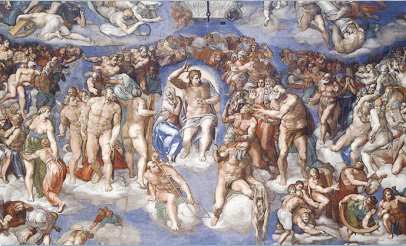


# Why Sexual Desires?



## RESURRECTION

### 5.1 CHRIST POINTS US TO OUR DESTINY

Sexual Union in Marriage and Celibacy are only tentative solutions of the problem of a union of persons through love.

### 5.2 ESCHATOLOGICAL MAN

In the resurrection we enter into an entirely new dimension of human life beyond all understanding and description.

### 5.3 THE SPIRITUAL MARRIAGE

Marriage exists from the beginning to point us to the Marriage of the Lamb (Rev 19:7).

### 5.4 FULFILLMENT OF THE SPOUSAL MEANING OF THE BODY

Sexual Complementarity and our Longing for Union reveal that we are created for eternal communion with the Eternal Communion of the Holy Trinity

### 5.5 COMMUNION OF SAINTS

Those who are united with Christ will form the community of the redeemed, the 'holy city' of God, the Bride, the wife of the Lamb. (CCC 1045)

I believe in the resurrection of the body and life everlasting, Amen  
(Apostle's Creed)

## The Resurrection constitutes the definitive accomplishment of the Redemption of the Body. (JP II)

In the third and final section on his adequate anthropology, the Pope speaks of the Eschatological Man, mankind at the resurrection. Having spoken of Original Man and Historical Man, and now of Eschatological (concerning the 'end times') Man, the Pope provides us with the total view of man. So we will have seen man at his origins, in history and his ultimate destiny of heaven.

For in the resurrection they neither marry nor are given in marriage.  
(Mt 22:30)

### Christ Points Us to the Future

5.1 In Christ's discussion with the Sadducees, he speaks of a new state of being in the resurrection where there is no longer sexual intercourse and marriage as we know it. Sexuality will be lived and experienced in a different dimension.

For historical man, sexual desire has been experienced as a call to conjugal union. Together with eros that is rightly directed, it provides the fuel and direction for our ultimate destiny. Sexual desire is in God's plan, an expression of our desire for heaven. Marriage and procreation are not the ultimate mean-

ing of sexuality, but it provides a concrete expression for that meaning in history.

Marriage as a sacrament points to the spiritual marriage of the Lamb, the ultimate marriage with God. At the resurrection, there is no need for sacramental signs as they are fulfilled by the reality they point us to. Sexual union and the physical pleasures are meant to be icons but when we lose sight of the deeper reality of heaven, they become idols. Only heaven can truly satisfy the human 'ache' of solitude.

For they are like angels in heaven  
(Mk 12:25)

**The resurrection will be a completely new experience. But it will not be alienated from what man took part in from the beginning, or from his historical dimension, the source of the tension between spirit & body, mainly the procreative meaning of the body and sex. (JP II)**

5.2 Heaven will be a bodily experience. Because of the spiritualization of the body, there will be a perfect integration of body and soul, as we are called to “participate in the divine nature” (2 Pet 1:4) There will be the perfect indwelling of the Holy Spirit. The beatific vision (seeing God face to face) is the definitive fulfillment of every human longing for union.

The beatific vision is a concentration of knowledge and love on God himself, the full participation in the interior life of the Trinity. (JP II)

Those who are united with Christ will form the community of the redeemed, the Bride, the wife of the Lamb (CCC 1045)

**In the joys of their love, God gives spouses here on earth a foretaste of the wedding feast of the Lamb (CCC 1642)**

5.3 The Spiritual Marriage of Christ and the Church in the eschaton has been prefigured in scripture with the creation and marriage of our first parents, and again in Eph 5, where St Paul refers to the one flesh union as a great mystery which refers to Christ and his Church.

This is the marriage all marriages image, the union all conjugal unions serve to give a foretaste of, the ultimate fulfillment of all human longings for union, for love and to be loved.

The Church longs to be united with Christ, her Bridegroom, in the glory of heaven where she will rejoice one day with her Beloved, in a happiness and rapture that can never end. (CCC 1821)

Like all sacraments, the one flesh unity of marriage points in some way to the ‘other world’ (JP II)

**In the Resurrection we will discover in our encounter with**

## **God the same characteristics of the Spousal Meaning of the Body (JP II)**

5.4 In the resurrection, we will be raised male and female, and our sexuality remains an integral part of our heavenly experience and communion. This meeting with the mystery of God is the definitive fulfillment of the Spousal Meaning of the Body.

It is also the definitive fulfillment of all our longings and desires, including sexual desire. After all this is really what our sexual desire was meant to remind us of, our ultimate appointment with the divine Bridegroom.

The Spousal Meaning of the Body will be realized as a meaning that is perfectly personal and communitarian at the same time. This is because man is created as a person and is called to live a life in a communion of persons.

I believe in the Communion of Saints (Apostles Creed)

**The mystery of blessed communion with God and all who are in Christ is beyond all understanding and description. (CCC 1027)**

5.4 For man, the heavenly Communion of Saints is the final communion of persons (communio personarum) to which we have been called. Although it is not possible to understand and describe this reality of heaven, Christian revelation with the help of the words of Christ, have presented us with certain theological approximations.

Hence we profess our faith in the resurrection of the body, in life everlasting, in the communion of saints, all of which belongs to the ‘future world’.

The concentration of knowledge and love on God Himself in the trinitar-

ian communion of Persons can find a beatifying response in man only through realizing mutual communion adapted to created persons. For this reason we profess faith in the communion of saints. (JP II)

We must think of the ‘other world’ in the categories of the rediscovery of a new, perfect subjectivity of everyone, and at the same time of the rediscovery of a new, perfect intersubjectivity of all. This reality signifies the real and definitive fulfillment of human subjectivity and the definitive fulfillment of the Spousal Meaning of the Body. In this way eschatological reality will become the source of the perfect realization of the trinitarian order in the created world of persons. (JP II)