An Undivided Heart: How Mary Unites What Sin Divides According to John Paul II's Theology of the Body

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According to John Paul II’s Theology of the Body
Ann M. Michalica
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Research Questions
- What can Mary teach us about being human?
- How does Mary illustrate John Paul II’s personalism (human subjectivity) in Theology of the Body (TOB)?

What Sin Divides...

Creature & Creator
When Adam and Eve ate from the Tree against God’s command, they grasped instead of receiving from their Creator; thus, there was a disruption in the exchange of gift of love with God.

Body & Soul
When humanity separated from God, the body and soul, once perfectly united, were divided. The spiritual and the sensible were separated.

Eros & Agape
With sin, love became twisted into lust, a desire for selfish pleasure instead of a total gift of self.

Mary Brings Together!

Immaculate Conception & Divine Motherhood
From conception, Mary remained united to God. In the Incarnation, she received God himself and gave herself totally by her consent and motherhood.

Perpetual Virginity & Assumption
Mary shows that the earthly spousal union is only a foretaste of the heavenly marriage with God. Mary’s body and soul remained in perfect harmony in the resurrection of her body.

Eros & Agape
Mary embodied perfect, self-giving love. Mary acts as the mystical bride of Christ as the foot of the cross, receiving the Bridegroom’s self-gift.

Method
- I compared the themes of TOB to Mary’s life, using Scripture and the Marian Dogmas.
- Sources: John Paul II’s TOB, Scripture, Papal Encyclicals, and secondary sources.

Conclusion
- TOB affirms the human person as a subject who is created to enter into a self-giving relationship.
- Mary exemplifies this in her expression of self-giving love and shows humanity that relationship with God is personalistic and spousal.

OLD COVENANT
God is the Bridegroom of his chosen people, Israel, his Bride

MARY
At the foot of the cross, mystical nuptials take place between Jesus, the “New Adam,” and Mary, the “New Eve”

NEW COVENANT
At Mass, the Church, the Bride, becomes “one flesh” with Christ, the Bridegroom