

Le Nouvel Esprit:
A Video Series on the Theology of
the Body

TOB 12, General Audience of Dec. 19, 1979

Introducing Shame

- Shame is a fundamental experience wherein man expresses himself as a person
 - Experience within himself towards the outside, facing the other
- Characteristics of shame
 - Fear in the face of a second I for one's own I
 - Instinctive manifestation of the need for affirmation and acceptance of one's own I
 - Twofold movement:
 - Fear is a distancing of the self from the other
 - This distancing is the basis for the personal approach toward the other; this need for affirmation a movement toward the other
- Shame expresses the essential norms for the communion of person

Interpreting “Not Feel Shame”

- The not feeling shame is a question of true non-presence
- Misleading false views John Paul II rejects: a lack; insufficient development; primitivization; shamelessness; explaining shame in terms of positive human experiences from, for example, early childhood or the life of primitive peoples
- John Paul II, in opposition to these theories, asserts that this expresses a fullness of consciousness and experience
 - Support for this is the fact that the emergence of shame is connected with original sin

Objective-Subjective and Exterior-Interior Perception

- Man identifies himself as not a member of animalia, with which he comes to a consciousness of his body
- Nakedness, as part of this consciousness, comes from sensation and perception
- Man's experience of the body requires both exterior and interior perception
 - This interior perception is a penetrating into man's innermost being, his **interiority**
- Interiority is man's subjectivity, the man's self-presence to himself.
- The body expresses the personal I, grounding external perception from within

Communication

- Communication in its original and deepest meaning is found between subjects, persons, who communicate because of the common union between them
- Communication is to express reality proper and pertinent to subjects, persons
- The body, as manifesting the human person, acts as intermediary between male and female, allowing the man and woman to communicate
- The inalienable norm mentioned in audience 9 needs to be personalistic, not naturalistic
- “Not feeling shame” implies an original depth inherent in the person, the visibly male/female through which reciprocal communication is constituted
- The exterior perception of physical nakedness corresponds to the interior fullness of vision of man in God according to the measure of being made in the image of God

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