

Theology of the Body quotations: biblical and extra-biblical

Genesis 3:1-10

Now the serpent was more subtle than any other wild creature that the LORD God had made. He said to the woman, "Did God say, 'You shall not eat of any tree of the garden?'"² And the woman said to the serpent, "We may eat of the fruit of the trees of the garden;³ but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.'"⁴ But the serpent said to the woman, "You will not die.⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." "So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate."⁷ Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.⁹ But the LORD God called to the man, and said to him, "Where are you?"¹⁰ And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself."

Matthew 19:1-9

Now when Jesus had finished these sayings, he went away from Galilee and entered the region of Judea beyond the Jordan;² and large crowds followed him, and he healed them there.³ And Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?"⁴ He answered, "Have you not read that he who made them from the beginning made them male and female,⁵ and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one'?⁶ So they are no longer two but one. What therefore God has joined together, let no man put asunder."⁷ They said to him, "Why then did Moses command one to give a certificate of divorce, and to put her away?"⁸ He said to them, "For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so.⁹ And I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery; and he who marries a divorced woman, commits adultery."

Ephesians 5:21-33

²¹Be subject to one another out of reverence for Christ.
²²Wives, be subject to your husbands, as to the Lord.
²³For the husband is the head of the wife as Christ is the head of the Church, his body, and is himself its Savior.²⁴ As the Church is subject to Christ, so let wives also be subject in everything to their husbands.²⁵ Husbands, love your wives, as Christ loved the Church and gave himself up for her,²⁶ that he might sanctify her, having cleansed her by the washing of water with the word,²⁷ that he might present the Church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.²⁸ Even so husbands should love their wives as their own bodies. He who loves his wife loves himself.²⁹ For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the Church,³⁰ because we are members of his body.³¹ "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."³² This is a great mystery, and I mean in reference to Christ and the Church;³³ however, let each one of you love his wife as himself, and let the wife see that she respects her husband.

The Eight Doors of the Kingdom: Meditations on the Beatitudes (pp. 66-68). Jacques Philippe.

The personhood of the other rules out our ever exploiting him or her to satisfy our own interests. Certainly we can accept from another what he or she can give us (and sometimes that is the immense gift of his or her own presence, affection, and support), but this gift must be freely given. Therefore, I must deny myself any use of the other for my own ends, subtle and subconscious as that may be, by pressuring the other person to give me what I want, instead of respecting his or her "otherness." (This can be seen in blackmail, seduction, reproach, sulking, etc.) It is fair to embrace what is given, but not to "take." This kind of poverty is a grace because it requires me to be in a state of constant conversion and openness to the uniqueness of the other person, who cannot be reduced to a part of my personal universe, and obliges not to demand from the other to give me what only God can give me. To be sure, there are situations in which, due to some duty we have to another (to provide for his or her education, to exercise legitimate authority in social or ecclesial life) we can demand or impose some things. But this is done in service to the common good and for the good of the person, and never for our own gratification.