

*Notes of a  
theological  
anthropology  
for the  
twenty-first  
century*<sup>1</sup>

Xabier Segura Echezárraga<sup>2</sup>

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### **Abstract (100 words)**

*We need a theological anthropology capable of dialoguing with today's culture. We have the elements to elaborate it: the personalist currents and the theology of the body of John Paul II. The inter-human relationship, the male-female differences and the experience of communion acquire anthropological importance by evoking Trinitarian dynamics.*

*But we also need to dialogue with current psychology and neuroscience studies. We find the origin of human personalization and the matrix of religious experience in the maternal-paternal-filial experience. The psyche is constituted with human experiences of unity-love, need-satisfaction, bond-autonomy. The Christian experience acts on the psychic structure, modifying it.*

### **Keywords (5 to 7 words)**

*Theological anthropology*

*Human experiences*

*Customization*

*Psychology*

*Neuroscience*

## INTRODUCTION: CRISIS AND CURRENT CHALLENGE

On May, 5<sup>th</sup>, 2022, Pope Francis said<sup>3</sup>: "Today's world is going through a profound anthropological crisis, a crisis of meaning to which the Church has the duty to respond adequately and effectively".

Western thought has been drifting towards an individualistic and excessively rational vision for the human being. The shift from the individual to the social and collective has been tragic in Europe in the 20th century, through fascism and communism.

A drama of Christianity is the absence of a theological anthropology capable of dialoguing with the culture of the twenty-first century. Conflicting issues, such as gender ideology, have arisen in Christian cultural environments due to the lack of depth between the personal dimensions of the male and female human being: their equal dignity and their differences. We must face the challenge of a new Christian vision of men, built in dialogue with new cultural values and scientific discoveries.

If we review the theological anthropologies we have, we see the need for an indispensable "aggiornamento" that makes it possible to offer the radical novelty of Christianity for the men and women of today. We have the elements to carry out this task.

The personalist voices of the 20th century offer the adequate framework for a new human vision. John Paul II was the first pope who wanted to give a personalist response to the anthropological question. Starting from his intuitions, we will attempt a dialogue with psychology and neuroscience, in search of the fundamental lines of an anthropology for the 21st century.

## I. A BRILLIANT CONTRIBUTION: THE SPOUSAL ANTHROPOLOGY OF JOHN PAUL II

### 1. Reflections arising from a biographical itinerary

It gives the impression that classical anthropology has focused excessively on an individual and rational human being, searching for his or her ontological essence. It is necessary to broaden rationality to include other aspects, especially interiority and relationality. John Paul II's theology of the body is a good starting point, unifying the philosophical vision - contained in his works *Love and Responsibility* and *Person and Act* - with his later pontifical magisterium (*Catechesis on Human Love; Mulieris Dignitatem, Letter to Families*, etc.), pointing to an anthropological-theological synthesis that the Pope did not have time to realize. The intuition of the Polish pope is key - also taken up by Benedict XVI - that the *Imago Dei* is more fully realized in communion than in individual solitude<sup>4</sup>. The inter-human relationship, the male-female difference and the experience of communion acquire great anthropological importance, connecting with ecclesiology and evoking the Trinitarian dynamics, from whose source flows all creation.

Wojtyla's initial stage advances philosophically: it arises from Thomism, is inspired by phenomenology and projects itself toward personalism. The second stage, that of John Paul II, takes up his final intuitions, which advance along personalist lines with a relational and spousal spirit, leaving unfinished the task of a complete and developed theological anthropology.

#### *Philosophical-anthropological itinerary of Karol Wojtyla*

Wojtyla's doctrine cannot be separated from his biographical itinerary, characterized by a classical and conservative formation, but at the same time vividly strong, even martyrdom (typical of Polish Catholic and persecuted in the twentieth century), with great pastoral closeness and a distancing from the clerical. The initial intention is a synthesis between

classical philosophy centered on the object and modern philosophy centered on the subject<sup>5</sup>. To unite the philosophy of being and the philosophy of consciousness. The experience of man and his action is the core of this anthropology<sup>6</sup>: "Action reveals the person"<sup>7</sup>. Human consciousness is the sphere of union of objectivity and subjectivity and constitutes the space of autonomy and free decision of the will to act in the world. The real self, in its experience, includes action, knowledge and self-consciousness, constituting an irreducible personal identity. The human being, with his consciousness and self-determination, discovers his vocation of self-transcendence and self-realizes itself in the participatory action that tends to interpersonal communion. The human tends, by its own truth, to seek love with other people.

On this point Wojtyła's reflections are suggestive and open to multiple developments<sup>8</sup>. Knowledge and self-possession enable the person for self-donation. It is the "law of self-giving" of which Wojtyła speaks<sup>9</sup>. God created man to fulfill himself in self-giving, which belongs to the essence of the person who is the image of God: "*freedom is made for love*".<sup>10</sup>

### *Anthropological-Theological itinerary of John Paul II*

Once the anthropological and ethical foundations were laid, Wojtyła shifted his attention to the treatment of interpersonal<sup>11</sup> and social philosophy. But in 1978 he was elected pope and abandoned his philosophical career, although he maintained his anthropological concern, which we summarized in three key areas:

- "Man is the first and fundamental way of the Church" (RH 14).
- "Christ reveals man to man" (GS 22).
- The person is fulfilled by love<sup>12</sup>.

In the chair of Lublin, he reflected on the theology of the body and when he was elected Pope he developed the theme in

almost 140 pontifical audiences (1979-1984)<sup>13</sup> which we will call GA (General Audience). This is the most extensive catechesis ever given by a Pope in the history of the Church. And the center of the message is love, the key to human identity. The new anthropology of John Paul II considers three fundamental criteria:

- Integrity. In two senses: not to separate man in body and soul, but to contemplate man in his totality (intelligence, heart, spirituality and corporeality). But also, not to separate the man of sin from the man of grace, but to contemplate him unified with the light that comes from above.
- The personalistic norm of love. Love is the only proper behavior worthy of man.
- Interpersonality. The vocation to be a gift for the other: spousal meaning of the human body.

It is important to highlight the continuity of the Polish pope with his successor Benedict XVI, who develops the intuitions of his predecessor in the context of a theology of love (Benedict XVI, *Deus Caritas est*, etc.)<sup>14</sup>.

## 2. The theology of the body

### *A pedagogy of Christian experience*

These Catechesis are for the Pope the "fundamental method for Christian pedagogy" and a "spirituality of the body" which, "in its masculinity or femininity is given as a task to the human spirit" (GA 8-4-81). In other words: to be a Christian one must learn to be men and women... A new and surprising language.

John Paul II immersed himself in the Bible where he found, particularly in the Genesis accounts, "almost all the elements of the analysis of the human being to which modern anthropology,

especially contemporary anthropology, is sensitive"<sup>15</sup> (GA 19-9-79/23-9-79).

The human being has to make a spiritual journey that goes from concupiscence to the inner man. For John Paul II it is a matter of discovering, in the depths of conscience, the values of truth and its call, the fullness of ethos, so that man and woman can find themselves in the freedom of the reciprocal self-giving that God desires.

### *A proper anthropology. Fundamental elements*

The theology of the body and the anthropology that follows is a brilliant sketch of John Paul II called to revolutionize theological thought and ecclesial life, prefiguring a new dynamic, relational, communal conception of man, contemplating the divine design of humanity (man-woman) that is realized in Christ. For John Paul II, an adequate anthropology is one which is centered on the specific and fundamental aspects of the human being<sup>16</sup>, which is illuminated only by the light that comes from above. The fundamental elements of this adequate anthropology are:

- Human being, image of God-Trinity in the communion of persons (GA 14-11-79/18-11-79; *Mulieris Dignitatem* 7).
- Positive appreciation of corporeality and sexuality (GA 22-10-1980; JOHN PAUL II, *Familiaris Consortio* n.37).
- Eros-Agape unification, whose prophetic announcement appeared in the Song of Songs (GA 5-11-1980). It is realized in grace, through the purification of the heart (GA 12-11-1980).
- Centrality of love: the spousal meaning of the human body is discovered as a hermeneutic of the gift<sup>17</sup>, at the core of personal identity, masculine and feminine: GA 9-1-1980).
- Christ the Redeemer, Spouse of the Church, brings the full and definitive light to human beings, illuminating



all their questions and problems. Jesus restores to human love that "*splendor it had when it came from the hands of the Creator*"<sup>18</sup>, by making human love "*a vehicle of communication of the divine life itself*".

- Resurrection of the body and glorification. The human body is called to participate mysteriously in the resurrection of Christ. In the next life, the profound content of union with God and of union among creatures in God (communion of saints) will be lived in fullness, preserving the masculine or feminine dimension of the person, but without the conditioning factors of historical life (GA 3-2-1982).

With this we end the section on John Paul II and enter into another section of dialogue with today's culture.

## II. LISTENING TO PSYCHOLOGY AND NEUROSCIENCE

Psychology emerged in the 19<sup>th</sup>-20<sup>th</sup> centuries to study the human being.

### 1. The personality of the human being. Fundamental aspects

#### *The peculiar human rationality*

A fundamental theme in psychology, and human connection, is that of personality which, according to the classic definition of W. Allport<sup>19</sup>, is "the dynamic organization within the human individual of those psycho-physical systems that determines their behavior and their own peculiar thinking". In human personality we distinguish temperament (biological-genetic basis), character (social addition), intelligence (capacity to adapt to the environment, learning, problem solving) and status or social role.

We do not have enough time to go into each of the contributions of the various schools of psychology and their theories of personality. However, what is so peculiar about

human beings and what are their difference with animals? Traditionally, the difference was rationality, but this should be clarified. Modern psychology has shown that human beings are not as rational as traditionally thought, and that the emotional-sentimental and the unconscious and irrational have a decisive influence on human behavior.

*Psychic dynamics. Combination of 3 human functions and 3 fundamental relationships.*

In the human being we discover three major human functions or capacities, and three fundamental relationships. The three great human functions are:

- Somatic-visceral function. Center of sensations, which connect the human being with reality through stimuli perceived consciously and unconsciously. They include the instinctive.
- Emotional or sentimental function. They give information about the situations experienced and their valuation.
- Rational function. It is complex and contains several capabilities:
  - Knowledge of reality (sensations and perceptions).
  - Abstract or symbolic elaboration of concepts.
  - Self-consciousness. Seat of knowledge and action.

In addition to these human functions and capacities, the human being acts in two spheres: outwardly and inwardly (extroversion and introversion). This general framework makes possible three fundamental relationships that appear in the consciousness:

- Relationship with the objects of the world. I-THEM.
- Relationship with other beings, similar to oneself relationship. I-YOU.
- Relationship with oneself. I WITH MYSELF.

The first relationship is utilitarian and instrumental, the second is properly interpersonal, the third defines self-consciousness.

The human psyche is the space where human functions or capacities converge and interact, as well as diverse relationships. All this constitutes the human experience in its various nuances, at the service of knowledge and action.

We are going to focus on a fundamental human experience, which is primordial and generates human consciousness, and which corresponds to the gestation, birth and first years of the child. This is the fundamental experience of humanization, which creates the human personality. It will help us to discover *when and how the human being becomes a human being*.

## **2. Anthropogenetic evolution: the physical-psychic basis of human personalization in the maternal-filial relationship**

On this topic, we share the opinion of some authors such as H.U. von Balthasar or H. Kung who have placed in the experience of the child with the mother the origin and source of all understanding of the divine<sup>20</sup>. In the mother-child experience, origin of the specific personalization of the human being, is where the physical-psychic structure that gives way to the religious experience is generated.

### ***The origin of human experience in the maternal fetus***

The union of the male and female generates a fertilized egg. From the fifth week, the embryo develops in the amniotic sac, forming most of the internal organs and external structures of the body. The baby's independent heartbeat is visible from the 6th week of pregnancy. The embryo floats in the amniotic fluid, where it grows and develops, nourished and protected from injury.

Touch is the sense that the fetus develops earliest. At ten weeks it can already feel hands and feet and reacts when something touches it. But it does not yet know pain, which it will only be able to feel from 20-24 weeks of pregnancy, when the sensory connections with the thalamus develop. Until then,

it has enjoyed pain-free sensations from its paradise, which it will soon lose. The mother's emotions reach the child in the placenta through hormones. At 16 weeks the fetus recoils from light, at 20 weeks it recognizes its mother's voice, at 24 weeks its sensory organs have matured and at 25 weeks it reacts to music. At six months it responds to maternal mood swings and has a memory, and at seven months it can dream.

Maternal-filial communication is the first and most fundamental relationship of every human being. The woman is man's first home, it is his whole initial world, like a basic ecosystem in which he shares and receives everything he needs and on which he depends absolutely.

### *The newborn child (1-24 months)*

Childbirth is usually a traumatic experience. Sometimes for the mother, but almost always for the baby, who leaves the warmth and comforting security of the mother's womb to enter a strange and disturbing new environment, with the onset of crying, gasping and breathing. Birth is an experience of abandonment of wellbeing to assume the risk of an unfamiliar environment.

At birth the baby is absolutely helpless, more than any other living being. For several years he is completely dependent on the adults around him. Since its psychological and personality structure is not yet complete and fully defined, this is a fundamental time for its personal development. The human infant is born premature (Natalia Gómez Moratalla). He needs from the adult the attention to his physical and protection needs, but also the appropriate tactile, visual, auditory and emotional stimulation, physical contact, predictable care, etc. A well-fed but unloved child dies. However, on the flip side, a safe and comfortable environment of love and nurture allows him to foster their personal growth with balance, self-esteem and the security they need to explore the world.

### III. A PSYCHOLOGY-THEOLOGY DIALOGUE CENTERED ON THE HUMAN PERSON

#### 1. The keys to the process of human personalization<sup>21</sup>

##### *Maternal and paternal function promote human personalization*

Although we do not share all the assumptions of the psychoanalytic model, it helps us explain the process of human personalization. To establish an authentically human relationship we require two subjects, and this capacity is created in a process of adaptation of the child in relation to its mother and father.

Both roles lead the child from maternal symbiosis to contact with external reality. The child must leave the initial symbiotic relationship with the mother and let themselves be carried away by the paternal role, to overcome its egocentrism and discover that there is something else, the objects of reality, some of which will be identified as subjects, other beings similar to them.

Melani Klein makes suggestive interpretations of these processes<sup>22</sup> that evolve within the psyche to reach levels of maturity or immaturity, which will be reflected in the infantile personality and its progression to an adult life.

The emotional bond with the maternal attachment remains within the human being as an invisible mark, which is positive and at times negative. Those who have felt loved have fewer wounds and are better prepared for a mature and healthy love. But maturity corresponds to progress and advancement in knowledge of the external world and reality, accepting setbacks, interacting with other people, seeking satisfaction of needs in different circumstances. An unhealthy relationship with the maternal role, and the absence of the paternal role, are at the origin of numerous personality deformations, that prevents someone to reach a conscious and responsible adult personality.

Synthesizing the journey up to this point, in the origin of the generation of the human person, we find some processes of unity with another human being, and a development of interaction with the outside world and with its people as a response of love. We begin by receiving love and learn to respond with love. Two fundamental experiences: unity and love.

Freud was asked<sup>23</sup>: what is a healthy individual? He answered: "one who can work and love". He pointed out the two fundamental spheres of relationship: the relationship with the world and objects (to work, to act in the world) and the relationship with other human beings (to love, to interact with fellow human beings). These are the central themes of human anthropology and also of theological anthropology.

### *Love and unity, axes guiding the personalization process*

Throughout this process, personal conscience has been forming, where the child internalizes the presence of others, accepts rules, discovers values, and accepts or rejects them in the use of his freedom. Since Plato, the great values of humanity can be summarized in three: goodness (or goodness), truth, and beauty<sup>24</sup>. Together with love and unity, they are the five cardinal points that guide the possibilities of human fulfillment, in the use of freedom. But the human being can progress in harmony and obedience to his moral conscience, building his self-realization, or he can go against it to advance in paths of alienation<sup>25</sup>.

Personalization is a way out of the "whole" to discover myself, distinct and separate, but which, at the same time, needs to be "reorganized", and to be welcomed and loved by a you. From that moment on, vulnerability will be a characteristic of human existence. One leaves the fullness of my satiated desires to discover an unsatisfied self that can achieve its goals (or not), in relation to others. The three great human experiences: unity, love, and the binomial pleasure-pain in its multiple forms, as a fundamental sign of the reality that

satisfies or contradicts our desires and aspirations, threatens our well-being. It is reality as affirmation-contradiction to our yearnings for fulfillment and satisfaction. Both pleasure and pain are fundamental elements.

## 2. Unity and variety of the human being

### *Male-female. Identity and difference*

The first difference between human beings is sex: male or female. In the light of science, the main physical-psychic differences between men and women appear from the first moment in chromosomes (XX females and XY males), in hormonal functioning and evolutionary development, in brain structures and functioning, in external physical appearance and diverse behaviors (emotional dynamics, language, sexuality, etc.). These differences are scientifically studied, but human plasticity and individual differences can show numerous examples that do not conform to the norm.

Sexuality is a vital condition that permeates the whole human reality, the whole being. In lower species it is a very stereotyped instinct with highly pre-programmed behaviors. But human sexuality is not completely determined, it has a lot of plasticity<sup>26</sup>. It is a basic component that must be placed at the service of the person<sup>27</sup>, at the service of love. Love is a path of unity, realizing the experience of communion with other mature human beings, starting from one's own individuality.

We saw the importance of the maternal and paternal figure in the origin of human personalization. Just as human personalization is born, from an experience of maternal-filial unity from which an individual personality springs, human realization is reached in the union of the masculine and the feminine, in the experience of communion with others, which achieves in oneself the balance of the two principles: masculine and feminine. The human being is a being of communion, not only

on a social level but also on an individual level, by harmonizing the masculine-feminine in a more mature and healthy personality.

This makes it possible to speak of a cerebral and psychological androgyny, as some current neuroscience research has shown.

### *Unity and variety of the human being. Personality types*

We have seen the human being with three distinct components (physical-somatic, emotional and rational), which combine in different ways within each individual<sup>28</sup> generating many individual differences.

The personality pattern has been fixed in the early stages and will not change. It will condition the human being if it does not become aware and motivated to generate new behaviors and habits from his freedom. The human being has the capacity to act on itself, to model its mind and personality, thanks to knowledge and action. This is the most profound and specifically human characteristic. Neuroscience insists on the plasticity of the human brain as the core of our consciousness and identity. We can modify it and act on it<sup>29</sup>. Repeated behaviors generate "neuronal highways" and build habits that model our personality: vices and virtues can be replaced with new neuronal currents that substitute the previous ones.

The pyramid of neurological levels of Robert Dilts<sup>30</sup> summarizes the progressive evolution of the human being as a result of environmental influences, personal behavior, individual capabilities, assumed beliefs, recognized values, etc. Everything converges in personal identity, which changes and evolves in search of human fulfillment. Personal identity is assumed and realized in the personal conscience and advances towards self-realization or alienation by assuming the form of a biographical narrative story.



### 3. Christianity as a pedagogical itinerary for experiences of human self-realization

#### *The Christian experience*

The Judeo-Christian Revelation is a history of salvation, which points out an itinerary on the traces of the human psyche, where Christ acts, completing human nature with his grace.

The primordial human experiences of unity and love are at the core of Christianity, defined as a spirituality of love and communion. Jesus' new commandment of reciprocal love and the vocation to unity are found in the Gospel of John (Jn 14 and Jn 17), synthesizing, and culminating, the Christian message.

#### *Mystagogical itinerary of the Christian life*

What is the itinerary of Christianity for the self-realization of the human being?

When the Son of God assumes a human body, he is showing us the way of the theology of the body, of his body, as an apprenticeship of human experiences in which he conducts divine life as a role model for each one of us. Christian life is a process of identification with the life of Jesus, which leads our actions and feelings to his. We are going to distinguish 6 fundamental human experiences that Revelation proposes to us.

This is not the place to develop them. We are only going to present them briefly:

- **Faith and conversion.** Unlearning what we have learned and opening our senses and minds to a new way of seeing and knowing.
- **A new family.** The child of God needs a new family to be truly a child of God: the Christian community. Where there is no Christian community, Christianity tends to be an irrelevant cultural or folkloric garb.
- **Living the Word.** Christianity is not ideas, but lived experiences, pedagogically shown through community discernment.

- **The commandment of love.** It follows the above. It is a matter of living it and putting our will into it. Generate behaviors and habits of love.
- **The gift of unity.** Jn 17 presents us with the vocation to unity, requested by Jesus to the Father for his followers: "that they may all be one, as I and you..." (Jn 17:21). Charity is a mandate, but unity is a gift, a divine gift...
- **The cross and Jesus Forsaken.** "My God, why have you forsaken me" (Mt 27:46). Christian life is not naive and childish love. It clashes with failure and loneliness, silence, evil... God does not lose his mystery. In the end, what remains is trusting abandonment into the hands of the Father: "into your hands I commend my spirit" (Lk 24:46). The mystery of the cross.

#### *Epilogue: a paschal experience*

When I receive the proclamation of the Good News, it is proposed to me to live some evangelical experiences. Even if the psychic traces of my traumas and inner wounds remain throughout my life... I can be free of them and act as a "new man", generating new behaviors and habits, united to Christ, participating in his experiences, his Incarnation and his Easter, in the heart of the Christian community.

We reiterate the opinion that theological anthropology should be the central subject of theology, allowing Christianity to dialogue with today's world, with science as well as other cultural and religious models.

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## Notes

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<sup>1</sup> COMMUNICATION presented in the thematic section *Interiority and Transcendence* of the First World Congress of Personalism that took place at Universidad Anáhuac, Mexico City - North Campus (August 1-5, 2022). Translation by Orly Silberstein & Ibon Segura.

<sup>2</sup> Xabier Segura Echezárraga. Presbyter of the Catholic Church. D. in theology from Comillas University (Madrid) with the thesis "La espiritualidad esponsal del Cántico Espiritual de San Juan de la Cruz" ("The Spousal Spirituality of the Spiritual Canticle of St. John of the Cross") in March 2009. He has worked in lines of anthropological research and carmelite and general spirituality.

<sup>3</sup> Speech on the 50th anniversary of the foundation of the Institute of Psychology of the Gregorian University of Rome: <https://www.aciprensa.com/noticias/papa-francisco-la-iglesia-debe-responder-a-la-crisis-antropologica-del-mundo-actual-70246>.

<sup>4</sup> Authors such as Angelo Scola and Blanca Castilla de Cortázar insist on this.

<sup>5</sup> Karol Wojtyła, *Amor y responsabilidad* (Madrid: Razón y fe, 1978), 13.

<sup>6</sup> Jaroslaw Merecki, *Corpo e trascendenza. L'antropologia filosofica nella teologia del corpo di Giovanni Paolo II. Studi sulla persona e la famiglia* (Siena: Cantagalli, 2015) 16. It is about experience in its global and integrative sense: sensible experience, but also aesthetic, moral, religious.

<sup>7</sup> Wojtyła, *Persona y Acción* (Madrid: Palabra, 2014), 18.

<sup>8</sup> He therefore presents the last part as "Notes for a theory of participation: Ibid. 375.

<sup>9</sup> Ibid. 209. K. Wojtyła, "La estructura general de la autodecisión," in *El hombre y su destino* (Madrid: Palabra, 1998), 184. After the death of John Paul II an unpublished writing of his entitled "The Disinterested Gift" was published, with which he again insists on this central element of his vision of the human being in the light of divine Revelation: Mauro Leonardi, *Como Jesus, la Amistad del celibate* (Madrid: Palabra, 2015), 263-277. This is a text written in polish by John Paul II at the Vatican on February 8, 1994.

<sup>10</sup> Wojtyła, *Amor y Responsabilidad*, 148.

<sup>11</sup> He wrote an article on the subject *The person: subject and community*, in 1976.

<sup>12</sup> Juan Pablo II, *Cruzando el umbral de la esperanza* (Barcelona: Plaza y Janés 1994), 199.

<sup>13</sup> The first cycle of catechesis of Wednesday general audiences (from 2-9-1979 to 28-11-1984) is programmatic.

<sup>14</sup> This is underlined by Livio Melina in the preface to the work of Carl Anderson-José Granados, *Chiamati all'amore. La teologia del corpo di Giovanni Paolo II* (Milano: Piemme, 2010), 6-7.

<sup>15</sup> Juan Pablo II, *Hombre y mujer los creó. El amor humano en el plano divino*, (Madrid: Cristiandad, 2000), 69. This work gathers all the catechesis of the Pope and offers us the general introduction by Carlo Caffarra, with a good synthesis of the global thought: 19-48.

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- <sup>16</sup> Jaroslaw Merecki, *Corpo e trascendenza. L'antropologia filosofica nella teologia del corpo di Giovanni Paolo II. Studi sulla persona e la famiglia* (Siena: Cantagalli, 2015), 6.
- <sup>17</sup> Merecki, *Corpo e trascendenza*, 64-67.
- <sup>18</sup> Anderson-Granados, *Chiamati all'amore*, 61. 204.
- <sup>19</sup> Gordon W. Allport, *La personalidad, su configuración y desarrollo* (Barcelona: Herder, 1970), 26.
- <sup>20</sup> H.U. Von Balthasar, "El camino de acceso a la realidad de Dios", in *Misterium Salutis II, 1* (Madrid: Cristiandad, 1969) 41-64; Hans Küng, *¿Existe Dios? Respuesta al problema de Dios en nuestro tiempo* (Madrid: Cristiandad, 1979) 587-616. 21
- <sup>21</sup> D. Seminar: Marisa Bueno Belloch, *Relaciones de pareja: la elección*, Universidad de Deusto 1997-98.
- <sup>22</sup> Antonio Imbasciati, *Eros y Logos. Eros y Logos. Amor, sexualidad y cultura en el desarrollo del espíritu humano* (Barcelona: Herder, 1981) 31-43; 45-53.
- <sup>23</sup> Allport, *La personalidad*, 329.
- <sup>24</sup> Howard Gardner, *Verdad, belleza y bondad reformuladas: la enseñanza de las virtudes en el siglo XXI* (Paidós Ibérica: Madrid 2011). The author was awarded the 2011 Prince of Asturias Award for Social Sciences.
- <sup>25</sup> Abraham Maslow, *El hombre autorrealizado. Hacia una psicología del ser* (Barcelona: Kairos, 1973).
- <sup>26</sup> Toni Anatrella, *El sexo olvidado* (Santander: Sal Terrae, 1994) 108.
- <sup>27</sup> Giulio Veronese, *Corporeidad y amor. La dimensión humana del sexo* (Madrid: Ciudad Nueva, 1987), 86.
- <sup>28</sup> For R. Sternberg, love is a complex reality that unifies three components: Intimacy, passion and commitment. The first refers to feelings, the second to the bodily-instinctive dimension, the third is a decision, more rational. The deepest human love is the consummate-complete, which combines and unifies the 3 components: [https://es.wikipedia.org/wiki/Teor%C3%ADa\\_triangular\\_del\\_amor](https://es.wikipedia.org/wiki/Teor%C3%ADa_triangular_del_amor).
- <sup>29</sup> Nazaret Castellanos, *El Espejo del cerebro* (Madrid: La Huerta Grande, 2021), 85.
- <sup>30</sup> R. Dilts, *El poder de la palabra. La magia del cambio de creencias a través de la conversación* (Barcelona: Urano, 2003).