

*Captivity and Redemption*1. The Heart

This second chapter in the Theology of the Body centres on the human “heart”, in the traditional (anthropological) sense. The heart is the deepest part of who we are, our deep centre where we are most truly ourselves, the place where our deepest desires originate. The heart is the seat of what we might call human subjectivity, the part of us that makes us most truly who we are both as a human being and as a unique individual.

Remember that Man was created when God breathed into him the breath of life, the Holy Spirit. Before this he was just dust of the earth like the other animals are. (Gen 2:19). With the breath of life he becomes a living being, not just alive like the animals are alive, but alive with the divine Spirit of God. (Gen 2:7). The Spirit acts in the heart of Man, guiding and governing his desires, guiding and governing his choices. We need to be careful not to think of this in terms of God's Spirit working in Man's heart over against him, or dominating him. Still less can we think of this as in any way analogous to spiritual or even demonic possession. The Spirit of God is native to Man and integral to his creation. A Spirit-filled body is who he is meant to be, who he is created to be, so any idea of the Spirit being over against Man's free will is illogical. It misunderstands what it means to be Man. To be Man is to have a heart that is entirely governed by the Holy Spirit. With the fall we become less than ourselves because no longer governed by the Holy Spirit, and less than fully human. And as for demonic possession, we're talking about a foreign invasion of the heart rather than the Holy Spirit who is native to the human heart. Nor are we to think of human beings as mere puppets to the Spirit of God with no autonomy of their own. The Holy Spirit is not like that. He seems to divide and come to rest in each human heart in an individual and unique way while at the same time remaining one, like the “fire” of Pentecost that seemed to divide and come to rest on each of the apostles. He comes uniquely and individually not to overrule Man's autonomy but to bring Man's autonomy to completion; not to compromise Man's freedom of will but to perfect it. To fallen Man like ourselves the idea of being governed in our hearts by the Spirit doesn't sound much like freedom. But in fact, it's precisely what perfect freedom is. Original Man could do exactly what he wanted with perfect freedom and spontaneity because his will was entirely in accord with the Spirit of God.

So what went wrong? Original Man was deceived into doing something that he didn't want to do. This is symbolised in the Genesis story when the serpent talks the man and the woman into taking something that was not on offer. The Genesis account of the Fall conveys exactly what Original Sin is all about, whether we're talking about the first sin to be committed, or whether we're talking about what lies at the root of all our subsequent sins. God had placed Man in the paradise of Eden. This means he had, like a perfect father, provided Man with everything that he could possibly need for his happiness and fulfilment. We might say (and John Paul almost says it) that this was Man's original experience of the fatherhood of God. But at a certain point Man is deceived into doing something that goes against all his inclinations, goes

against his nature. He rejects the fatherhood of God. Instead of living by the gifts that God has lavished upon him, Man grasps at something that has not been offered. Instead of choosing to live by God's fatherly providence, he takes the decision to live by his own grasping. It's a defining choice, because from this moment on he will live no longer from the gifts offered by God but upon what he can grasp for himself. This is the character of the original sin described in Genesis. It is also the character of all our subsequent sin. Outwardly it is a rejection of the gifts lavished upon us by a loving Father. Inwardly it is a rejection of the greatest gift of all, the rejection from Man's heart of the Holy Spirit breathed into him at Creation. This is a defining choice – to be a creature no longer governed by the Holy Spirit – and it is the choice that we continue to make throughout the subsequent history of Man.

2. Concupiscence

Where this decision takes place is in the human heart. At this point something gets into the human heart that shouldn't be there, something that makes Man go on repeating the Original Sin, grasping for ourselves instead of living by God's fatherly providence and accepting everything as gift. And because Man no longer looks to God for the fulfilment of his needs his heart is turned towards the things of the world. "Man detaches his heart and cuts it off from that which comes from the Father, and to turn instead to what comes from the world". (TB 26, see also TB50). In the original situation everything was Gift. Man had only to accept what was offered. In particular the man did not take the woman. The man and the woman gave themselves to each other, living out in their mutual self-giving the operation of the Gift. Now in the fallen situation the prevailing tendency is to take for oneself.

What is it that gets into the human heart that shouldn't be there? What is it that makes Man grasp from the world instead of accepting the gifts as they come to him from above. What is it that makes us desire more than we need: more food, more money, more luxury? What is this tyrant in our hearts that makes us desire what we have no right to, that makes us desire in a grasping way another person (whether they are my spouse or someone else), or that makes us desire in a grasping way property that belongs to another? What is this demon in the human heart that makes us not only desire these things but sometimes leads us to act out those desires, to take for ourselves. We could call it Original Sin, but John Paul gives it its more precise name. It's called *concupiscence*.

Concupiscence is like a constraint on the heart, narrowing down its horizons and preventing it from living out its deepest desires, constraining the heart to make choices that go against its fundamental nature. The heart's deepest desire is to live in accordance with the original design, to live by God's fatherly providence, and to make a sincere gift of oneself to another in conjugal union (or, as we shall see, in celibacy). Concupiscence constrains the heart to settle for a poor and completely inadequate substitute. It constrains the heart to live by what it can grasp from the world; it constrains the heart to take for oneself instead of living according to the principle of Gift. The heart's deepest desires are directed towards what will bring it genuine fulfilment. Concupiscence constrains the heart to a life of grasping what has not been given, and this leads to perpetual frustration. Above all the heart's deepest desire is remain under the guidance and governance of the Holy Spirit, breathed into it

at Creation. Concupiscence compels the heart to reject the Holy Spirit and constraints the heart to the narrow desires and actions of self gratification. Concupiscence is like an occupying power that takes over a city and constrains its citizens to live according to a set of principles that are completely alien to them. The human heart is that city, once free to live and move according to its true self and deepest desires, but now languishing in captivity, constrained for while to live according to the dictates of an enemy occupation. But at some level of awareness the human heart is also waiting to throw off the captivity of the occupying power and to recover its freedom.

Although concupiscence is something inherited, and part of the human condition of Historical Man, we are partly responsible for the degree to which concupiscence becomes a constraint on our heart, a constraint on our subjectivity. If we consistently choose to act according to the impulses of concupiscence, choosing to take people to ourselves as if they were objects for our satisfaction, whether in act or in imagination, then concupiscence tightens its constraint upon the human heart. (TB41). Concupiscence can then be said to “dominate the subjectivity of the person” resulting in the “more or less complete constraint”. This is the depersonalising effect of concupiscence. The body, created to be the substratum of the person and of interpersonal self-giving, is subjected to the limitations of concupiscence and languishes under the loss of the “freedom of the gift”. The Theology of the Body calls this effect of concupiscence the “constraint of the body” (TB41)

3. Shame

“Then the eyes of both of them were opened and they realised they were naked. So they sewed fig leaves together to make themselves loin cloths” (Gen 3:7)
In the original situation it says they knew no shame. Remember that in the situation of Original Innocence nakedness was not something fixated upon, rather a window onto the full depth of the person. Now they experience “shame” and it’s important we understand correctly what this is. There is, says John Paul, something deeper here at stake than mere bodily shame. (TB27). In the original situation Nakedness is like transparency. Man took delight in seeing his beloved through and through, and her nakedness was like a window onto her whole being. But he also took a delight in being seen through and through into the depth of his being, knowing that he was exactly as God had created him to be, totally integrated in the depth of his personhood. Now what nakedness reveals is not a body-person orientated towards self-gift, but the grasping tendency of a person out to get what he can get: a heart no longer living according to the principle of Gift, but according to the constraint of concupiscence. (TB27). What he is aware of in himself is a dysfunction, a divided heart, a heart emptied of its most precious gift (the Holy Spirit). And he knows that this is what she now sees in him. To be naked now in this second situation is to experience being seen as a man of concupiscence. This is the “shame” that Genesis talks about. Moreover it is a shame that he experiences not just in front of the woman or the woman in front of the man. It is a shame that they both experience before their Creator. They are aware of the dysfunction that they have allowed into their hearts, and they experience this shame most of all before the penetrating eyes of God. They were afraid because they were naked, so they hid themselves from God. (Gen 3:10)

Some consequences:

a) Mutual attraction does not cease – they are persons called from eternity to exist “in communion”. But this is now frustrated by the “insatiability of the union”. (TB30). Perfect fulfilment was for Original Man found in the act of total self-gift. The capacity to live this act of total self-gift has now been lost and will always be tainted with some degree of concupiscence, some degree of taking for oneself instead of unconditional self-giving, and therefore never experiencing the total fulfilment intended by God.

b) The body does not cease to arouse the desire for interpersonal communion. But now concupiscence directs the desires in its own way, no longer in the context of self-giving, but “towards the appeasement of the body at the cost of an authentic and full communion of persons”. (TB31)

c) Historical Man does of course retain some capacity to live out the “dimension of the gift”. The power to express love by which Man through his masculinity and femininity becomes a gift for the other continues in some measure. But the heart has become a battlefield between love and concupiscence. (TB32)

d) The more concupiscence dominates the heart, the less the heart experiences the spousal meaning of the body, the whole orientation of his body towards gift to her, the whole orientation of her body towards gift to him. (TB32)

e) In comparison with the reciprocal desire experienced in the situation of Original Innocence, concupiscent desire represents a reduction, and closing down of the horizon of the mind and heart. The whole personal richness of femininity, for example, is reduced to the one narrow value, that is the object of satisfaction for one’s own sexuality. (TB40).

f) In the original situation the body was what John Paul calls the “substratum” of the person. It was the basis of interpersonal communication and communion on all the many levels of maleness and femaleness at which they gave themselves to one another. With concupiscence the body ceases to be the substratum of interpersonal communion. The body becomes detached from the concept of person and regarded to some extent in isolation, as an object.

g) In Original Man the eternal attraction between maleness and femaleness frees in them a wide range of spiritual-corporal desires that are above all personal and “of communion” in their nature, with a proportional hierarchy of values that corresponds to these desires. Concupiscence limits this range and obscures the hierarchy of values characteristic of the perennial attraction of maleness and femaleness. (eg sensual gratification gets placed above the gift of his strength, the gift of her welcome) (TB40)

h) Femininity ceases to be a specific language of the spirit. (TB40)

Well, that is the account of the Fall that the Theology of the Body presents, and it is in terms of concupiscence and the constraint imposed by concupiscence. Original Man was characterised above all by Original Innocence. Historical Man is characterised

by concupiscence, and we are to think of this above all as a constraint or captivity from which Man needs to be set free.

4. Jesus calls the Heart

Matthew 5:27-28

“You have learnt how it was said: *You must not commit adultery*. But I say this to you: if a man looks at a woman lustfully, he has already committed adultery with her in his heart.”

These words of Our Lord sound like a judgement and on one level they are. They are a judgement not so much against the person who looks at a woman lustfully but against the lustful look itself. Lust is the form of concupiscence specific to the sexual context. The lustful look is the interior movement of the heart to grasp another person for oneself, whether in a specifically sexual way or in a more general way of trying to take another person to oneself. Another human being is made for their own sake, not for me to take to myself. In the original situation there was no tendency to take another to oneself but only and always to give oneself. Jesus issues this judgement on the lustful look, because he has come to wage war on concupiscence.

But these words are above all an appeal to the heart. (TB45) With these words, says John Paul, Jesus appeals to each one of us individually, and not just by name. These words are spoken to the heart. (TB 34). Remember that for Historical Man the heart languishes under the constraint and domination of concupiscence. It is an appeal to the heart to wake up, to throw off the shackles of captivity, an appeal to the heart to wake up and remember its true nature, its true orientation, its true operation, which is Gift.

With these words Jesus establishes a new ethos, the Ethos of the Gospel. The Old Testament ethos was concerned with justice, but predominantly with justice of outward behaviour and conformity to a code of conduct, particularly in the Deuteronomic code. By contrast the Ethos of the Gospel is concerned with what goes on in the heart. The Ethos of the Gospel is concerned that justice may superabound in the human heart, to be entirely set free from the interior constraint of concupiscence, and to return, if possible, to the state of Original Innocence. Whether this is possible or not we shall see later. Jesus teaches that one fulfils the commandment not just by external observance but by “purity of heart”. Only in this way is the Law fulfilled so that justice may superabound in Man’s heart. (TB43)

As we shall see, this is gained by the operation of grace in one who knows “how to be consistently demanding towards his heart and towards his body”.

5. The Value of the Human Body

There grew up in the early centuries of Christianity a heresy called Manichaeism. Even if you haven’t heard the name, you are probably familiar with the heresy itself because it continues to pervade our society and is even widespread within the Church. Manichaeism is the belief that the body is inherently bad. It is the heresy that places a

false dichotomy between body and spirit. It is the heresy that our salvation consists in somehow separating ourselves from the sinful body, and that it's only by becoming pure spirit that we attain perfection. Although traces of this attitude are to be found all over the Church, even among theologians, it is not the official teaching of the Church. In the Manichaeism mentality the body and in particular sexuality constitute an "anti-value". For Christianity they always remain a value "not sufficiently appreciated". (TB 45). One of the tasks of the Theology of the Body is to rectify this, to facilitate a rediscovery of the value of the body.

The mistake that Manichaeism makes is to transfer the negativity of concupiscence to the body, and to condemn the body. This, says JP, would not constitute a real and deep victory over the evil of the act, which is evil by its moral essence (TB45) and thus an evil of a spiritual nature. Our Lord's accusation directed against the evil of concupiscence ("if a man looks at a woman lustfully, he has already committed adultery with her in his heart") is at the same time an appeal to overcome it. This victory over concupiscence must go hand in hand with a rediscovery of the real value of the human body, created in the image of God, the substratum of the person, and the substratum of self-giving in interpersonal communion, created to transfer into the visible world the dimension of the Gift.

6. The echo of Original Innocence

"If a man looks at a woman lustfully, he has already committed adultery with her in his heart". The Theology of the Body sees in these words of Our Lord not so much a condemnation of inappropriate behaviour, as an appeal to the heart. And by appeal to the heart not in the sense of "please, you must do better than this" but in the sense of striking a resonance in the human heart. If the listener allows the words of Jesus to work in him, he can at the same time hear in his innermost being the echo of that "beginning", of who man is, of who woman is, and of who they are reciprocally. The new ethos proclaimed in the Gospel finds its resonance in man's heart, at the centre, buried beneath the constraint of concupiscence, the true centre where he retains the heritage of the "beginning", the heritage of Original Innocence.

Man must feel himself called to gradually overcome or overpower the concupiscence that constrains his heart, the concupiscence that makes him see the body as an instrument of grasping for self-gratification. He must feel himself called to rediscover the true meaning of the body, the spousal meaning, the meaning of gift. "Does not man sense" writes JP "together with concupiscence, a deep need to preserve the dignity of the reciprocal relations that find their expression in the body thanks to its masculinity and femininity?" (TB46). This is the echo of original innocence that lies at the heart. Does Man not feel called in that truth which has been the inheritance of the "beginning", the inheritance of his heart, which is deeper than the sinfulness inherited? Our Lord's words re-activate that deepest inheritance and give it real power in human life.

7. The work of Redemption

Our Lord's appeal to the heart, his call to break free from the constraint of concupiscence and reactivate the deepest movements of the heart, are an integral part of the work of redemption. The work of redemption has two components, what we might call the objective and the subjective components. The objective component of redemption is Christ's death and resurrection, that releases into the world a real power that is at work in our world every day. This objective component is well established in Christian Theology and is not the focus of the Theology of the Body. The focus of the Theology of the Body is the subjective opening up of our hearts to the power of his redemption. The purpose of his death and resurrection was to release this objective power into the world. The purpose of his teaching leading up to his death and resurrection was to touch the human heart, to elicit the subjective opening up of the human heart to the objective power of the redemption. This is where the "original power of the mystery of creation" becomes for each one of them the "power of the mystery of redemption". The power of the redemption reaches into the heart of Man and unearths the original foundation of Original Innocence placed there at the moment of creation.

8. Spontaneity

There are those who see organised religion, and Christianity in particular, as a curb on their personal freedom, and above all a curb on their spontaneity, a curb on their being able to do what they like when they like, a curb on their freedom to act on impulse. But this is to misunderstand the true nature of freedom and in particular the true nature of spontaneity. The Theology of the Body makes it clear that the opposite is the case. True spontaneity can only arise when the heart is docile to the Spirit. It's not to be confused with physical impulses of the body that are triggered by instinct or impulses of the heart that arise from concupiscence. It's true that the moral strictures of Christian teaching, and in particular the high standard of ethical conduct that Jesus calls us to in the Ethos of the Gospel, are experienced as a curbing of disordered desires at the outset. But Our Lord's appeal to the human heart is in fact a call to the recovery of authentic freedom and authentic spontaneity. In the original situation of Original Innocence, Man was able to act not only with the complete freedom of the gift but also with perfect spontaneity. Guided and governed by the Holy Spirit he was able to do exactly what he liked without the slightest inhibition or hesitation. His desires and impulses were entirely in conformity with the will of God, entirely in conformity with his human nature as created by God.

The reason we experience the Lord's teaching as a stricture on our freedom and spontaneity, at least at the outset, is because we identify so deeply with the concupiscence in our hearts. We imagine that the concupiscent heart is our true selves, and anything that contradicts our concupiscence we experience as a frustration of our personal freedom. But the concupiscence in our hearts is not the true self. It's something that has got into our hearts that shouldn't be there, and is superficial relative to our true subjectivity. It is an illusory freedom when the heart, constrained by concupiscence, says "this is who I am". The freedom of this false self feels like me and "my freedom" to the extent that concupiscence dominates the heart. Heather Ward in her book *The Gift of Self* (p13) expresses this mistake of identity in terms of true self versus ego. "Since man in his state of estrangement from God regards his ego as *himself*, the experience of ego-denial, of removing the desires, needs and

illusions of the ego from centre stage is perceived as an act of disintegration, of the loss of all that we have called ourselves and our lives”. What in fact is happening is the disintegration of the occupying power of concupiscence and the opening up of the path to liberation. (TB53).

As concupiscence is gradually overcome by the power of the redemption we rediscover our true selves, we rediscover true freedom to live out our truest and deepest desires, and we rediscover a full and mature spontaneity. But in order to progress in this process of liberation we need to cooperate with the power of redemption at work in our hearts. Full and mature spontaneity is the gradual fruit of the discernment of the impulses of one’s heart. Is this impulse, and this one etc the product of concupiscence or is it the fruit of a pure heart. Does it conform to the ethos of the gospel? Our Lord’s words demand that Man has a full and deep consciousness of his own acts, and above all of his interior acts. Our Lord’s words demand that he is conscious of the inner impulses of his own heart so that he can identify and evaluate them in a mature way. Our Lord’s words (“if a man looks at a woman lustfully, he has already committed adultery with her in his heart”) demand that Man be the authentic master of his own innermost impulses, like a watchman who watches over a hidden spring, able to draw from all these impulses what is fitting for purity of heart by building with consistency the personal sense of the spousal meaning of the body. (TB48). As we affirm what is discerned to arise from the true depths of the heart and reject impulses that arise from concupiscence, the true self grows strong and we begin to live with the freedom and spontaneity of the children of God. I’m reminded of Ephesians 3:14 in which the author prays for each one of us that the power of the redemption may set us free to the rediscovery of our true selves:

“This is what I pray, kneeling before the Father, from whom every family, whether spiritual or natural, takes its name. Out of his infinite glory, may he give you the power through his Spirit for your hidden self to grow strong.”

Through this determined work of cooperation with the power of the redemption Man learns to distinguish between the manifold richness of masculinity and femininity in the signs that spring from their perennial call and creative attraction on the one hand and on the other what bears only the sign of concupiscence.

9. The ethos of the Redemption of the Body

We’ve been talking about the ethos of the Gospel, the ethos that goes beyond outward observance to the superabounding of justice in the heart. Because the attainment of this ethos is only through the objective power of the redemption and Man’s subjective cooperation with the power of the redemption, it is also called the Ethos of Redemption. But let us be clear at this point that although there’s been a great deal said about the foundation of Original Innocence in which Man is rooted at the deepest level beneath the constraint of concupiscence, there is no question of somehow returning to the state of Original Innocence. This, says John Paul, is irretrievably lost. Although redemption builds on the rootedness of Man in his Original Situation and seeks to find the echo in Man’s heart of Original Innocence, it does not take Man back to the original situation but seeks to take Man forward to the realisation of the New

Man by a rediscovery of the perennial meanings of what is “human”, the living forms of the “new man”. (TB49).

But while there is no possible return to the Original Situation itself, we are called to a gradual rediscovery and reestablishment of the ethos of the Original Situation by cooperating with the working of redemption. In the ethos of the redemption of the body, the original ethos of creation is to be taken up anew. The fullness of justice in the commandment “You shall not commit adultery” must be rediscovered first with an interior vision of the heart and then with an appropriate way of being and acting. The form of the “new man” can come forth from this way of being and acting in the measure in which the ethos of the redemption of the body dominates concupiscence and the man of concupiscence. Our cooperation with the power of the redemption consists in the steady work of discernment regarding the impulses of one’s heart and the consistent determination to reject the impulses that arise from concupiscence. In this way the ethos of the redemption of the body is realised in self-mastery.

10. Purity of Heart

Purity of Heart is not just a state of the heart, but a power of the heart that enables man to overcome concupiscent desires and, even more, a power to keep the body in holiness and reverence. (See 1 Thess 4:5). It is a virtue, a power that becomes integral to one’s nature through its continual exercise. The more Man chooses to shun the impulses of concupiscence and instead to act in conformity with the requirements of purity of heart, the more purity characterises the movements of the human heart, until purity of heart becomes a virtue. Paul considers purity of heart not only as an ability of man’s subjective faculties, but at the same time as a concrete manifestation of life “according to the Spirit” (TB54). What’s happening here is that Man is gradually opening his heart again to the guidance and governance of the Spirit. Each time Man chooses to shun a disordered impulse of concupiscence and to replace it with a movement of the heart that is in accord with purity of heart it is a choice to act in conformity with the promptings of the Spirit, an invitation to the Spirit to take up his abode in the human heart, and a choice to be increasingly subjected to the Spirit. The virtue of purity not only strengthens and establishes itself in the human heart but becomes increasingly spiritualised in the sense that it becomes increasingly the working of the Holy Spirit. In other words purity of heart has both a moral dimension (virtue) and a charismatic dimension (gift of the Holy Spirit). (TB56)

In the quest for purity of heart we have one wonderful ally in particular and it is called *donum pietatis*, the gift of piety. Piety is something not well understood in the Church. We think of piety stalls, pious pictures and acts of piety. None of this really helps to get a full understanding of the beauty of this gift. In fact piety when properly understood has a lot to do with the Theology of the Body. It is an interior reverence that we have towards the sacred, and in particular towards the human body. It serves purity in a particular way by making the human subject sensitive to the dignity of the human body. But piety is also a gift, and significantly a gift of the Holy Spirit. JP even suggests (TB57) that we can think of it as a charismatic gift, which really just means a gift of the Holy Spirit. The fact that the human body is also a temple of the Holy Spirit is an additional reason for piety, interior reverence, towards the human body. Thanks to the gift of piety, Paul’s words “Do you not know that

your body is a temple of the Holy Spirit within you?” cease to be something to which we give notional assent because we’ve been told it, but take on the convincing power of an experience and become a living and lived truth in actions. (TB57) The Holy Spirit becomes therefore both the reason for piety (Temple of the Holy Spirit) and also the one that bestows the gift of piety, the facilitator of this interior reverence as a lived experience. As Man grows in purity of heart so he becomes ever more full of the Holy Spirit of which his body is the temple, eliciting an ever greater call for piety towards the body. And as Man grows in piety towards his own body, treating it with reverence and acting increasingly in conformity with the requirements of purity, so he grows in purity of heart. Piety and purity work together contributing to each other’s mutual growth in the human heart, and both are the presence and the working of the Holy Spirit in the human heart. JP concludes with these words: that purity of heart and piety towards the body “together cause in the body such a fullness of dignity in interpersonal relations that *God himself is thereby glorified.*” (TB57)

11. Conclusion

It is Historical Man, the “man of concupiscence”, open to “life according to the Spirit” who is inspired towards this purity by the word of the Gospel, by the Lord’s appeal to the “heart”. The standard to which Man is called to aspire is rooted in who he is: fallen but redeemed, rooted in Original Innocence, a person in the image of God, signed with the spousal meaning of the body, with a capacity for the Holy Spirit and therefore able to attain to purity of heart through the mystery of the redemption. This higher standard is the ethos of the redemption. It is the victory over concupiscence and the attainment of freedom, the freedom of the children of God. In mature purity, man enjoys the fruits of victory over concupiscence, giving back to the body in its reciprocal relations all its simplicity, its lucid clarity and its interior joy (TB58), its freedom and its spontaneity. Purity opens the way toward an ever more perfect discovery of the dignity of the human body, an ever more perfect realisation of the freedom of the gift and an ever more perfect living out of the spousal meaning of femininity and masculinity that is inscribed in the whole interior as well as the visible structure of the human person (TB63).

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