

XIV. THEOLOGICAL ANTHROPOLOGY

THESIS: "Solamente nel mistero del Verbo incarnato trova vera luce il mistero dell'uomo" (GS 22). Perciò l'idea biblica della creazione dell'uomo ad immagine e somiglianza di Dio non può essere capita senza un riferimento a Cristo, la cui immagine siamo chiamati a portare (cf. 1 Cor. 15:49; Rm 8:29). Nel relationshipo a Dio mediante da Cristo si schude il senso delle verità sull'uomo: la sua personalità irripetibile, la sua unità nella distinzione anima-corpor, il suo relationshipo con gli altri uomini e con il mondo.

Introduction: Foundation of Christian anthropology is the affirmation that man was made in the *image and likeness of God*.

A. This image cannot be understood without an explicit reference to Jesus Christ.

1. Man's relationship with God is always in mediation with Christ's. Thus, we do not have a man who is first a rational animal and then has a relationship with God. Rather, mediation with God thru Christ is the concrete determinative fundamental of man's being from the start.

B. GS 12: Vatican II embraces this basic affirmation above but begins with the affirmation of Scripture: man is made in the image and likeness of God. Vatican II is the first Council to recover this fundamental biblical affirmation.

I. The theological anthropology in Scripture:

A. Old Testament: The Priestly Source. The Yahwist tradition also contemplates man in a position of privilege in respect to the rest of creatures.

1. Genesis 1:26-27: (image and likeness determines who man is)

*"Then the Lord God said, 'Let us **make** man in our image, after our likeness; let them have dominion. . . ' God created man in his own image; in the divine image he created him; male and female he created them."*

a. Elements of priestly document in Genesis:

1. Man is the highest being- last created.

a. The center around which the cosmos is made and gives sense to it all.
 b. The peak of creation (cf. Ps 8: "little less than the angels") is qualitatively distinct from the rest of creation precisely because he is made in God's image.

2. God intervenes in a special way:

- a. special relationship with God
 b. world becomes "very good" because man is created:
 (1) dominion
 (2) sexuality

NB: Later exegetes (particularly the Church Fathers) will assign separate meanings to "image" and "likeness", saying that likeness mitigates the sense of image that would lead us to an excessive identity between Creator and Creature.

b. How is it that man is the image of God? Traditionally, the "imago Dei" is in man's spiritual nature. But, this cannot be seen already in Genesis. (although it is present in Wisdom 2 -- see below). This certainly became the predominant understanding of the imago in the Alexandrian tradition (see below) and in the Augustinian tradition (the trinitarian imago of memory, intellect and love).

c. Two key ideas:

1. Dominion: Man's power over things. "Let him have dominion over the birds of the air, the fish of the sea and all wild creatures." Man is God's image in that he represents God in the world, he is lord of the world. In some respects, this is the vision in Sirach (see below) [Man's domination comes as a consequence of being in God's image; there must be something more fundamental about the image which grounds man's authority over creation.]

2. Dialogical Relationship with God: In man, there is something divine that is the expression of what man is. His essence is to be in dialogue with God in a special way.

a. Genesis' focus: God's action: Westermann maintains that the Genesis account is referring to the creation of all of humanity as an event. The central message is not what man is, but rather **what God does in man.** That is, Genesis affirms something regarding God's action first (God creates us in his image and likeness) and the effect is that man as a product is determined and qualified by God's actions. Genesis speaks **directly about God and indirectly about man.**

b. Nature of Man: Relationship with God: When we say that God made us in his image, we mean that God created in us a **relationship**, the foundation of a relationship which is different from all of the other ways in which God chooses to relate to his creation. **From the first moment of creation, man is in dialogical relationship with God. This is not something that is added to man - rather, it defines him.** [What about the nature-grace distinction of traditional theology?]

(1) it maintains the distance between Creator and creature.

(2) man's various other relationships (with human community and the world) are grounded in that primordial self-constituting relationship. Man is created male and female; he is made in communion -- he is made for communion.

(3) Man's creative act is analogous

d. Barth: "It (the *imago Dei*) consists not in something or other that man is or does. It exists just because man himself and as such exists as a creature of God. He would not be man if he were not God's image.... it is the special character of human existence by virtue of which he is, as it were, a Thou by which he can be addressed by God and an I which is responsible before God."

2. Genesis 5:1: Analogy: Creation vs. Generation

"When God created man, he made him in the likeness of God."

God created man in His image and likeness and then Adam generated his son in the image and likeness of Adam.

a. Analogy: Between God and man there is an analogous relationship of the relationship between Father and Child.

b. Difference: God *creates* man; Adam *generates* Seth

NB: Man is not God -- only God can create his own image.

3. Genesis 9:5-6 -- Communal Relationship: No murder

"For your own lifeblood too I will demand an accounting: from every animal I will demand it, and from man in regard to his fellow man I will demand an accounting of human life. If anyone sheds the blood of man, by man shall his blood be shed; for in the image of God has man been made."

In this covenant with Noah, **the foundation of human relations is the relation of man to God**, for man was created in His image. We might even say that because of the image, man

has an inherent dignity that can never be violated: The image of God is the foundation for speaking about human dignity, the sanctity of life, the inviolate nature of personhood and the prohibition against murder.

[The following citations from the Old Testament figure prominently within the New Testament context]

4. Psalm 8: 6-7: Centrality of man in the created order:

“You have made him little less than the angels, and have crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet.”

5. Sirach 17: 1,3 -- Dominion (due to intellect)

“The Lord from the earth created man, and in his own image he made him.. . He endows man with a strength of his own, and with power over all things else on earth.”

6. Wisdom 2:23-24: Communion with God (in light of immortality)

“For God formed man to be imperishable; the image of his own nature he made him. But by the envy of the devil death entered the world, and they who are in his possession experience it.”

a. Man’s nature: This latter citation shows a shift in understanding of imago Dei -- it seems to be far more “**ontologically**” based than dialogically based. Man is imperishable because, like God, he is essentially a **spiritual being** (cf. the beginning of the next verse concerning the immortality of the soul: “The souls of the just are in the hand of God...”)

b. Immortality: is not just a physical reality

B. New Testament affirmations concerning the imago Dei.

Three Key Affirmations:

A. The idea of image primordially shifts to the person of Christ.

He is the eikon of God. All the anthropological affirmations of the OT are now affirmed in Christ. Also as Image, he is also **Revelation:** Jesus as image is the revealer of God. This is an idea that is particularly taken up by Paul.

B. Eschatological Focus: The point of reference is the earthly life and then the glorification of Jesus.

C. Participation in Christ: Man is called to be in and reflect more and more Christ’s image and is only thus God’s image.

Christological Focus:

a. II Cor 4:3-4 --Christ is the Image that reveals the Father

“And even though our gospel is veiled, it is veiled for those who are perishing, in which case the god of this age has blinded the minds of the unbelievers, so that they may not see the light of the gospel of the glory of Christ, who is the image of God.”

Context: Moses with brilliant light; Jews don’t see Jesus because of their hidden eyes.

Point: Image is linked with Revelation in the Incarnation.

b. Heb 2: Christ also reveals who man is.

Psalm 8 is seen and interpreted in Heb. 2. The point is that all that was said in the OT regarding man is now said in the New Testament regarding Jesus Christ. Christ reveals who man is.

c. Col 1:15; (also 3:10)

“He is the image of the invisible God, the firstborn of all creation.”

He is the revelation of God -- but there is also another sense of image from the Neoplatonic world -- as image, he is the **foundation** for all creation (verse 16: “all things were created through Him and for Him.”); the Fathers would develop the idea that as image of the Father, the Son contains all of the ideas by which the created world was made.

d. Phil. 2:6

“Though he was in the form of God.”

Expresses a similar notion in the word *morphe* --

Sum: Christocentric and Eschatological Focus to Imago Dei:

In the New Testament, the idea of image becomes christocentric. There are few cases where the accent is on man as the image of God. If man is an image, its participatory -- in our communion with Jesus, we can be transformed into his image; this is our salvation. Thus, man as the image of God is no longer a created fact (made in his image) but a **participatory event that leads to future eschatological glory** (being made into Christ’s image).

a. This new emphasis in the NT does not contradict what is given to us of the *imago Dei* in the Old Testament. Creation is the beginning of the dialogue -- we are made in his image as future participants in a fuller dialogue in and through Jesus Christ. To be the image of God is now seen as a **new** but **not different** vocation - -a vocation to imitate Jesus, eliminating all residue of sin, casting off the old man, putting on the new. Man’s dignity, affirmed in the Old Testament’s recourse to “image” is the beginning of God’s invitation to transform us into the image of His Only Begotten Son.

Anthropological Consequences: Participation/ Eschatology

a. II Cor 3:18: Man is called to be in the image of Christ

“All of us, gazing with unveiled face on the glory of the Lord, are being transformed into the same image from glory to glory by the Lord who is the Spirit.”

1. Paul’s use of the Moses typology:

Moses beheld the glory of the Lord, and as a result he too shone with glory. But that glory could not be perceived because of the veil (over his own face). The veil, once on Moses face, is now transferred to the hearts of the Jews who, with veiled hearts, do not see the glory of the Lord Jesus. But we who perceive that glory with unveiled hearts are being transformed into his image, “from glory to glory.”

2. Man is image as a result of Christ being the image. The manifestation of God (*kabod*) is found primordially in Jesus and secondarily in us. We are the image because of the order of salvation, not the order of creation.

3. How become image of Christ? the power of the Holy Spirit.

b. Other Pauline texts: [Eschatological Thrust]

a. Romans 8: 29 : Christ as First-born of many brothers

“For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn of many brothers. “

This passage underlines the eschatological import of being in the image of Christ -- predestined, so as to be “called, justified and glorified” (v. 30). Again, the shift is from the realm of creation to that of salvation. The first-born from the dead is the first-born of many brothers .

b. Phil 3: 21

“He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself.”

c. I Cor 15:45-49: Prefigured with Risen Christ

“So too it is written, ‘The first Adam became a living being, ‘ the last Adam a life-giving spirit. But the spiritual was not first; rather the natural and then the spiritual. . . As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly. Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one.”

This last verse brings out the full import of the christological and eschatological meaning of image. It is not merely the earthly Christ who is our image, but the Risen Jesus, the “heavenly man” is our image; man who participates in Christ and is united with him will become His image in that eschatological future.

d. Col 3: 9, ff.

“Stop lying to one another, since you have taken off the old self and have put on the new self, which is being renewed, in knowledge, in the image of its creator. Here there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free; but Christ is all in all.”

The renewal in the Image of the Creator is equated with the process of being stripped of the old man and clothed with the new. The christological reference appears only **indirectly** in verse 11; even if “creator” refers to the Father and not to Christ, it is evident that the renewal of man which implies being in the image of the Creator is equivalent to putting on Christ.

4. John is also christological and eschatological in his notion of image: I Jn 3: 2:

“Beloved, we are God’s children now; what we shall be has not yet been revealed. We do know that when it is revealed (alternately “when He is revealed”) we shall be like him, for we shall see Him as He is.”

A. There are two possible interpretations of the text: (who or what will be revealed?)

a. Father: The one whom we will be like is God himself, the one whom we shall see face to face. Our divine filiation will be perfectly realized.

b. Christ: “is manifested” or “was manifested” is applied to Jesus in 2: 7, 8 and 3 (check citation)

We may assume that the subject of 3: 2b is likewise Jesus. In this interpretation, in the revelation of Jesus, we shall be like Jesus for we shall see Him (Jesus) as he is.

Sum: 1 Jn. 3:2 refers to Christ’s Parousia and Glory

B. Implications:

1. This latter interpretation seems to coincide with the eschatological thrust of Paul’s use of the image of Christ. Just as in His resurrection, Christ was transformed into the Son of God in power, so we will be transformed according to his image at the moment of our own glorious resurrection

2. No protological thrust implied.

NB: The question of protology is left open in the New Testament. It is the question next answered by the Fathers!

II. Theological anthropology in the Tradition.

A . Patristic tradition:

There are two interpretations concerning man' s being created in the image of God and Christological focus of the NT:

The interpretations depend on how one interprets:

Gen 1:26-27 :”Then the Lord God said, ‘Let us *make* man in our image, after our likeness; let them have dominion. . .’ God created man in his own image; in the divine image he created him; male and female he created them. “

Genesis 2: 7 “The Lord God *formed* man out of the clay of the ground and blew into his nostrils the breath of life”

Are they describing the same event? or different events?

Comparison is between: **Made (abstract verb)**

Formed - “plasma” (concrete term)

I. Double Creation Theory: (Origen) Focus on Preexistent Son

The two passages are seen as describing different events.

A. Background: Philo of Alexandria:

Philo was in the wisdom line inc. the Greek world of Alexandria.

a. Man (Gn. 1:26): Image of God + Body

Celestial Man + Terrestrial Man

1. Nous: man has a superior anima that participates in the Nous. It is an anima that is common to all men and that is reflected in all men. This is the image of God. It is the Celestial Man, Genetic Man; Spiritually superior; no distinction on this level between man and woman.

2. Corpo: (Gn. 2:7): Man as plasmated brings distinctions. It is a concrete body that creates the distinction between man and woman. This is not the image of God.

b. The Image of God is in the anima superiore of man, reflecting the nous in which it participates (in the substance of God). The Body does not participate in the image of God.

B. Alexandrian Christian School:

Logos is not the Nous but the Son of God. However, the double idea of creation continues.

a. Clement of Alexandria:

1. Image is in the **Pre-existent Christ** and not in the Incarnation

2. Christ as Eternal Reason; mediation of all creation and gives reason to all (participation in the Nous idea).

3. Gn. 1:26: man in the image of God does not refer to his body (plasmation). The attributes of man are those of God. Thus, man is made according to the image of God because Christ is the image of God.

C. Summary:

The neo-Platonic Alexandrian school (represented by Philo of Alexandria and Origen) believed that Gen 1:27 refers to God making man's soul, since he made man in his image (can't refer to the making of man's body, since God does not have a body). According to Philo, Gen 2: 7 refers to the body -- God “formed” the body from the clay of the earth. This interpretation is later found in both Augustine and Aquinas: a double creation, or a double moment in the creation of man.

II. Single Creation Theory: (Irenaeus): Focus is on Incarnation

The two passages as describing the same event -**the abstract term is interpreted from the concrete one (Gn. 1:26 is understood by departing from Gn. 2:7). In other words, the universal/genetic term “made” is interpreted by the specificity of “formed” of Gn. 2:7.** To be formed = to be made. **In this view, man in his entirety is in the image of God.**

A. Proponents of Single Creation Theory:

a. Clement of Rome: “God formed or shaped man in his own image and likeness.”

b. Justin Martyr: “Man, in that he is plasmated according to the image of God, is carnal.” (De Resurrectione 7/8).

1. Justin believed that it was absurd to hold that the flesh that was plasmated by God according to his image had no value.

2. Context: Resurrection: it refers to all of man, including his body.

c. Irenaeus:

1. First Adam prefigured the Perfect Second Adam who is the Son

2. Divinization of Man: Salvation is more than the forgiveness of sins but a global salvation.

3. Image we are made is into that of the glorified Christ.

“Now man is a mixed organization of soul and flesh, who was formed after the likeness of God, and was molded by his hands, that is by the Son and the Holy Spirit.” (Adv. Haereses, Book IV, preface -- cf. also V, 6.1).

In the first interpretation it was reasoned that since God does not have a body so man’s body cannot be in God’s image. In the second interpretation, it was reasoned that though God doesn’t have a body, He does become incarnate. It is in view of that future incarnation of God that we can say that man, in both his body as well as his soul, is made and formed in the image of God. Irenaeus will write, “from the beginning (always) man was made in the image of Jesus.” (of course, for Irenaeus, this will be the only way in which Christ can, through recapitulation, restore the image for all humanity.)

a. The Incarnation reveals the ultimate truth about man. The hands of God, the Logos and Spirit, who formed man formed the being in light of the future Incarnation and Resurrection! The model used for the creation of man isn’t just the “body” of the future incarnate one but the **“glorified” body** of the Risen One! Man is always the image of God -- he is destined to become fully his image and likeness.

b. “Image” and “likeness” -- The **image is never effaced, even by sin** -- a person who is not spiritual still bears the image of God. The likeness of God (the similitude) is what makes him a spiritual being. Spiritually, we grow into His likeness. Our growth in the Spirit (**our growth in becoming more and more the likeness of God**) is a gradual process. Hence, Irenaeus writes, “But we do now receive a certain portion of His Spirit, tending us toward perfection, and preparing us for incorruption, being little by little accustomed to receive and bear God... What shall the complete grace of the spirit effect, which shall be given to men by God? It will render us like unto Him, and accomplish the will of the Father, for it shall make man after the image and likeness of God.” (VI,8,1)

d. Tertullian: (quoted in GS 22)

Man is made as he is because of the view of the future Christ and his image. Jesus was the most certiore: the most authentic and proper man. Thus, the definition of man is only found in Christ.

B. Ladaria's synthesis of the Biblical and Patristic notions:

1. There is an intimate connection between protology and eschatology: Man, from the moment of his creation, is called to communion with God, and, more specifically, to assume the image of the risen Christ. This vocation of man is strictly "supernatural" it doesn't mean that man could not have had a destiny different from that to which God has freely called him. All creation, particularly man, was created in, through and towards Christ.

2. Salvation addresses the fullness of who man is called to be from creation. Our condition as "image" is, biblically speaking, that which sums up and synthesizes his being, his concrete mode of being creature. Therefore, all of man, and not just one or another aspect, participates in this character.

3. Key distinction in the Fathers: Image vs. Likeness

a. Image: Essence of man - determinative of vocation: call to be what man was meant to be. This sin cannot kill. Image is not just anima of man but also his body because he is to share in the **resurrection** of Christ who is Incarnate.

b. Likeness: Concrete realization of his essence - fullness of life in the HS. Sin can hamper this and Christ wants to restore this.

4. The special relation with God that defines the human project is actuated and realized through man's action in the world, in his dominion that is exercised over all creatures. Man's vocation to be transformed into the image of the risen Christ cannot prescind from his temporal mission and task -- to realize Christ's dominion over all, until every enemy is destroyed and Christ hands it all over to the Father. Thus, the theme of man as God's image places us anew into contact with history of salvation in its totality and in particular with Christ, center of the totality itself.

C. Two Developments after the Patristic Age:

Overall: Arianism lost the tension between God and man.

1. Man is made in the Image of the Trinity: (Augustine) This arose because Gn. 1:26 refers to "Our image". The Christological import is lost.

2. Man's image is in his anima and not in his body (Aquinas). Thus, the emphasis upon the immortality of the soul and a distinction between soul and body.

D. The teaching in Vatican II

Overall: Vatican II takes man as an integral whole: He is made in the Image of God and has dominion over all; in body; also socially. The context is that Christ gives definition to who man is.

A. Dominion: The just dominion of all creation is Christ's and ours must reflect this. Our dominion must help his dominion to be realized.

B. Social: Unity of the body of Christ. The Church is formed in the image of the Trinity. (Cyprian)

C. Body: Man has a vocation to immortality because he participates in the relationship between the Father and the Son. There is only one vocation and that is divine. There is not a human vocation upon which is added a divine vocation.

The relationship between nature and grace

A. There is a real and radical distinction between nature and grace.

B. There is also an interrelationship between nature and grace. They cannot be separated from one another. In other words, the divine vocation determines the ontological structure of who man is.

First Movement: Concrete Man: unity in man (anima and body) of nature and grace.

Second Movement: Make distinction between nature and grace.

1. Gaudium et Spes, Chapter 1: “The Dignity of the Human Person.”

a. GS 12: Man as dialogical in nature

“For Sacred Scripture teaches that man was created ‘to the image of God,’ is capable of knowing and loving his creator, and was appointed by Him as master of all earthly creatures that he might subdue them and use them to God’s glory.”

The focus of man imaging God is that he may come to know and love God the Creator. Vatican II thus returned to the richer understanding of Imago Dei; we are created in His image by which God establishes the foundation of a **dialogue**. The document will go on to speak about other diverse aspects of man: man as social creature, man as a body and soul unity, man as free and intelligent creature; but above all these other affirmations is the affirmation that man is created in God’s image.

1. Biblically-based anthropology: The council does not adopt a static philosophical anthropology based on body-soul duality.

2. Traces of Augustinian anthropology: With Augustine, the imago Dei is interpreted as a **capax Dei**, a capacity to know and love God. This dynamic aspect of the image (image as goal, not fact) also underlies par. 12.

3. The ability to exercise dominion over the world is a consequence, not the content, of being made in the likeness of God. Ultimately, that dominion is exercised in ordering all things for the glory of God. (vid., par. 34)

b. GS 12 : Man as a social being

“But God did not create man as a solitary. For, from the beginning, ‘male and female he created them.’ Their companionship produces the primary form of interpersonal relationship. For by his innermost nature, man is a **social being**, and unless he relates himself to others, he can neither live nor develop his potential.”

So, man’s nature involves a *communio* which involves the two sexes. The council does not accept Barth’s theory that the image and likeness of God consists in the relationship between man and woman. But the council does bring the existence of humanity as man and woman into undefined connection with the concept of imago Dei. Perhaps we might say that the ground for interpersonal relationships is the fact that we are first addressed by God as a Thou. **In other words, my personhood is defined, not by my sexuality, but by God’s Image as a potential recipient of his address.** It is that capacity for the Absolute Thou which grounds the possibility for my becoming an I to a human thou.

c. GS 22: Christ the New Man.

“The truth is that only in the mystery of the Incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure for him who was to come, namely, Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear. It is not surprising then that all the afore-mentioned truths find their root and attain their crown.”

1. Adam, the first man, was a figure (typos) for him who was to come. This reference to Romans 5:14 teaches us that one understands Adam through Christ, and not vice versa. In a note, GS cites Tertullian's *De carnis resurrectione*: "The shape that the slime of the earth was given was intended with a view to Christ, the future man. Thus, the image of God is found above all in Christ. All preceding events are to be interpreted in Christ. Man's relationship with God, with others, with the world are illuminated in Christ.

2. Christ, therefore, is both revelation of the Father and the revelation of man. Man's relationship with God (as image), the very self-constituting center of the human being, finds its fullest meaning and expression in Christ. Christ reveals what being made in God's image means. **The ultimate mystery is this: Man is made in God's image because he is destined to share in Christ's relationship with the Father.** Anthropology becomes theology in Christ.

d. GS 22 continues:

"He who is the 'image of the invisible God' (Col 1:15) is Himself the perfect man. To the sons of Adam he restores the divine likeness which had been disfigured from the first sin onward... For by his Incarnation the Son of God has united himself in some fashion with every man . . . The Christian man, conformed to the likeness of that Son who is the firstborn of many brothers, receives the 'firstfruits' of the Spirit by which he becomes capable of discharging the new law of love." [Through that same Spirit, we are made partakers in the resurrection. "If the Spirit who raised Jesus from the dead is at work in you, then he who raised Jesus Christ from the dead will also bring to life your mortal bodies because of his spirit who dwells in you" -- Rom 8. "All this holds true not only for Christians, but for all men of good will in whose hearts grace works in an unseen way. For since Christ died for all men, and since the ultimate vocation of man is in fact one, and divine, we ought to believe that the Holy Spirit, in a manner known only to God offers to every man the possibility of being associated with the Paschal Mystery."

1. The paragraph echoes Irenaeus, using the term "**similitudo**" as that which has been restored by Christ .

2. The incarnation, cross and resurrection affect all humanity because Christ is the Image of that new man; in a mysterious manner, God calls **all humanity** to participate in the image of redeemed humanity in Christ (our common vocation).

2 . Gaudium et Spes, chapter II: The community of mankind

Just as the individual human person finds its meaning and its fulfillment in Christ, so too the human community is also fulfilled in Christ.

a. GS 32: The Incarnate Word and Human Solidarity:

"God did not create man for life in isolation but for the formation of a social unity. "So also it has pleased God to make men holy and save them not merely as individuals, without any mutual bonds, but by making them into a single people, a people which acknowledges Him in truth and serves Him in holiness.' (LG 9). So, from the beginning of time, he has chosen men not just as individuals but as members of a certain community."

Point: as God called man to be community and as community to be bearers of his image, so too that communal image finds perfection in Christ.

b. GS 32 continues:

“This communitarian character is developed and consummated in the work of Jesus Christ. For the very Word made Flesh willed to share in the human fellowship. . . [here the document cites the examples of Jesus who socialized with the people of his own day] As the first-born of many brethren and through the gift of His Spirit, He founded after His death and resurrection a new brotherly community composed of all those who receive Him in faith and in love. This He did through His Body, the Church. . . This solidarity must be constantly increased until that day on which it will be brought to perfection. Then, saved by grace, men will offer flawless glory to God as a family beloved of God and of Christ their Brother.”

1. Jesus is the consummation of human community, not only through his earthly solidarity with the human family, but now through the Church which is “an instrument of such union and unity.” (LG, 1)

2. The vision of LG 4 -- “all believers would have access to the Father through Christ in the One Spirit.... Thus, the Church shines forth as ‘a people made one with the unity of the Father, the Son and the Spirit.’” In a sense, the goal of the human community is not just Christ, but it is Christ as he participates in the mystery of the Triune God.

3. Gaudium et Spes, chapter 3: “Man’s Activity throughout the World”

a. GS 34: “Man, created to God’s image, received a mandate to subject to himself the earth and all that it contains, and to govern the world with justice and holiness (cf. Gen 1:26-27;9:3, Wis 9:3); a mandate to relate himself and the totality of things to Him who was to be acknowledged as the Lord and Creator of all. Thus, by the subjection of all things to man, the name of God would be wonderful in all the earth (cf. Ps 8).”

It is interesting that Paul refers Ps 8:7 to Christ in the following passage from I Cor 15:27-28: “For ‘he subjected everything under his feet.’ But when it says that everything has been subjected, it is clear that it excludes the one who subjected everything to him. When everything is subjected to him, then the Son himself will also be subjected to the one who subjected everything to him so that God may be all in all.” This is the type of sovereignty exercised by Christ in whose Image we have been created. Thus, if we are to be a kingly people, our Kingship is modeled on His.

b. GS 38: Human activity finds perfection in the Paschal Mystery.

In the previous paragraph, GS, while praising human activity, notes that progress and technology can also be tainted by sin -- human activity “must be purified and perfected by the power of Christ’s cross and resurrection.”(37) Now, paragraph 38 speaks about Christ’s death and resurrection as the goal of history.

“For God’s Word, through whom all things were made, was Himself made flesh and dwelt on the earth of men. Thus, He entered the world’s history as a perfect man, taking that history up into Himself and summarizing it. He Himself revealed to us that ‘God is love’ (I Jn 4:8). At the same time he taught us that the new command of love was the basic law of human perfection and hence of the world’s transformation.”

Of course, that perfect love which is the world’s transformation, is in the act of laying down his life. But now, as risen Lord, he can communicate, not just a law of love, but the power of that love in the Spirit.

“Christ is now at work in the hearts of men through the energy of His Spirit. He arouses not only a desire for the age to come, but, by that very fact, He animates, purifies, and

strengthens those noble longings too by which the human family strives to make its life more human and to render the whole earth submissive to this goal.”

4. Summary: The definitive light for man’s relationship with God, with others and with the universe is received from Jesus. Christ is the Lord of the universe --man participates in this dominion by union with Christ. Thus man participates in the transformation of the world, which will not be ultimately fulfilled until the Parousia. Man, inserted into the paschal mystery, shares in Christ’s cross and resurrection. He just doesn’t share in God’s dominion over the world, but in Christ’s dominion as risen Lord (cf. again I Cor 15:27).

II. Constitution of Man

Three Characteristics of Man:

A. Unitarian View of Man: Man is body, soul and spirit

Premise: Man is a transcendent creature as well as a physical, terrestrial reality.

Starting Point: Unity of man and then one can distinguish at the different dimensions that form man:

1. Body: Physical, part of the world, tends towards death. It is the component that is crucial for the resurrection.

2. Soul: transcendent, immortal because it refers to the image of Christ that remains in man despite sin.

3. “Spirit”: Dialogical relationship with God. Determines who man is. Man’s spirit refers to the “Likeness” of God and the role of the Spirit in the fulfillment of man.

B. Dialogical Nature: constitutive determination of who man is is his divine vocation in Christ

C. Dominion: to be like Christ’s

E. Consequences:

1. Man is a personal, irrepeatable being:

a. direct creation of the anima by God

b. he is the partner of the dialogical relationship with God

c. Von Balthasar: Man as a spiritual being becomes personal when he participates in the mission of Jesus Christ.

2. Man is a free subject who configures his being in a creative way - auto-possession.

3. Man is a social being:

a. first evidence: two sexes.

b. root: relationship with God and the Christic form of the Church.

c. Opposite: existence of original sin and structures sin