

"Let every Christian be committed to tireless peace-making and strenuous defense of the dignity of the human person..." Pope Benedict XVI

March 27, 2008

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October 2: Memorial of the Guardian Angels

Pope John XXIII: "...our Father in heaven has charged his angels to come to our assistance during our earthly journey which leads us to our blessed fatherland, so that, protected by the angels' help and care, we may avoid the snares upon our path, subdue our passions and, under this angelic guidance, follow always the straight and sure road which leads to Paradise..." [Catholic Forum]

October 4: Memorial of St. Francis of Assisi

"Francis is the saint who is, in a certain sense, universal; through him Christ wanted to proclaim the Gospel not only to his era but to others as well, to our own age, to cultures and civilizations very different from one another." [Pope John Paul II]

October 7: Memorial of Our Lady of the Rosary

"It is more necessary than ever that from every part of the earth prayer for peace be made to Him. In this perspective, the Rosary turns out to be the form of prayer most needed. It builds peace because, while it appeals to the grace of God, it sows in the one praying it the seed of good from which we can expect the fruit of justice and solidarity for personal and community life." [Pope John Paul II]

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THE TWO SHALL BECOME ONE FLESH.

Genesis 2:24 sets forth the principle of the unity and indissolubility of marriage as the very content of the Word of God, expressed in the most ancient revelation.

By Pope John Paul II

The Gospel for Sunday, October 8, 2006

27th Sunday of Ordinary Time

Mark: 10, 2-16

The Unity and Indissolubility of Marriage

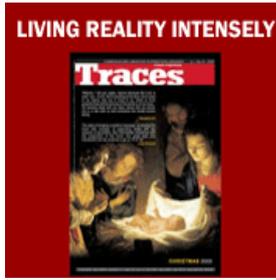
... The Lord Jesus used precisely this expression "from the beginning" in the talk about marriage, reported in the Gospels of St. Matthew and St. Mark. We wish to raise the question what this word "beginning" means. We also wish to clarify why Christ referred to the "beginning" on that occasion and, therefore, we propose a more precise analysis of the relative text of Holy Scripture.

During the talk with the Pharisees, who asked him the question about the indissolubility of marriage, Jesus Christ referred twice to the "beginning." The talk took place in the following way:

"And Pharisees came up to him and tested him by asking, 'Is it lawful to divorce one's wife for any cause?' He answered, 'Have you not read that he who made them from the beginning made them male and female, 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 flesh'? So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder.' They said to him, 'Why then did Moses command one to give a certificate of divorce, and to put her away?' He said to them, 'For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so'" (*Mt* 19:3ff., cf. also *Mk* 10:2ff.).

Christ did not accept the discussion at the level at which his interlocutors tried to introduce it. In a certain sense he did not approve of the dimension that they tried to give the problem. He avoided getting caught up in juridico-casuistical controversies. On the contrary, he referred twice to "the beginning." Acting in this way, he made a clear reference to the relative words in Genesis, which his interlocutors too knew by heart. From those words of the ancient revelation, Christ drew the conclusion and the talk ended.

Therefore, "the beginning" means that which Genesis speaks about. Christ quoted *Genesis* 1:27 in summary form: "In the beginning the Creator made them male and female." The original passage reads textually as follows: "God created man in his own



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image; in the image of God he created him; male and female he created them." Subsequently, the Master referred to *Genesis* 2:24: "Therefore, a man leaves his father and his mother and cleaves to his wife, and they become one flesh." Quoting these words almost in full, Christ gave them an even more explicit normative meaning (since it could be supported that in *Genesis* they express *de facto* statements: "leaves...cleaves...they become one flesh"). The normative meaning is plausible since Christ did not confine himself only to the quotation itself, but added: "So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder." That "let not man put asunder" is decisive. In the light of these words of Christ, *Genesis* 2:24 sets forth the principle of the unity and indissolubility of marriage as the very content of the Word of God, expressed in the most ancient revelation.

It could be maintained at this point that the problem is exhausted, that Jesus Christ's words confirm the eternal law formulated and set up by God from "the beginning" as the creation of man. It might also seem that the Master, confirming this original law of the Creator, did nothing but establish exclusively his own normative meaning, referring to the authority itself of the first Legislator. However, that significant expression "from the beginning," repeated twice, clearly induced his interlocutors to reflect on the way in which man was formed in the mystery of creation, precisely as "male and female," in order to understand correctly the normative sense of the words of *Genesis*. This is no less valid for the people of today than for those of that time. ...

October 2, 2006

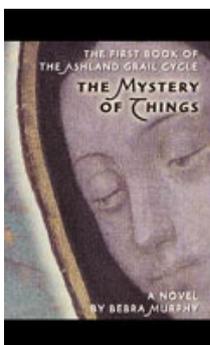
Excerpted from POPE JOHN PAUL II'S GENERAL AUDIENCE, Wednesday 5 September 1979.

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10.02.06 Godspy says:

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