adequate Anthropology in *Man and Woman He created them: A Theology of the Body* by John Paul II, and reintroduced in *Amoris Laetitia* by Pope Francis”, 2) “The interpretation of the *status naturae integrae* (*Gen 1-2*) within the Adequate Anthropology of John Paul II”, and 3) “The *status of naturae lapsae simul et redemptae* (*Gen 3*) in *Man and Woman He created them: A Theology of the Body* by John Paul II”.

In the first article my intention was to show how, like Saint John Paul II, Pope Francis connects the protology with eschatology in a Christological key, because, Christ is the full man and he is the way that shows man how he/she can truly find personal and mutual fulfillment in married life.

In this second article, I intend that, following the theology of John Paul II, to explain why the theological anthropology identifies two different states of human nature: *status naturae gratiae* and *status naturae lapsae*. In order to present the distinction between these two states and their roles in the light of the full revelation in Christ, I aim to examine the theology of the first chapters of the *Book of Genesis*, which narrating the very first moments of Creation, have a fundamental meaning for the theological anthropology.

## 1. Man’s creation

Pope John Paul II starts from the premise that the first account of man’s creation is chronologically posterior to the second. This latter is defined as a Jahwist, because it uses the name *Yahweh* to address God. Compared to this account, the former is more mature, both with regards to the image of God and the formulations of the essential truths about man<sup>2</sup>. This account is derived from the Priestly source and the Elohist tradition. The two narratives include two distinct theologies requiring a distinct philosophical process<sup>3</sup>.

<sup>1</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò: catechesi sull’amore umano*, Città Nuova, Libreria Editrice Vaticana, Vatican 1987<sup>2</sup>.

<sup>2</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò: catechesi sull’amore umano*, Città Nuova, Libreria Editrice Vaticana, Vatican 1987<sup>2</sup>, 33.

<sup>3</sup> A. FROSSARD, “*N’ayez pas peur!*” *André Frossard en dialogue avec Jean Paul II*, Robert Laffont, Paris 1982, 133.

### 1.1. *The Elohist narrative (Gen 1,26-31)*

The Hebrew term *bara*, “he created”, is used *exclusively* to describe the action of God and appears in the account of creation in v. 1 (“created heaven and earth”), v. 21 (animals) and v. 27 (man). In the latter case, the verb *created* appears three times, which shows the fullness and perfection of the creative act that reached its climax<sup>4</sup>. In the seven-day cycle, gradualism is evident; but man at the end of this time succession and creation is not just the conclusion of the natural gradation, because God seems to include it in his plan before calling man into existence, making a decision about him: “Let’s make man in our image and likeness” (*Gen 1:26*)<sup>5</sup>.

Man is inserted into the visible world as a culmination of the creative act<sup>6</sup>, he is destined to master the earth<sup>7</sup> (cf. *Gen 1:28*), being placed above the material world. Although man is linked to this visible world, the text does not speak of the likeness of man to the world, but only to God. This is because the person is “someone” and not “something”. This fact clearly distinguishes him from the things designated by the semantic term “something” applied to all other entities. Man separates himself from them because, at his creation, God operated an “ontological discontinuity” or an ontological leap or saltation<sup>8</sup>.

The Elohist’s account is concise and free of any trace of subjectivism: it describes the objective reality. “And God said, *Let us make man in our image and likeness*” (*Gen 1:26*). Before creating man, the Creator almost enters into himself to seek the inspirational module that manifests itself as the divine “We”<sup>9</sup>. This divine Trinity, “We”<sup>10</sup> is the eternal model of that human “We”, formed especially by man and woman. The message of this account is eminently theological. We are suggesting the definition of man on the basis of the relationship with God as *imago Dei*, from which is derived the

<sup>4</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 72, footnote 2.

<sup>5</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 33-34.

<sup>6</sup> Cf. JOHN PAUL II, Encyclical Letter *Evangelium vitae* (25 March 1995) 34: AAS 5 (1995) 439; JOHN PAUL II, “Allocuzione al convegno romano del Movimento per la vita”, 3 December 1982, in *La famiglia cristiana nell’insegnamento di Giovanni Paolo II*, Famiglia cristiana, Milano 1988, 24.

<sup>7</sup> By dominating the earth, man manifests his likeness to the Creator. Cf. JOHN PAUL II, *Uomo e donna lo creò*, 45.49; JOHN PAUL II, Encyclical Letter *Laborem exercens* (14 September 1981) 4: AAS 9 (1981) 585.

<sup>8</sup> Cf. J.M. ZYCIŃSKI, “Evolution and Christian Thought in Dialog according to the Teaching of John Paul II”, *Logos* 9 (2006) 18.

<sup>9</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 59; JOHN PAUL II, Letter to Families *Gratissimam sane* (2 February 1994) 6: AAS 86 (1994) 873.

<sup>10</sup> Cf. JOHN PAUL II, Encyclical Letter *Dominum et vivificantem* (18 May 1986) 12: AAS 9 (1986) 820.

impossibility of reducing man to the world. God created man (*ha 'adam*) in his image, male (*zakar*) and woman (*uneqebah*), and even if man is endowed with body or is actually body, he can not be explained by the categories of the visible material world<sup>11</sup>.

### 1.2. *The Jahwist narrative (Gen 2,4b-25)*

The second account of the creation of man expresses the typical depth of the formulation of the truth about man. The Jahwist text contains a depth of a subjective character and, somehow a psychological one. *Gen 2* is the oldest description of man's self-understanding and, together with *Gen 3*, is the first witness of human consciousness.

The Jahwist narrative emphasises the role of the creative breath (cf. *Gen 2,7*)<sup>12</sup>. The divine origin of man's spirit, of his *breath*, is the cause that explains why he/she tends naturally to God. The dissatisfaction and the feeling of solitude that encompass human life in Eden are so suggestive, as long as its only reference is the vegetable and animal world. Only the creation of women can satisfy the demands of interpersonal dialogue<sup>13</sup>. If before Eve's creation, the Bible calls the first man *Adam*. Then, starting with the appearance of the first woman, it begins to call him *ish* in relation to *ishshah* "woman", (because she is taken from *ish*). This etymology has a popular character and serves to emphasize the original unity of man and woman.

Through the language of the body, man and woman develop a dialogue, which, cf. *Genesis 2: 24-25*, had its beginning on the day of creation. This language, more than a first sexual reference, is the authentic expression of the person's language that is subject to the requirements of the truth, i.e., the objective norms<sup>14</sup>.

The archaic form of this narrative expresses its mythological aspect. We point out that John Paul II cites the definition that Romanian scholar Mircea Eliade gives to the myth as a reality inaccessible to purely rational and empirical research that transforms the protological event into a *category*, giving man the ability to perceive its transcendental reality. Myth is not a symbol of inner psychological processes, as Carl Jung says, but an autonomous and creative act of the human spirit through which he encounters the manifestation of the sacred<sup>15</sup>. In these considerations, John Paul II also cites Paul Ricoeur, for whom the Adamic myth is by redundancy an anthropological

<sup>11</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 34.

<sup>12</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 51, nota 1.

<sup>13</sup> Cf. JOHN PAUL II, Encyclical Letter *Evangelium vitae* (25 March 1995) 35: AAS 5 (1995) 440-441.

<sup>14</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 468.

<sup>15</sup> Cf. M. ELIADE, *Traité d'histoire des religions*, Payot, Paris 1949, 363.

myth – “Adam” means “Man”. This myth, calling Adam, “Man”, explains the present universality of the evil in the human world. We find here expressed the generalizing function of the myth<sup>16</sup>: through it the present humanity is connected to the origin of the sin committed by the ancestral man<sup>17</sup>.

### 1.3. *The relevance of the two narratives for theological anthropology*

The analysis of the fragments of *Genesis* leads us to surprising conclusions regarding anthropology. In seemingly simple phrases, the biblical text outlines the image of man as a person endowed with his own subjectivity<sup>18</sup>. The life of the human person is sacred because, from the very beginning, it is in connection with the creative action of God and always remains in a mutual relationship with its Creator. The life God offers to man is original and different from that of any other living creature. Even if his body is related to the dust of the earth (*Gen 2:7, 3:19*), man remains a manifestation of God, a trace of his glory (cf *Gen 2:7; 3: 19*)<sup>19</sup>, a sign of his love<sup>20</sup>. Neither Adam nor any other man comes into existence by chance, but he is the sign of the Trinity’s love, a communion of Three persons<sup>21</sup>.

The concept of original solitude includes both self-consciousness and self-determination. The fact that man was “alone” comprises his own ontological structure as well as the indication of a genuine self-understanding in relation to woman and God. Man’s knowledge goes through his masculinity and femininity, which are the two incarnations of the two metaphysical solitudes before the world and God, the two modalities of being, complementing each other as two complementary dimensions of self-consciousness and self-determination, and, at the same time, two complementary consciousnesses of the meaning of the body<sup>22</sup>. The relationship between the two solitudes is one of “asymmetric reciprocity”, where reciprocity indicates that there is no “I” without “You”, while asymmetry suggests that this relationship is not reducible to complementarity, because no one is irreducible to another<sup>23</sup>.

<sup>16</sup> Cf. P. RICOEUR, *Finitude et culpabilité. Symbolique du mal*, II, Aubier, Paris 1960, 218-227; JOHN PAUL II, *Uomo e donna lo creò*, 37, nota 1.

<sup>17</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 37.

<sup>18</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 48.

<sup>19</sup> Cf. JOHN PAUL II, Encyclical Letter *Evangelium vitae* (25 March 1995) 34: AAS 5 (1995) 439.

<sup>20</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 76.81.

<sup>21</sup> Cf. JOHN PAUL II, „Discorso ai partecipanti a un seminario di studio su *La procreazione responsabile*”, 17 September 1983, in *La famiglia cristiana nell’insegnamento di Giovanni Paolo II*, Famiglia cristiana, Milano 1988, 41-43.

<sup>22</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 62.

<sup>23</sup> Cf. A. DELL’ASTA, “Il filo che determina il disegno della stoffa: note su *La bottega dell’orefice*”, *Communio* 190-191 (2003) 54-55.

The first story of creation contains a strong metaphysical charge. These texts of *Gen* has become a source of inspiration for many authors who wanted to understand the meaning of “to be” and “to exist”. Beyond certain expressive formulations of the narrative, man is defined in the dimension of “to be” and “to exist”; he is defined in a more metaphysical than physical way. Actually the perspective of procreation, of that “becoming” in the world, of his *fieri* which is related to the metaphysical situation of his creation, to be *contingens*, corresponds to the mystery of his creation. It is precisely within this metaphysical context of *Gen 1*'s description that we must understand the entity of goodness, that is, the aspect of *value*. It can therefore be said that *Gen 1* must be a reference point for the people of today, for metaphysics, anthropology and ethics, on the basis of the principle *ens et bonum convertuntur*<sup>24</sup>.

## 2. From the original solitude to the original unity

The two accounts of creation describe man's transition from the original solitude to the interpersonal communion. Due to the anthropological importance of these distinct states, in the following section I aim to grasp their understanding.

### 2.1. The anthropological meaning of the original solitude

The analysis of the Jahwist text allows us to relate the original solitude of 'adam<sup>25</sup> to the consciousness of his body, through which man differs from the *animalia*<sup>26</sup> and is separated from them<sup>27</sup>, through which he is a person, the body being for man the vehicle of his transcendent and personal subjectivity. Adam, solitary in the world of objects and animals, understands that his faculty of self-determination with reference only to material things does not exhaust his personality. He understands that a world full of only objects is not a life worthy of living<sup>28</sup>.

In the concept of original solitude are comprised both self-consciousness and personal self-determination. The fact that man is “alone” conceals in

<sup>24</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 35.

<sup>25</sup> The theme of solitude is presented exclusively in the context of the Jahwiste narrative. The first account does not know this. The second account applies the solitude to the human person, and not just to the man, which determines the importance of this state for *anthropo-logy*. Cf. JOHN PAUL II, *Uomo e donna lo creò*, 44-45.

<sup>26</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 69.315-316; A. FROSSARD, “N'ayez pas peur!” *André Frossard en dialogue avec Jean Paul II*, 83.133.

<sup>27</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 58.

<sup>28</sup> Cf. J. NORIEGA, *Destinul erosului: perspective de morală sexuală*, Galaxia Gutenberg, Târgu-Lăpuș 2011, 72.

itself both his ontological structure and the indication of his genuine comprehension. Without these aspects, we cannot correctly understand the words that constitute the prelude to the creation of woman: “Yahweh God said, ‘It is not right that man should be alone. I shall make him a helper’” (*Gen 2:18*)<sup>29</sup>. Above all, without these fundamental meanings, the situation of man created “in the image and likeness of God” can not be properly understood, that is, he is created by God and he by himself is able to contract the first Alliance with God<sup>30</sup>.

Man, about whom in the first narrative of *Genesis* is said to have been created “in the image and likeness of God” (*Gen 1: 26-27*), in the second narrative manifests himself as “the subject of the Alliance” because he has to choose and to discern between good and evil, between life and death<sup>31</sup>. The words of God’s first commandment (*Gen 2:16-17*), which speak strictly about the submission of man-creature to God-Creator, reveal the very identity of man as the subject of the Alliance and the “partner” of the Absolute. Man is alone, that is, through his own humanity, he is at the same time constituted “in the one, exclusive and unrepeatable relationship with God Himself”. Therefore, the manifestation of man in the fullness of his nature can not take place without the reference to God<sup>32</sup>. The true anthropocentrism perfectly reconciles with theocentrism because man finds the fullness of happiness and self-fulfillment only in God.

## 2.2. *The likeness to God achieved by interpersonal communion*

In the biblical account, the original solitude – or the “original virginity”<sup>33</sup> – is the way that leads to the man-woman unity that, according to *GS 12*<sup>34</sup>,

---

<sup>29</sup> Reading the catechesis of Pope John Paul II and the exhortation *Amoris Laetitia*, one can observe the continuity and harmony between the teachings of both Popes regarding the institution of the family. “In speaking of marriage, Jesus refers us to yet another page of Genesis, which, in its second chapter, paints a splendid and detailed portrait of the couple. First, we see the man, who anxiously seeks “a helper fit for him” (vv. 18, 20), capable of alleviating the solitude which he feels amid the animals and the world around him. The original Hebrew suggests a direct encounter, face to face, eye to eye, in a kind of silent dialogue, for where love is concerned, silence is always more eloquent than words. It is an encounter with a face, a *thou*, who reflects God’s own love and is man’s *best possession, a helper fit for him and a pillar of support*, in the words of the biblical sage (*Sir 36:24*)” (*Amoris Laetitia* 12).

<sup>30</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 48.

<sup>31</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 52-53.

<sup>32</sup> Cf. JOHN PAUL II, Encyclical Letter *Dives in misericordia* (30 November 1980) 1: AAS 9 (1980) 1178.

<sup>33</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 63; A. M. SICARI, “É davvero cristiana la famiglia?”, *Communio* 230 (2011) 33.

<sup>34</sup> Cf. *GS 21: EncVat 1355-1359*.

we can define as *communio personarum*<sup>35</sup>. *Communio* refers to the personal relationship between a *Me* and *You*. Only human beings are able to create and exist within this communion<sup>36</sup>. *Communio* indicates that “help” that is derived from the fact of being together with another person. In the biblical account, this fact becomes *eo ipso* the person’s existence for another person, a *pro-existentia*. This concept of *help* expresses the reciprocity in human existence, which no other living being could provide<sup>37</sup>.

God-Love, creating man in his image and likeness, has written into the humanity of man and woman the vocation to love and communion<sup>38</sup>. Man is *imago Dei* thanks not only to his human identity, but also to the *communio personarum*<sup>39</sup>. And the function of the image is to reflect its own model, its own prototype, the Trinity. Thus, the second narrative could be a preparation to the understanding of the concept of *imago Dei* in a Trinitarian perspective<sup>40</sup> – the mystery of man in the mystery of the Trinity: this is the place of anthropology<sup>41</sup>.

*Imago Dei* constitutes a basis for unity and continuity between the original innocence and the hereditary sinfulness of man. The intercourse, the “knowledge”, that *Gen 4:1* remembers (“The man had intercourse with his wife Eve, and she conceived and gave birth to Cain. ‘I have acquired a man with the help of Yahweh,’ she said”), is the act that gives life to the new human being, that is, in union with the Creator, the first two spouses bring into existence a new man; Adam *knowing* Eve and becoming one body, the two represent humanity in what confirms and renews the existence of man as *imago Dei*. Through the communion of bodies, the two spouses embody *imago Dei* and deliver it to their sons and daughters with the help of God<sup>42</sup>.

Reading the catechesis of Pope John Paul II and the exhortation *Amoris Laetitia* of Pope Francis, one can observe the continuity and harmony

<sup>35</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 58.

<sup>36</sup> Cf. JOHN PAUL II, Letter to Families *Gratissimam sane* (2 February 1994) 7: AAS 86 (1994) 874-875.

<sup>37</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 59; JOHN PAUL II, “Allocuzione ai vescovi della Romagna”, 2 May 1986, in *La famiglia cristiana nell’insegnamento di Giovanni Paolo II*, Famiglia cristiana, Milano 1988, 46-47.

<sup>38</sup> Cf. JOHN PAUL II, Post-synodal Apostolic Exhortation *Familiaris consortio* (22 November 1981) 11: AAS 2 (1982) 91-92.

<sup>39</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 393.

<sup>40</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 28.306; R. FISICHELLA, “Giovanni Paolo, il Papa della famiglia e della vita”, *Famiglia e vita. Rivista quadrimestrale di Pontificio Consiglio per la Famiglia* 2 (2005) 50.

<sup>41</sup> Cf. R. FISICHELLA, “Un magistero fondato nella Trinità”, *Communio* 190-191 (2003) 17-18.

<sup>42</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 93.

between the teachings of both Popes regarding the institution of the family as a mirror of God's life.

Marriage is a precious sign, for when a man and a woman celebrate the sacrament of marriage, God is, as it were, 'mirrored' in them; he impresses in them his own features and the indelible character of his love. Marriage is the icon of God's love for us. Indeed, God is also communion: the three Persons of the Father, the Son and the Holy Spirit live eternally in perfect unity. And this is precisely the mystery of marriage: God makes of the two spouses one single existence (*Amoris Laetitia* 121). Begetting and raising children, for its part, mirrors God's creative work (*Amoris Laetitia* 29).

*Amoris Laetitia* 71 states:

The family is the image of God, who is a communion of persons. At Christ's baptism, the Father's voice was heard, calling Jesus his beloved Son, and in this love we can recognize the Holy Spirit (cf. *Mk* 1:10-11)... In the human family, gathered by Christ, 'the image and likeness' of the Most Holy Trinity (cf. *Gen* 1:26) has been restored, the mystery from which all true love flows.

### 2.3. *Unity of man and woman in humanity*

Following the Jahwist text, in which the creation of the woman is described separately (cf. *Gen* 2,21-22), we also take into account the "image of God" from the first account. In both accounts, we encounter a mythic language, in which the term "myth" designates an archaic way of expressing profound content: 'Adam is definitely created as *'ish* and *'ishshah*. After the creation of the woman, the Jahwist text continues to name the first *Adam* man, with a definite article, but expressing a corporate identity because he became the father of humanity, her proto-parent and representative. The complementary *'ish* and *'ishshah* (in Greek, *aner* – *gyne*) highlights the sexual differentiation of man<sup>43</sup>. This is not a distinction that comes after the start of human existence, but rather it is a condition of our existence from the beginning<sup>44</sup>.

"Then, Yahweh God made the man fall into a deep sleep. And, while he was asleep, he took one of his ribs and closed the flesh up again. Yahweh God fashioned the rib he had taken from the man into a woman, and brought her to the man" (*Gen* 2:21-22). Within genesiac sleep, through God's work, man is prepared for a new creative act of God. Man falls into that sleep in order to wake man and woman. Adam's sleep (*tardemah*) is a

<sup>43</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 54.

<sup>44</sup> Cf. JOHN PAUL II, "Discorso al Pontificio Istituto Giovanni Paolo II", 27 august 1999, *Nuntium* 9 (1999) 131; L.P. PORTER, "Gender in Theology: The example of John Paul's *Mulieris dignitatem*", *Gregorianum* 1 (1996) 125.

deep sleep (*sopor*) in which man falls unconscious and has no dreams (cf. *Gen* 15:12; *1Sam* 26:12)<sup>45</sup>. For the ordinary sleep, the Bible uses another term, *halom*. The analogy of sleep indicates not just the passage from the conscious to the subconscious state, but especially a similar return to non-existence, that is to say, at the antecedent state to creation.

In the Jahwist theology, Adam's sleep stresses "the exclusiveness of God's action in the creation of the woman. The man had no sign of conscious participation in this act"<sup>46</sup>. Then, God uses the rib of Adam to show the common human nature of man and woman. Using this biblical text, the Pope John Paul II asserts the "differentiated equality" between man and woman against the excesses of the 1968's feminism<sup>47</sup>.

"And the man said: 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" (*Gen* 2:23). Within this first love song<sup>48</sup>, Adam affirms the goodness of the body. At the same time, looking at Eve, he shares the look of God who loves the human person for herself<sup>49</sup>. In biblical language, Adam's exclamation is the sanction of consanguinity or the affirmation about the membership to the same descendancy (cf. *Gen* 29:14). The woman belongs to the same species with the man, distinguishing herself from the *animalia*. Then, in the biblical anthropology, the *bones* express the human being. The "bone of my bones" in Adam's nuptial song signifies that, besides physical characteristics, the woman has a personality placed on the same level as the man<sup>50</sup>. The woman

---

<sup>45</sup> *Tardemah* is a biblical term describing extraordinary events (cf. *Gen* 15:12; *1Sam* 26:12, *Is* 29:10, *Job* 4:13, 33:15). *LXX* uses the word *ékstasis*. In *Pentateuch*, *tardemah* appears once again in a mysterious context: the sleep that descended upon Abraham (cf. *Gen* 15:12), when God concludes with him the alliance – the heart of the revelation made to Abraham. In any case, *tardemah* occurs in the context of a divine intervention, that is, of a meaningful alliance for all mankind: Adam, in the beginning of the human race, Abraham, in the beginning moments of the chosen people. Cf. JOHN PAUL II, *Uomo e donna lo creò*, 56, footnote 1.

<sup>46</sup> JOHN PAUL II, *Uomo e donna lo creò*, 55.

<sup>47</sup> Cf. P. VANZAN, "Un 8 Marzo diverso: «Le donne secondo Wojtila»", *La Civiltà Cattolica* 3407 (1992) 478.

<sup>48</sup> Pope Francis reintroduces and develops this teaching in *Amoris Laetitia* 221: "When we read in the Bible about the creation of man and woman, we see God first forming Adam (cf. *Gen* 2:7); he realizes that something essential is lacking and so he forms Eve and then hears the man exclaim in amazement, *Yes, this one is just right for me!* We can almost hear the amazing dialogue that must have taken place when the man and the woman first encountered one another. In the life of married couples, even at difficult moments, one person can always surprise the other, and new doors can open for their relationship, as if they were meeting for the first time. At every new stage, they can keep *forming* one another. Love makes each wait for the other with the patience of a craftsman, a patience which comes from God".

<sup>49</sup> Cf. J. NORIEGA, *Destinul erosului: perspective de morală sexuală*, 104-105.

<sup>50</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 56, nota 4.

is created to have the same human dignity<sup>51</sup>, to be a equal helper (*ezer kenegdô*) to the man<sup>52</sup>, and so *humanum*, in its truth and goodness, is the safeguard of a right differentiation between man and woman<sup>53</sup>.

### 3. The original nakedness (*Gen 2:25*)

The original nakedness is opposite to the exhibitionism promoted by the media. For Adam and Eve, the original nakedness was the expression of the spousal character of their body capable of self-giving. Rediscovering this anthropological connotation would be a huge gain for contemporary man.

#### 3.1. *The anthropological relevance of the original nakedness*

“Now, both of them were naked, the man and his wife, but they felt no shame before each other” (*Gen 2:25*). This information offered by the Jewish tradition is not at all an accidental aspect. *Gen 2:25* it is inherently correlated to the reflection of the theology of the body on the personal subjectivity, speaking more clearly than the other verses of the first record of the presence of human consciousness. In this account, the author describes the mutual experience of the body with the utmost precision, though in a common and pre-scientific language<sup>54</sup>. The absence of shame is equivalent to its true non-presence, and not to its lack or underdevelopment. The indication in *Gen 2:25*, “not ashamed” serves to indicate a special fullness of consciousness and experience as “brother and sister”<sup>55</sup>, especially the comprehension of the spousal meaning of the body, connected to the fact that they were naked and originally given to one another as husband and wife<sup>56</sup>.

Sharing the life of the world in its external aspect is a direct, almost spontaneous, fact, before any criticism of human knowledge and experience. However, to explain the original nakedness, the extrinsicist approach is not adequate, so we have to descend into the human beings’ world for an understanding of the meaning of the interpersonal “communion”. The etymology of the term is suggestive: people communicate on the basis of a

---

<sup>51</sup> In the vision of John Paul II, without the essential integration of the feminine aspects, the understanding of the human being would be massively impoverished. The Pope’s inspiration is undoubtedly Edith Stein, a Husserlian phenomenologist (like him). Cf. E. STEIN, *La donna e suo compito secondo la natura e la grazia*, Città Nuova, Roma 1987; P. ALLEN, “Man-Woman Complementarity: The Catholic Inspiration”, *Logos* 3 (2006) 87-108.

<sup>52</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 57.

<sup>53</sup> Cf. C. CAFFARRA, “Matrimonio e laicità dello Stato”, *Famiglia e vita. Rivista quadrimestrale di Pontificio Consiglio per la Famiglia* 3 (2006) – 1 (2007) 30-35.

<sup>54</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 66.

<sup>55</sup> JOHN PAUL II, *Uomo e donna lo creò*, 89.

<sup>56</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 420.

“common union” existing between them, either to develop or to express a reality specific to the interpersonal sphere. In this act of communication, the human body acquires new meaning: it expresses the person in his/her ontological and existential connotation, expresses the personal human *I*, which establishes from inside his external perception of the world<sup>57</sup>. The Jahwist text shows that the body, through its visibility, manifests man, that is, what man and woman are, who from the very beginning “communicate” to each other according to that *communio personarum* desired by the Creator. At this point, any naturalist criterion is destined to failure, while the personalistic criterion is exalted.

The fullness of man’s dignity and vision in God, that is to say, according to the measure of God’s image (cf. *Gen* 1:27) corresponds to the fullness of the external perception expressed through the physical nakedness. The narrative about primary nakedness is unique in its genre throughout the Bible, where we can read many texts in which nakedness is related to the ignoble shame (cf. *Os* 1:2; *Ez* 23: 26,29)<sup>58</sup>. In contrast, *Gen* 1:25 is the attestation of the original innocence that belongs to the dimension of grace present in creation, that is, to that mysterious gift made to the human intimate life from the beginning so that the man and the woman consent to live in a reciprocal relationship of unselfish self-giving. The anthropological-philosophical structure present in Wojtila’s research is based here on the interpretation of the biblical revelation that gives it a bright power and validity throughout the time<sup>59</sup>.

### 3.2. *The spousal meaning of the body*

The solitary man discovers that being someone is totally different from being something. Therefore, he feels the need to communicate with others. The solitary Adam discovers himself and affirms himself when he tells Eve: “You are Eve”. Here the true novelty of creation is alterity which is seen as the soul of revelation.

The human being alone, the locked identity, the man closed in self-sufficiency does not enter into the dialogical structure of creation<sup>60</sup>. The Other, *alter*, is not only the one who is my neighbour, but also the one who requests

<sup>57</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 69.

<sup>58</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 82.

<sup>59</sup> Cf. G. PIANA, “De la phénoménologie à la métaphisique. La pensée philosophique de Jean Paul II”, *Lumière et vie* 257 (2003) 50

<sup>60</sup> Cf. JOHN PAUL II, “Omelia alla messa per la famiglia nel santuario del Sameiro a Braga, Portogallo”, 15 May 1982, in *La famiglia cristiana nell’insegnamento di Giovanni Paolo II*, Famiglia cristiana, Milano 1988, 137-139.

hospitality in the name of a dialogical intentionality engraved for ever into the continuity of creation<sup>61</sup>.

The first happy moments of the first man and woman are connected to the revelation of the spousal meaning of the human body<sup>62</sup>. This meaning confirms that the act of gift in creation, born of love, has become an original consciousness for man and woman, transforming themselves into an experience of mutual gift<sup>63</sup>, as we notice in the text. Through their union, they become one flesh, “one body and one soul”<sup>64</sup>, and in so doing they present their humanity to the blessing of fertility. In the act of bodily and spiritual union, the two subjects, although different from the somatic point of view, participate equally in the capacity to live in truth and love<sup>65</sup>. Actually, the human person enters into existence with the consciousness of his own masculinity or femininity, that is, of his own sexuality. “This meaning” is thus enclosed in the human being and it is required to be “discerned”, “discovered” and “accomplished”<sup>66</sup>.

At the same time, the words of *Gen 2:25* assert another truth about the human person in the original state: man is free of coercion, coercion from his own body and sex, that is, free from instinct<sup>67</sup>. Created by love, man and woman are naked because they are free for self-giving. The “spousal” attribute utters precisely this ability of expressing love<sup>68</sup>, that love through which the person becomes a gift<sup>69</sup>. This spousal meaning of the body reveals a value and a beauty that surpasses the physical dimension of sexuality<sup>70</sup>.

---

<sup>61</sup> Cf. P.R. SINDONI, “Simbolica dell’umano ed ermeneutica del femminile. Il contributo di Karol Wojtila all’antropologia filosofica”, *Communio* 190-191 (2003) 42.

<sup>62</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 316.

<sup>63</sup> Cf. P. BARRAJON, “Quale futuro per l’antropologia cristiana? Guardando il secolo XXI dalla prospettiva di Giovanni Paolo II”, *Alpha Omega* 3 (2003) 477.

<sup>64</sup> JOHN PAUL II, Post-synodal Apostolic Exhortation *Familiaris consortio*, (22 November 1981) 18: AAS 2 (1982) 101.

<sup>65</sup> Cf. JOHN PAUL II, Letter to Families *Gratissimam sane* (2 februarie 1994) 8: AAS 86 (1994) 877.

<sup>66</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 190.453.511.

<sup>67</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 75-76.

<sup>68</sup> Cf. P.B. DE MALHERBE, “*Humanae vitae*: l’esperance de l’amour en Dieu qui nous aime”, *Famiglia e vita. Rivista quadrimestrale di Pontificio Consiglio per la Famiglia* 1 (2009) 130-131.

<sup>69</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 29; A.G. RUBRIO, “O significado esposal do corpo”, in PONTIFICIO CONSIGLIO PER LA FAMIGLIA, *La famiglia: Dono e impegno speranza dell’umanità*, Libreria Editrice Vaticana, Vatican 1998, 158.

<sup>70</sup> Sexuality is more than genitality. Genitality acquires a human value to the extent that it is integrated into the totality of the human person. In this optics, John Paul II considers that the relationship between persons and their body belongs to the category of the verb *to be*, and not in the *to have*, therefore, the body, which actually is not our possession, can not be instrumentalized, nor given to be instrumentalized by others. Cf. JOHN PAUL II, *Uomo e donna lo creò*, 350; M.L. DI PETRO, “La dimensione educativa nell’Enciclica *Humanae*

Man exists to the degree that he loves, because love measures the consistency of his own subjectivity<sup>71</sup>. Man is more and more like God if he loves more and more<sup>72</sup>. This significance explains the original happiness of man and opens the perspective of his terrestrial history<sup>73</sup>.

Reading the catechesis of Pope John Paul II and the exhortation *Amoris Laetitia* of Pope Francis, one can observe the continuity and harmony between the teachings of both Popes regarding the spousal or the *nuptial* meaning of the body.

*As such, the human heart comes to participate, so to speak, in another kind of spontaneity. In this context, the erotic appears as a specifically human manifestation of sexuality. It enables us to discover the nuptial meaning of the body and the authentic dignity of the gift (AL 151).*

In conclusion, the spousal meaning signifies: a) the human person, in his specific identity and essence, is a being-gift; b) this identity belongs the person as a whole, body, spirit and soul; c) the personal identity thus defined finds its ultimate explanation in the creation act, which is in essence an act of free and gratuitous love (i.e., gift). In this meaning it is implicitly inscribed that the procreative dimension in which the truth of masculinity and femininity reaches its fullness, it is the full consciousness of the mystery of creation, which is renewed in the human generation<sup>74</sup>.

The same ideas are underlined several times by Pope Francis in *Amoris Laetitia*. “The triune God is a communion of love, and the family is its living reflection”, that is why “the family is thus not unrelated to God’s very being”(11). The encounter between Adam and Eve,

which relieves man’s solitude, gives rise to new birth and to the family. Significantly, Adam, who is also the man of every time and place, together with his

---

*vitae*”, *Famiglia e vita. Rivista quadrimestrale di Pontificio Consiglio per la Famiglia* 1 (2009) 184-185. The same ideas are underlined several times by Pope Francis in *Amoris Laetitia*: “In his catecheses on the theology of the body, Saint John Paul II taught that sexual differentiation not only is a source of fruitfulness and procreation, but also possesses the capacity of expressing love: that love precisely in which the human person becomes a gift” (AL 151). “In our own day, sexuality risks being poisoned by the mentality of use and discard. The body of the other is often viewed as an object to be used as long as it offers satisfaction, and rejected once it is no longer appealing” (AL 153).

<sup>71</sup> Cf. C. CAFFARRA, “Il magistero di Giovanni Paolo II su Matrimonio e Famiglia”, *Famiglia e vita. Rivista quadrimestrale di Pontificio Consiglio per la Famiglia* 2 (20005) 30-31.

<sup>72</sup> Cf. BENEDICT XVI, “Discorso all’apertura del convegno ecclesiale della diocesi di Roma su famiglia e comunità cristiana”, 6 iunie 2005, *Famiglia e vita. Rivista quadrimestrale di Pontificio Consiglio per la Famiglia* 2 (2005) 137.

<sup>73</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 79.

<sup>74</sup> Cf. C. CAFFARRA, “Introduzione generale”, in JOHN PAUL II, *Uomo e donna lo creò: catechesi sull’amore umano*, Città Nuova, Libreria Editrice Vaticana, Vatican 1987<sup>2</sup>, 15.

wife, starts a new family... The marital union is thus evoked not only in its sexual and corporal dimension, but also in its voluntary self-giving in love. The result of this union is that the two *become one flesh*, both physically and in the union of their hearts and lives, and, eventually, in a child, who will share not only genetically but also spiritually in the *flesh* of both parents (13).

### 3.3. *The hermeneutics of the gift*

This is one of the central points of John Paul II's anthropology<sup>75</sup>. It is inspired by *GS 24*<sup>76</sup>, which asserts that man is the only creature that the Creator wanted for himself/herself and man can find his/her fullness only in sincere self-giving<sup>77</sup>. This is the paradox of the human existence: it is an existence which finds its fulfillment by self-giving, an existence called to serve the truth by loving. To love means giving and receiving something that can not be bought or sold, but only given consciously, freely and reciprocally<sup>78</sup>. When only pleasure or instrumentalization is sought, it is contrary the personalist norms, that is to say, that norm that translates the command of love into the language of philosophical ethics. Conversely, applying the humanist norm to the body means to respect its truth. When the dimension of giving is lacking, the body becomes the object of instrumentalization and dominion<sup>79</sup>. When the dimension of self-giving is present, sexuality becomes a humanizing aspect<sup>80</sup>.

Creation is an original and fundamental gift in which God imprinted a paradigm that must inspire human action<sup>81</sup>. So God creates *ex nihilo* because "he is love" (*1Jn 4:8,16*). In the account of *Gen* we do not find the word *love*, but it is repeated that God "saw that all things are good". Love is the source of creation: only love generates good, it does not rejoice at wrongdoing,

<sup>75</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 71-73.77.80.84-86.316.319.420-423.

<sup>76</sup> *Haec similitudo manifestat hominem, qui in terris sola creatura est quam Deus propter seipsum voluerit, plene seipsum invenire non posse nisi per sincerum sui ipsius donum. GS 24: EncVat 1/1395.*

<sup>77</sup> Cf. W. RUSPI, "Il vangelo, conferma di tutti diritti dell'uomo", *Communio* 190-191 (2003) 96; N. MARTIN – R. MARTIN, "Einleitung", in JOHN PAUL II, *Die Erlösung des Leibes*, Patris Verlag, Vallendat-Schönstatt 1985, 17.

<sup>78</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 64; JOHN PAUL II, Letter to Families *Gratissimam sane* (2 February 1994) 11: AAS 86 (1994) 883.

<sup>79</sup> Cf. P. BARRAJON, "Quale futuro per l'antropologia cristiana? Guardando il secolo XXI dalla prospettiva di Giovanni Paolo II", 477

<sup>80</sup> Cf. W. DANCĂ, "Familia ca formă de rezistență la ideologii", *Dialog Teologic* 8 (2001) 109.

<sup>81</sup> Cf. BENEDICT XVI, "Discorso ai partecipanti al Congresso Internazionale promosso dalla Pontificia Università Lateranense nell' 40 anniversario dell'Enciclica *Humanae vitae*", 10 May 2008, *Famiglia e vita. Rivista quadrimestrale di Pontificio Consiglio per la Famiglia* 1 (2009) 19; Cf. JOHN PAUL II, *Uomo e donna lo creò*, 75.

but finds its joy in the truth, in doing good (cf. *1Cor* 13:6)<sup>82</sup>. The meaning of creation and life is precisely the love<sup>83</sup>.

In the narrative of Genesis, the creation of the visible world as a “gift” makes sense only to man. Throughout the work of creation, man is “the highest expression of divine gift”<sup>84</sup>. The visible world was created for him. Creation is a gift and in it only man, *imago Dei*, is able to understand the meaning of the gift in God’s action of bringing the world from nothing to existence. Man is *capax Dei*, he is able to respond to the Creator’s love with the language of his understanding. In fact, the gift reveals a special feature of personal existence and this is “the plenary truth about man”<sup>85</sup>.

When God says “It is not right that the man should be alone. I shall make him a helper” (*Gen* 2:18), this affirms that man alone by himself can not fulfil his existence<sup>86</sup>. This fulfilling is possible only together “with someone”, living for someone, that is, becoming a gift *for* someone. *Gen* 2:23-25 allows us to infer that the Creator gives the woman to the man as a gift and she is received as such. Then, the woman, giving herself, discovers herself as a gift at the same time, thanks to the way she is received by the man. We add that this self-discovery through the self-giving becomes the source of a new gift, which develops on the basis of the availability to exchange the mutual gift. On the other hand, the specific essence of masculinity behaves according to the same principles, namely, through the control of the body, the man reaches the intimate depth of self-control through which he is able to receive and offer himself as a gift. Man is a person and can control himself. Because he is his own master, he can give himself to someone else<sup>87</sup>. This is the true dimension of the free gift<sup>88</sup>, which is essential and decisive to the “language of the body”, through which man expresses himself in spousal union. This language is not arbitrary, but must be considered according to the criterion of truth<sup>89</sup>.

Reading the catechesis of Pope John Paul II and the exhortation of Pope Francis, one can observe the continuity and harmony between the teachings

---

<sup>82</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 72-73.

<sup>83</sup> Cf. JOHN PAUL II, *Carissimi giovani*, Arnoldo Mondadori Editore, Milano 1995, 43; P. VALADIER, “Jean Paul II: une vision de l’homme”, *Études* 5 (1980) 532.

<sup>84</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 91.

<sup>85</sup> Cf. JOHN PAUL II, *Varcare la soglia della speranza*, Arnoldo Mondadori Editore, Milano 1994<sup>3</sup>, 219.

<sup>86</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 73-74.

<sup>87</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 76-78.

<sup>88</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 63-64.

<sup>89</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 468; E. KOWALSKI, „Fondamento della norma morale dell’atto coniugale nell’*Humanae vitae*. Rilettura ed approfondimento dell’Enciclica secondo Giovanni Paolo II”, *Studii franciscane* 8 (2008), 134.

of both Popes regarding the institution of the family. It is worth noting that the concept of “self-giving” occupies an important place both in the adequate anthropology of Pope John Paul II and in Pope Francis’s doctrine on the family. The term *self-giving*, that appears nine times in *Amoris Laetitia*, is a key concept for possibly reading the whole document in light of the hermeneutics of gift. We also find the term “gift”, in both the singular and plural form, appears 55 times throughout the exhortation *Amoris Laetitia*.

Life is a gift (AL 178), love is always a gift of God (AL 228), freedom is itself a great gift (AL 262), the law is a gift of God which points out the way, a gift for everyone without exception (AL 295). “The marital union is thus evoked not only in its sexual and corporal dimension, but also in its voluntary self-giving in love. The result of this union is that the two “become one flesh”, both physically and in the union of their hearts and lives, and, eventually, in a child, who will share not only genetically but also spiritually in the “flesh” of both parents” (AL 13). For an integral and generous gift of self that will be expressed, following a public commitment, in the gift of their bodies. Sexual union in marriage will thus appear as a sign of an all-inclusive commitment (AL 283).

For Pope Francis, family is a gift for the Church (AL 5, 87). Children are a gift for the parents and society. Each one is unique and irreplaceable (AL 14, AL 170) that why it is important to accept that child as a gift from God (AL 166), for “he or she is not something owed to one, but is a gift” (AL 81), a wonderful gift from God (AL 222). Marriage is “a gift” from the Lord (1Cor 7:7) and this divine gift includes sexuality (AL 61). All this brings us to the sexual dimension of marriage. God himself created sexuality, which is a marvellous gift to his creatures. If this gift needs to be cultivated and directed, it is to prevent the *impoverishment of an authentic value* (AL 150). Through love, the human person becomes a gift (AL 151) and the spouses, in their mutual love, receive the gift of the Spirit of Christ and live their call to holiness” (AL 69). Marriage is a gift given for the sanctification and salvation of the spouses (AL 72), who, by manifesting their consent and expressing it physically, receive a great gift. Their consent and their bodily union are the divinely appointed means whereby they become “one flesh” (AL 75). The beauty of this mutual, gratuitous gift, the joy which comes from a life that is born and the loving care of all family members – from toddlers to seniors – are just a few of the fruits which make the response to the vocation of the family unique and irreplaceable, both for the Church and for society as a whole (AL 88).

The gift of God’s love poured out upon the spouses is also a summons to constant growth in grace (AL 134). Within family, masculinity is a gift, (AL 177),

adoption is a gift (*AL* 179). People with disabilities are a gift for the family and an opportunity to grow in love, mutual aid and unity (*AL* 47).

### Conclusion

The Church experienced one of the most obvious developments of papal teachings during John Paul II's general audiences. The new concepts about man such as "solitude", "unity", "nakedness" are a rich and still an inexhaustible source for theology<sup>90</sup>. All these concepts refer to that *status naturae integrae* and to the narrative about man who appears in the visible world as the highest expression of the gift, and thereby he carries in the world his likeness to God-Love that transcends and creates the visible world<sup>91</sup>. If the primordial vocation of man is the essence of love, the spousal love is a privileged manifestation of this essence; a privileged one, because the essence of love manifests itself within the nuptial and spousal love with a great evidence<sup>92</sup>, given through the intensity of the self-giving and the reciprocal enrichment that the two spouses achieve<sup>93</sup>.

For both popes, John Paul II and Francis, man is a gift and in order to be happy, he/she must become a gift for others. In a hermeneutical context in which everything is a gift of God, including both time and space, man cannot find himself and his fulfillment unless he becomes a gift. The hermeneutics of the gift is one of the many common points addressed by Saint John Paul II and Pope Francis. The abundance with which the two Pontiffs use the term "gift" and the importance they award to this key concept leads us to the conclusion that, according to the recent Magisterium of the Church, the hermeneutics of the gift is itself *a gift* and a light for the Christian families in the third millennium.

The rich significance of these concept of the adequate anthropology can be captured only in a global vision that integrates the *status of lapsae simul et redemptae*, as we will see in the next article.

---

<sup>90</sup> Cf. A. ANDERSON, "The legacy of Pope John Paul II", *Famiglia e vita. Rivista quadrimestrale di Pontificio Consiglio per la Famiglia* 2 (2005) 40.

<sup>91</sup> Cf. JOHN PAUL II, *Uomo e donna lo creò*, 91; JOHN PAUL II, *Trittico romano*, Libreria Editrice Vaticana, Vatican 2003, 26.

<sup>92</sup> Cf. A. SCOLA, "Esperienze nella preparazione degli Istituti per la Famiglia", *Famiglia e vita. Rivista quadrimestrale di Pontificio Consiglio per la Famiglia* 3 (2006) 1 (2007) 127.

<sup>93</sup> Cf. C. CAFFARRA, "Il magistero di Giovanni Paolo II su Matrimonio e Famiglia", *Famiglia e vita. Rivista quadrimestrale di Pontificio Consiglio per la Famiglia* 2 (2005) 32.