Chapter 1

Western Christian Theological Anthropologies

We begin our massive synthesizing effort with western Christian thinkers. In particular, we will be briefly exploring the theological anthropologies of the following nine sources: the Bible (according to one author); Augustine of Hippo; Maximus the Confessor; Thomas Aquinas; Martin Luther; Immanuel Kant; Karl Barth; Karl Rahner; and contemporary anthropologies in light of modern Western science. In order to help us to better understand how their views of human nature might be relevant for spiritual formation, we will review the following three major areas: 1) their general views of human nature, including any components they identify and how they account for goodness and evil; 2) their views of the Divine in relation to humanity; and 3) their assertions related to the nature of change for humans, and God's relationship to such transformation. The first two topics address the basic elements of their theological anthropologies while the third one is of a more specific interest to the field of theistic spiritual formation. Collectively, these thinkers provide insights into some of the diverse views that may be found in this religious tradition and they conceive of how human transformation might transpire.

BIBLICAL VIEWS (BCE—SECOND CENTURY CE)

We begin these historical explorations with where Christianity often does: the Bible. Rather than turning directly to the Bible and attempting my

own summary of the theological anthropologies found therein, I instead chose to look to one resource that appeared to have already accomplished this: Joel Green's (Professor of New Testament Interpretation at Fuller Theological Seminary) book, *Body, Soul, and Human Life*.[1] Green is primarily concerned "with how the Bible portrays the human person, the basis and telos of human life, what it means for humanity, in the words of Irenaeus, to be "fully alive.""[2] Given this focus, Green claims that he is additionally interested in how such views inform our contemporary understandings of such topics as "freedom, salvation, Christian formation, and the character of the church and its mission" in light of modern scientific claims.[3] In addition to these, as we shall see, Green is additionally interested in the topic of life-after-death and what, if anything, survives.

Regarding the nature of human beings, Green highlights a number of important points that uniquely characterize us. He asserts the fundamental unity of the human person as found in both the Hebrew and Christian Testaments.[4] Turning to scriptural concepts such as "nephes," "gewiyya," and others, he claims that these concepts emphasize the wholeness of the individual.[5] Throughout these explorations, Green finds that "segregating the human person into discrete, constitutive 'parts,'" is not emphasized, but rather are persons considered in their completeness.[6]

Given this wholeness, Green further finds that the embodiedness of humanity is also stressed.[7] Jewish perspectives emphasize a "psychosomatic unity," while Christian texts, such as Luke and Peter, highlight the bodilyness of Jesus and humans in general[8]. Based upon these insights, Green asserts his own similar views when he writes, "What I want especially to underscore here, though, is that who we are, our personhood, is inextricably bound up in our physicality."[9] Humans are therefore seen to be in continuity with other animals, we share our embodiedness with the

1. Green, *Body, Soul, and Human Life*.
2. Ibid., 3.
3. Ibid., 15–16.
4. Ibid., 8, 69.
5. Ibid., 55, 57.
6. Ibid., 49, 69.
7. Ibid., 14, 144.
8. Ibid., 59, 151, 167–68.
9. Ibid., 179.

earth.[10] Based on the Bible, Green claims, "humanity is formed from the stuff of the earth."[11]

Equally emphasized with our physicality, is relationality; our relatedness to others, God, and creation at large. Central to human nature, following from the Genesis creation story, is our "capacity to relate to Yahweh as covenant partner,"[12] and Jesus' own life and resurrection may only be understood "with reference to relationality and mission."[13] Our personal identities, claims Green, are therefore intricately bound up with the Divine, but also the human relationships that we have.[14] So important are these relationships, that we cannot be "genuinely human and alive" without them.[15]

With these two central aspects of human nature, our embodiedness and our relationality, Green goes on to point out two potential consequences. The first is that the "soul" must not be conceived of as a separate and distinct "thing" that survives death, as it is found in Greek thought, but rather does it comprise the whole person, embodied and relational; i.e., all that constitutes who we are.[16] Secondly, deriving directly from the first, is that our understandings of resurrection, following from the Bible, therefore needs to change. His basic thesis is that "life-after-death is narratively and relationally shaped and embodied, the capacity for life-after-death is not intrinsic to humanity but is a divine gift, and resurrection signifies not rescue from the cosmos but transformation with it," rather than the liberation of a separate immortal soul.[17] These claims both further emphasize the relational and embodied nature of human existence.

Despite our deep connections to creation, Green still notes the emphasis given by the scriptures to humans as "made in the image of God."[18] "Humanity," writes Green, "thus stands in an ambivalent position—living in solidarity with the rest of the created order and yet distinct from it on

10. Ibid., 61.
11. Ibid.
12. Ibid., 64.
13. Ibid., 168–70.
14. Ibid., 50, 144, 169.
15. Ibid., 147.
16. Ibid., 54–55, 64, 70, 154.
17. Ibid., 144, 151, 168, 168–70, 172.
18. Ibid., 62.

account of humankind's unique role as the bearer of the divine image."[19] Being in a unique position, sin still enters into the discussion and is understood as being the denial of our own humanity, the vocation to which God continually calls us.[20] Set off by a chain of events with Adam, sin continues in the world by our on-going participation and relationship with it.[21] Nevertheless, humanity still holds the divine image as yet another core aspect of its nature.

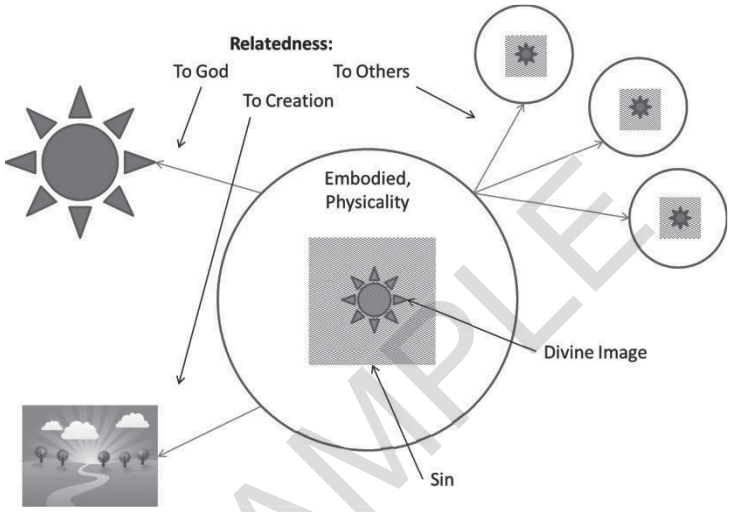

Figure 1. Green's Theological Anthropology.

Though Green's review of human nature is detailed, his explicitly theological assertions appear to be rather sketchy. While he does briefly mention the role of Wisdom in the Hebrew scriptures, "a pure emanation of the glory of the Almighty . . . a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness,"[22] most of his brief theological discussions center on the person of Jesus. As already noted above, the embodiedness and relationality of Jesus is emphasized.[23] In essence, Jesus is presented as a model for us, the image of God, and an

19. Ibid.
20. Ibid., 69, 89, 92.
21. Ibid., 95, 98, 100.
22. Ibid., 68.
23. Ibid., 169.

image into which we are to be molded.[24] Highlighting Peter's views specifically, Green writes, "The analogy between Christ and his followers is not exact, since Christ's behavior provides not only the blueprint for his followers but also its basis."[25] God, in the form of Christ, is therefore highlighted as being both a guide and a transforming foundation for human existence.

Finally, Green does spend some time, throughout his text, discussing the nature of human transformation and God's relation to it. Given our unique position between the "stuff of the earth," and the sinfulness that has been perpetuated since the fall, and the "image of God," humanity is therefore in need of transformation.[26] Directly stemming from the views of human nature discussed above, change must involve the whole person and not mere parts.[27] Such a transformation involves a complete turning around and alteration of every aspect of our being, such as our imaginative frameworks and conceptual schemes.[28] It therefore includes a complete withdrawal from sin and "a deep-seated conversion in one's conception of God and, thus, in one's commitments, attitudes, and everyday practices."[29]

As a part of such changes, since it is also an intricate aspect of our nature, is transformation in the context of our relationships.[30] Such change must come to include the larger communities of which we are a part.[31] It may also require us to nest ourselves "within a new web of relationships, a transfer of allegiances."[32] Such shifts may therefore entail "adopting the rituals and behaviors peculiar to or definitive of that new community."[33] In order to facilitate human change, Green therefore notes, our relationships must come to change as well.

The journey of human change is just that: a journey. Green notes some of the metaphors for change contained within the Bible such as the potter's wheel.[34] All of our efforts internally and relationally are "aimed at a transformation of day-to-day patterns of thinking, feeling, believing,

24. Ibid., 59, 69.
25. Ibid., 90.
26. Ibid., 68.
27. Ibid., 69.
28. Ibid., 128, 137.
29. Ibid., 90, 102–3.
30. Ibid., 69.
31. Ibid., 70.
32. Ibid., 128–29, 133.
33. Ibid., 130.
34. Ibid., 94.

and behaving."[35] This conversion, Green notes, is not a one-time event but rather is depicted in the Bible as an on-going task to which we are invited.[36] Green also highlights the "organic" nature of change that is presented, noting how changes in one area can feed and fuel others.[37] Change in the Bible is therefore depicted by Green as one of a continuous and organic journey.

Finally, such transformations are not solely the work of humans, but stand upon the foundation of the work of God. As noted above, Christ is not just a model for change, but also an active element within it.[38] Referring to the views of Peter, Green writes, God gives "the medicine of liberation . . . through Christ's defeat of the powers arrayed against God, through his sacrificial death by which the stain of sin was cleansed, through the power of the Spirit in new birth and sanctification."[39] God's transforming life is therefore depicted, particularly in the Christian testament, as being poured out upon creation who brings an inner "transformation of human nature by means of divine wisdom."[40] In short, human change cannot transpire without the Divine work in our lives, relationships, and world.

These, then, comprise the views of human nature as described by Green in his book. Human nature is seen as a unified whole whose embodiedness and relationality are central. These views, for Green, have direct implications for our conceptions of the soul and resurrection. Also a part of our nature is the notion of our being made in the image of God. Sin derives from our unwillingness to be the life to which God is calling us, a sort of turning way from being fully human. But with Jesus as our model, and with the presence of God at work within creation, transformation is possible. Such transformations, of course, involve the whole of our being, particularly in our internal and external relationships, and we can expect such changes to transpire as an organic, on-going journey into God.

35. Ibid., 123.
36. Ibid., 126.
37. Ibid., 132.
38. Ibid., 70.
39. Ibid., 92.
40. Ibid., 98, 137.

AUGUSTINE OF HIPPO (354–430)

From the Bible, we now move into the early institutional church, turning to Augustine's views as they are depicted in his theological treatise, *The Trinity*.[41] In this book, which took some fifteen to twenty years for him to complete,[42] Augustine presents a sort of history of his quest for the Trinity.[43] Divided into two parts, with the first focusing on the mystery of God itself and the second on the image of God in humanity, the book sets out to examine this doctrine in an intimate and extensive way.[44] While holding a more explicit theologically oriented focus, this text still provides us with insights into Augustine's views of human nature.

With an active mind like Augustine had, we can expect his anthropology to be quite detailed and complicated; and that it is. True to his Greco-Romans roots, he does conceive of humanity as having a body and a soul: with the body being conceived of in terms of unspiritual "living tissue" and having various senses through which our experiences of the world are somehow internally imprinted, and the soul is discussed in terms of wholly governing and spiritualizing the body, being rational, and having the potential for immortality.[45] These two are related in a hierarchical fashion, with the soul governing the body and with rational souls governing irrational ones, though unity can be sought through the use of the will.[46]

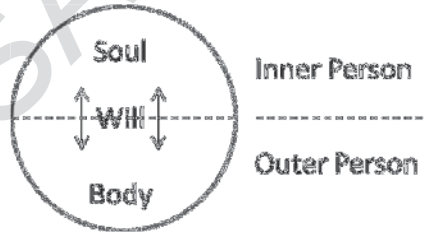

Figure 2. Augustine's Body-Soul Distinction.

41. Augustine, *The Trinity*.
42. Ibid., 17, 20, 63.
43. Ibid., 18, 20–21.
44. Ibid., 21.
45. Ibid., 131, 155, 210–11, 276, 280, 311, 374.
46. Ibid., 131–32, 311, 361.

In addition to this scheme, however, Augustine also discusses various "trinities" that are found within us that are mutually interdependent in the same way as the divine Trinity. An example of this is the trinity of mind, knowledge, and love in which the mind can focus its attention leading to knowledge, which then leads to love.[47] Knowing one's self is also asserted to lead one to a love of God.[48] Augustine further understands mind to be contained in the higher parts of the soul, uniting our "understanding and activity," and is therefore not shared with other beasts.[49] Another trinity includes memory, understanding, and will, emphasizing the will's ability to focus one's energies and unite inner fragments.[50] For both of these, he stresses their trinitarian-like unity.[51]

As if this were not complicated enough, Augustine is also found to discuss differences between the "inner and outer man," asserting that "the inner man is endowed with understanding, [and] the outer man with sensation."[52] He seems to make this distinction in order to stress the hierarchical difference between our lower "outer man" senses, which we share with animals, and our higher "inner man" abilities of reason, wisdom, and uniting our knowledge with love that can lead to deeper places of inner, and sometimes, wordless knowing.[53] Such concepts seem to be relevant for his views of sin and salvation, for things of the lower body are asserted to distort the things of truth.[54] Such distortions, Augustine asserts, are partly the result of the activities of a self-serving mind and soul, for which death is the punishment.[55] In addition to this, he also points to the power and workings of the devil, which Christ came to defeat and pay our debt to.[56] Taken collectively, these many and diverse views of human nature are quite complicated.

Turning briefly now to Augustine's theological assertions, his main hopes are to stress the inseparability of the different persons of the

47. Ibid., 273, 280, 286, 288–89, 398.
48. Ibid., 384.
49. Ibid., 323.
50. Ibid., 298, 309, 315, 376, 398.
51. Ibid., 298.
52. Ibid., 303, 322.
53. Ibid., 322–23, 329, 365, 395, 405, 413, 415, 429.
54. Ibid., 242–43.
55. Ibid., 164, 292, 330.
56. Ibid., 156, 165, 355, 357, 359.

Trinity, emphasizing that "there are not three gods but one God."[57] This united Trinity, this one God, is conceived as being totally eternal, omnipresent, unchangeable, and is of an uncreated "more excellent," invisible, and spiritual (meaning God "senses with mind not body") nature that creates all that is.[58] In this scheme, Christ and the Holy Spirit are begotten by the Father and sent on mission to serve the Creator.[59] Jesus is further asserted to be both a model to our "outer man" and a saving sacrament to our "inner man" "in order to refashion us to the image of God," standing as a mediator between us and God.[60]

Within this framework, God relates to humans through wisdom, angels, Christ, each other, and "from the inmost invisible and intelligible court of the supreme emperor, according to his unfathomable justice of rewards and punishments."[61] God is therefore asserted to be in control of all that transpires giving "power as he judges best in his sublime, spiritual, and immutable wisdom."[62] Also, even though he stresses the transcendence of God, Augustine also asserts the possibility of union with God as well, writing, "seeing that human nature could so be joined to God that one person would be made out of two substances. That in fact means one person now out of three elements, God, soul, and flesh."[63] Augustine's theological views might therefore be paradoxically characterized as simultaneously utterly transcendent and supremely immanent.

Finally, as it relates to the nature of human change, he stresses the necessity of redemption and salvation for the soul.[64] This redemption comes as a result of our being "weighed down by the accumulated dirt of our sins, which we had collected by our love of temporal things."[65] Despite this weight, the rational soul has the opportunity to be purified and therefore rises to the things of the spirit, by faith and by "cleaving" itself to the Spirit of God to see the "unchangeable illuminating light."[66]

57. Ibid., 69, 100, 172, 175, 195, 209, 218, 241, 426 (book 1, chaps. 3–4).
58. Ibid., 108, 153, 154, 200, 363, 383, 400, 429.
59. Ibid., 74, 82, 98, 100, 104, 174, 404 (book 2, chap. 2).
60. Ibid., 156, 158, 161, 223, 411.
61. Ibid., 132, 363–64, 399 (book 3, chap. 4).
62. Ibid., 134.
63. Ibid., 361.
64. Ibid., 155, 169, 361.
65. Ibid., 169, 311.
66. Ibid., 77, 118, 155, 170, 208, 230, 245, 280, 325, 391.

Such transformations are also aided by daily practicing the virtues and contemplation, by a "deliberate choice in order to acquire excellence," by the use of reason and self-knowing, and by embracing the love which is God.[67] This journey is therefore conceived of by Augustine as a gradual ascent from earth to heaven, from the "outer man" to the inner one.[68]

Throughout it all, God is asserted as being the source, sustainer, and culminator of this journey. Augustine asserts that our "arousing" happens by a work of the Holy Spirit and by our needing to first be shown by God how much we are loved.[69] Once aroused, we can become more a part of the climb as discussed above, but we are not able to do so without the sanctifying work of God.[70] Our salvation, ultimately, is only made possible by the redeeming and debt-paying work of Christ.[71] In the end, the summit of our journey, Augustine holds, is a state of bliss and union that will continue without end.[72]

In closing, Augustine's views of human nature are quite detailed and complex. Nevertheless, Augustine's anthropology includes such components as: body and soul; mind, knowledge, and love; memory, understanding, and will; and the inner and outer person. While there are hierarchical dichotomies among these, Augustine was also found to assert trinitarian-like unities among some of them as well. The dichotomies seemed to form part of the basis for his views of sin and salvation, with the spiritual journey being characterized as a pilgrimage from lower to higher natures and from irrational to rational abilities. Such a journey is made possible by one's focused use of their faculties as well as by the necessary and direct interventions of the Divine. In this somewhat dualistic scheme, the Sacred was found to likewise be characterized in seemingly paradoxical images of transcendence and immanence. Overall, Augustine's framework seems to depict human nature and the spiritual journey as having the potential of being one that ultimately moves in the direction of an ever increasing trinitarian unity both internally as well as externally.

67. Ibid., 155, 244, 253, 325, 334, 343, 365, 379, 383, 385, 434.
68. Ibid., 329, 434.
69. Ibid., 152–53.
70. Ibid., 167, 189, 350, 434.
71. Ibid., 156, 329.
72. Ibid., 430.

MAXIMUS THE CONFESSOR (580–662)

With Augustine having a tremendous influence in the Western church, we now briefly turn to one influential figure in the Eastern Orthodox traditions, Maximus the Confessor, as his anthropological thoughts are depicted in the contemporary text by Lars Thunberg entitled, *Microcosm and Mediator*.[73] Born to a noble family and provided with a good education, Maximus was a secretary to Emperor Heraclius early on in his life.[74] However, he later chose to leave this lifestyle behind to live a devoted and ascetical vocation eventually ending up in Africa in 626 C.E.[75] Maximus was present at the Lateran Council in 649, but was later exiled for a theological controversy.[76] Despite this rejection during his lifetime, Maximus' influence continues to leave a lasting legacy today.

As it relates to human nature, Maximus emphasizes the unity of our whole being with our end being God; though we also clearly have various and distinct parts. For him, it is the wholeness of the individual that is stressed.[77] The goal of one's life is therefore to find our end and fulfillment in God.[78] The mind, or "nous," has the function of unifying our various parts so that the whole of our being can be deified in God, acting as sort of a microcosmic mediator of part of creation.[79] Humans as a mediator, a middle position between matter and God, is therefore central to Maximus' theological anthropology according to Thunberg.[80]

As it relates to the parts of this unified microcosm, Maximus presents at least two central "trichotomies" of which humans are comprised, though we also have other important components as well. The first is a trichotomy of mind, body, and soul.[81] He stresses the necessary interdependence of soul and body, arguing that while they are independent, one cannot exist without the other thereby reflecting the hypostatic union of Christ's nature.[82] Mind, on the other hand, "which is contemplative,

73. Thunberg, *Microcosm and Mediator*.
74. Ibid., 1–2.
75. Ibid., 2–4.
76. Ibid., 6–7.
77. Ibid., 111–12.
78. Ibid., 113, 174.
79. Ibid., 112, 170–71, 176, 331, 430.
80. Ibid., 138–39, 142, 167.
81. Ibid., 106–7.
82. Ibid., 97–98, 100, 101, 104–6.

is also the primary instrument of [a person's] relationship to God" and therefore has the task of integrating and turning one's life wholly towards the Divine.[83]

While Maximus views the soul as standing in a middle position between sensible and incorporeal aspects of creation,[84] he further envisions a trichotomy of the soul: the concupiscible, irascible, and rational parts. Thunberg summarizes Maximus' views of this trichotomy when he writes, "the concupiscible element represents man's relationship to the lower world and thus is called to express his basic direction of being, attachment to a higher cause; the irascible element represent primarily the inter-human relationship; and the rational element the relationship to God as Intellect and Spirit."[85] The concupiscible element is "mainly responsible for the fall of man" and the rational and irascible parts can be freely directed for good or evil.[86] In Maximus' scheme, these are presented in a neutral sense for they are all to be united in the journey towards God.[87]

Maximus therefore also talks about the role of the passions and the will in human nature, as well as their relationship to the origins and presence of evil in the world. The passions were introduced through the fall and the will, which is closely related to rationality and mind, is central for the directions one's life takes.[88] In fact, Maximus associates one's rational nature with the image of God in humanity, which was given to us in the beginning, while the passions make us more like irrational animals, though they are not evil in themselves.[89] The fall was therefore the result both of human's own choices and the Devil's seduction and brought pain and death; it was basically a misuse of the faculties of humanity.[90] While evil is not considered to be a substantive reality, it does derive from three sources—"ignorance, self-love, and tyranny"—and all other vices, particularly the eight vices (gluttony, fornication, avarice, grief, wrath, listlessness, vainglory, pride), result from these and cause disintegration and

83. Ibid., 109, 111, 205, 207.
84. Ibid., 171, 176.
85. Ibid., 196.
86. Ibid., 199, 201, 203.
87. Ibid., 198.
88. Ibid., 152, 209–12.
89. Ibid., 117–18, 126, 152.
90. Ibid., 155, 159, 171, 226, 227, 244.

fragmentation.[91] In all of these, evil is essentially humanity choosing to find its pleasure in sources other than God and thereby choosing to distort the natural faculties one has and destroying the unity that one can potentially have.[92]

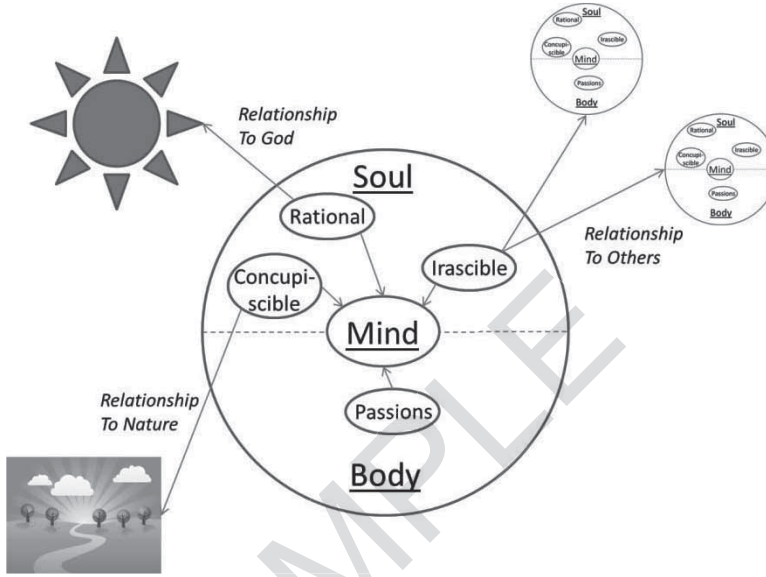

Figure 3. Maximus' View of Human Nature.

Maximus' theology, as presented in this text, primarily focuses on Christology, though the utter transcendence and source of existence is also discussed.[93] Christology, particularly the hypostatic doctrine of the union of Christ's two natures, was central for Maximus because it served as a model for deification in humans; human and divine natures becoming one.[94] In this way, Christ is depicted as unifying extremes bringing them into oneness and wholeness, something humans have failed to do.[95] Such unity is also, for Maximus, possible for creation, and Christ therefore serves as both a model and facilitator for such unity.[96] As Thunberg

91. Ibid., 155, 161, 232–33, 248, 267–79, 283.
92. Ibid., 176, 263, 278, 279, 281, 284.
93. Ibid., 81.
94. Ibid., chap. 1, specifically p. 27; see also p. 433.
95. Ibid., 91, 140.
96. Ibid., 49, 54, 391–92, 399.

writes, "man becomes god, while God becomes man; man's deification is from another point of view God's continuing incarnation."[97] Maximus' hypostatic Christology is therefore central to his theological anthropology according to Thunberg.

Finally, Thunberg talks in detail about the nature of spiritual change and the formative journeys that humanity is to embark upon. Depicted as a microcosm of the world, humans are mediating subjects through whom the Divine likeness is brought to bear in creation.[98] Such a mediation is asserted to happen in five primary arenas: "between man and woman, Paradise and the inhabited work, heaven and earth, intelligible and sensible things and finally between created and uncreated nature."[99] These mediations, which are primarily viewed as reconciling the consequences of the fall and facilitating our unification,[100] are surmounted in successive phases thereby coinciding with the three stages of the spiritual life that he holds: vita practica, vita contemplativa, and vita mystica.[101] Vita practica is primarily concerned with the "conquest of the passions" and acquisition of the virtues; vita contemplativa aims at a knowledge of the true nature of things that then leads one towards God; and vita mystica involves a "super-knowledge," which is "a supreme ignorance through which God the Unknowable is made known"; a prayer that is "formed by God alone."[102] These mediations and stages of the journey are therefore central to Maximus' views of the human spiritual transformation.

In order to make this journey and these transformations, Maximus asserts a number of necessary elements including the central role that Christ plays. All of the faculties are to be turned towards God and used in the spiritual quest.[103] Being that the mind is a mediator between diverse parts, one's free choice is therefore crucial for change and Maximus outlines seven stages of volition.[104] Also of importance are detachment, humility, self-mastery, practice of the virtues, charity, love of God and neighbor, and contemplation.[105] Of these, a great emphasis is placed on

97. Ibid., 59.
98. Ibid., 126, 138–40.
99. Ibid., 331–32, 373–427.
100. Ibid., 373, 380, 382–83, 391–92, 400, 406.
101. Ibid., 332.
102. Ibid., 338, 350–51, 358, 364.
103. Ibid., 197.
104. Ibid., 119, 138–39, 218–26, 229.
105. Ibid., 126, 231, 295, 296, 298, 306, 312–14, 323–25, 332.

the virtues, for it is through the intentional practice of these that Christ is made tangibly and deifically present in one's life and in our world; it is therefore an integral part of the deifying process.[106] As Thunberg notes of Maximus' views, "The keeping of the commandments itself makes Christ to dwell in Christians."[107] All-in-all, reintegration therefore occurs primarily by one choosing to live the ascetical life, as Christ becomes more fully manifested through these freely chosen actions, being ultimately effected by the Divine Logos.[108]

Thunberg therefore depicts Maximus' anthropology as one that is both a microcosm and a mediator, for this is what Christ Himself was and continues to be in creation. With sin primarily being a result of poorly chosen and used faculties, which eventually leads to disintegration, the way to deification and unification comes via the ascetical life. Overall, the goal of all human being and becoming is hypostatic union; humans becoming god as God becomes in humanity, and as creation is reconciled into God's very own self.

THOMAS AQUINAS (1225–1274)

Shifting back to the West, and moving into the medieval scholastic period, we come now to one of the most influential theological thinkers, Thomas Aquinas. In particular, we will be exploring his thought as it is found in both part of Aquinas' own *Summa Theologica*[109] as well as in Jean-Pierre Torrell's *Saint Thomas Aquinas: Volume 2, Spiritual Master*.[110] With Aquinas's *Summa* being generated throughout the course of his life, Torrell emphasizes the relationship between his theology and the concept of faith.[111] "Faith," for Aquinas, Torrell tells us, "is the spiritual space where human ignorance is fashioned into divine science," or "the living attachment of the whole person to the divine Reality to which the person is united through faith by means of the formulas that convey that Reality

106. Ibid., 323, 325–26, 328–29.

107. Ibid., 327.

108. Ibid., 171, 231, 330, 430.

109. More specifically, I will be focusing on part I, questions 75–89.

110. Aquinas, *Summa Theologica*; Torrell, *Saint Thomas Aquinas*. Aquinas' work will be parenthetically referenced according to where it is in the *Summa*. For example, "*Summa*, Ia, q. 75, a. 3, reply 1," references the *Summa*, part Ia, question 75, article #3, reply #1. Torrell's work will more simply refer to the page number.

111. Torrell, *Saint Thomas Aquinas*, 5.

to us."[112] Aquinas' theology, and therefore his theological anthropology, is a quest to articulate how we experience and come to attach ourselves ever more fully to God.

Thomas' views of human nature are generally positive, with the Divine considered to be the central aim of one's life. In contrast to other views of human nature, as we found with Augustine, Aquinas views the person as fundamentally and inherently "good," rather than as "brutish or savage," thereby having the ability to "acquire universal and perfect goodness."[113] With each species having its own end in God, the one primary aim and desire of the human species is to attain God, to become like God, and thereby complete a sort of "circular movement of creatures who have come forth from him and are led back toward their origin."[114] Being moved by the Holy Spirit in this journey, humans are also conceived of, similar to Maximus, as a microcosm of the macrocosm.[115]

With these general views of human nature in place, Thomas further distinguishes among its various components. In Thomistic thought, the body and the soul, and their mutual interrelationship are given a central place. Torrell asserts that Aquinas emphasizes that "without the body, there is no longer man" and that the person is essentially considered to be a continuity between matter and spirit rather than being a duality (as it is in Platonic thought) with the body being the form of the soul, and the soul taking the form of the body.[116] In Thomas' own words, the soul has "an aptitude and a natural inclination to be united to the body" and it therefore needs the body; it is their composite that comprises the essence of the soul.[117]

Nevertheless, the soul is able to exist without the body, and it is conceived of as having various powers and abilities. Aquinas asserts not only the benefits of the soul's relation to the body, but also its distinction, stating that it can survive the body's destruction and possesses other ways

112. Ibid., 4, 8; see also 13.

113. Ibid.

114. Aquinas, *Summa Theologica*, Ia, q. 75, a. 73, reply 71; Torrell, *Saint Thomas Aquinas*, 51, 55–56, 82, 84, 86, 180, 284, 311–12, 346.

115. Torrell, *Saint Thomas Aquinas*, 200, 205.

116. Aquinas, *Summa Theologica*, Ia, q. 75, a. 77, reply 73; Ia, q. 76, a. 71, answer; Ia, q. 76, a. 78, answer; Torrell, *Saint Thomas Aquinas*, 253, 255–56, 257–59.

117. Aquinas, *Summa Theologica*, Ia, q. 76, a. 71, reply 76; Ia, q. 76, a. 75, answer; Ia, q. 79, 80; Torrell, *Saint Thomas Aquinas*, 257.

of knowing beyond the senses.[118] The soul is conceived of as incorporeal, incorruptible, and "the more noble part," in Torrell's words, for it is created by God, giving life and action to the body, and it is through the soul that the spiritual life is possible.[119] The soul is also conceived of as having multiple powers, such as "vegetative, sensible, and intellectual," and humans are said to have at least two appetites, "the irascible and the concupiscible," yet these are unified in the one soul and one person.[120] Of these various powers and parts, the "intellectual principle" in humans is emphasized, from which memory, reason, and understanding come and is considered to be "nobler than the will"; though "the will moves the intellect."[121] As we can see, Thomas' views of the soul are quite detailed and complex.

In addition to the body and the soul, Aquinas' anthropology also gives some place to free-will, community, and conscience. Addressing the contemporary debates of his time, Thomas affirms the presence of free-will in humans and can therefore acquire mastery over his acts, though these powers are limited.[122] Such freedom therefore endows humanity with the ability to choose between good or evil, and sin is conceived of as choosing counter to the God-given nature of things.[123] In all these choices, conscience, which "does not order us to do this or avoid that except because it believes that something does or does not correspond to the law of God," holds a central place for consultation and guidance of our actions.[124] In addition to these, Torrell also stresses the centrality of community for each human life, for, quoting Thomas,

118. Aquinas, *Summa Theologica*, Ia, q. 77, a. 78, answer; Ia, q. 89, a. 71, answer. (*Summa*, Ia, q. 77, a. 8, answer; q. 89, a. 1, answer)

119. Ibid., Ia, q. 75, a. 71, answer; Ia, q. 75, a. 72, answer; Ia, q. 75, a. 73, answer; Ia, q. 75, a. 75, answer; Ia, q. 75, a. 76, answer; Ia, q. 75, a. 76, reply 71; Torrell, *Saint Thomas Aquinas*, 256, 338.

120. Aquinas, *Summa Theologica*, Ia, q. 76, a. 73, answer; Ia, q. 77, a. 75, answer; Ia, q. 77, a. 78, answer; Ia, q. 78, a. 71, answer; Ia, q. 80, a. 72, answer; Ia, q. 81, a. 72, answer; Torrell, *Saint Thomas Aquinas*, 259–260.

121. Aquinas, *Summa Theologica*, Ia, q. 76, a. 75, answer; Ia, q. 79, a. 71, answer; Ia, q. 79, a. 76; Ia, q. 79, a. 78; Ia, q. 82, a. 73, answer; Ia, q. 82, a. 74, contrary; Torrell, *Saint Thomas Aquinas*, 310.

122. Aquinas, *Summa Theologica*, Ia, q. 81, a. 83, answer; Ia, q. 82, a. 84, answer; Ia, q. 83, a. 81, answer; Torrell, *Saint Thomas Aquinas*, 61, 238.

123. Torrell, *Saint Thomas Aquinas*, 244, 246, 285.

124. Ibid., 317, 321.

"friendship is what is most necessary to live."[125] Human nature is therefore a complex unified entity of body, soul, intellect, free-will, conscience, and community in Thomistic thought.

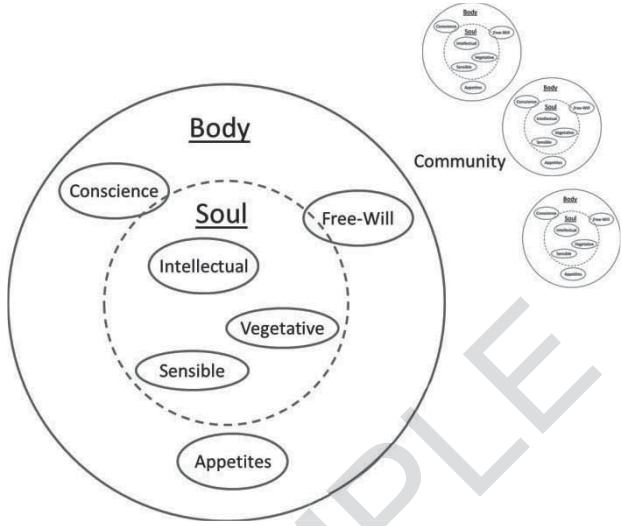

Figure 4. Aquinas' Anthropological Elements.

As Aquinas' theology is quite extensive, to say the least, I will only briefly summarize those aspects of it that are relevant for his theological anthropology as it has been presented in Torrell's book. Ultimately, God is conceived of as being unknowable and fully transcendent.[126] Quoting from one of Thomas' own sermons, "We know that God is perfectly known when we become aware that he is still beyond everything that we can think about him."[127] Yet God is still, asymmetrically speaking, the Creator and Redeemer of creation; an artist "who imprints upon his work a trace of his beauty" and ever seeks "the communicating of his own goodness" through the actions and given nature of creation.[128] God is therefore fully present in every part of creation as God continually works towards these ends as "God's love makes being arise from nothingness—at every

125. Ibid., 276–77, 281, 306.
126. Ibid., 27, 42, 46, 52, 231.
127. Ibid., 38.
128. Ibid., 57, 62–63, 67, 77, 99, 241, 250.

instant."[129] Such beauty and perfection is seen most fully in Christ, who is both the model and the mode, the very source of grace, for each of us in achieving our Divine aims.[130] In fact, Torrell asserts, "the whole *Summa* moves toward Christ" as Jesus is presented as a "friend" to humanity, "so that knowing God under a visible form, we might be enraptured by him into love of the invisible"; for we are the mystical body of Christ.[131] In this scheme, the Holy Spirit is similarly conceived of as an aid and source of life and grace in creation, as the Trinity is considered to be fully one.[132] These theological conceptions therefore capture something of God's utter transcendence and all-pervasive immanence within, through, and beyond our lives and communities.

Finally, with these views of human nature and some essential elements of Thomas' theology, we turn to his views of human transformation. Summarizing Aquinas' views of human change, Torrell writes, "[A person] is fully [her or himself] only when [she or he] is under cultivation; similarly, the image of God in [her or him] will be fully itself only in the perfected stage of its spiritual activity."[133] The basic idea is that human formation transpires by a two-fold movement wherein an individual becomes ever more like the Divine image, as seen in Christ, and God thereby comes to dwell ever more fully in the individual; i.e., the whole of our lives and communities are to be "Christianized."[134] Viewed in the "circular movement" discussed above, the spiritual journey progresses according to three stages: "First, in that [a person] has a natural aptitude to know and love God . . . Second, in that [a person] knows and loves God actually or habitually . . . Third, in that [a person] knows and loves God actually and perfectly."[135]

In order for this journey to progress, Aquinas asserts a number of necessary elements. Highlighting the need for the proper use of one's free-will, Aquinas is asserted to stress the practices of contemplation, rationality, following one's conscience, and the virtues.[136] It is particu-

129. Ibid., 68, 75.
130. Ibid., 59, 69, 101, 103–4, 116, 139, 145.
131. Ibid., 102, 109, 147.
132. Ibid., 131–32, 155, 157–61, 163, 168, 189–90, 202.
133. Ibid., 86; see also 343.
134. Ibid., 98, 101, 112, 116, 127–28, 144, 164–65, 262, 309, 331, 367, 371.
135. Ibid., 88; see also 341.
136. Ibid., 170, 182, 283, 317, 325, 343–44.

larly through the practice of the virtues—such as fortitude, temperance, prudence, justice, faith, hope, and especially charity or love—that one comes to be a "virtuous being," imitating Christ, and thereby possessing the gifts of God and raising us to our highest ends.[137] In addition to these, Thomas also emphasizes the role and rational mediation of the passions and desire, which must come to be oriented towards their final ends: God.[138] All-in-all, the very essence and nature of the spiritual journey is the complete spiritualizing, harmonizing, and re-orienting of the whole of one's life towards the Divine.[139] Of course, none of this can completely happen by one's own powers, but only through supportive community and ultimately from God, who alone gives us the potential, the path, and the ability to achieve such perfecting Divine ends.[140]

The theological anthropology of Thomas Aquinas is therefore one that depicts human nature as inherently good, comprised of various parts, but ultimately unified. It is one that sets each person on a path leading from where we currently are towards the integrating and perfecting ends towards which we are ever being invited. Whilst God is conceived as being completely transcendent to creation, God is also intimately immanent and active as well. Our spiritual journeys, in Thomistic thought, particularly because of the free-will with which we have been endowed, requires our tangible participation in this Divine life as we are drawn ever more fully into intimate union with the Sacred.

MARTIN LUTHER (1483–1546)

From classical Catholic to rebelling Protestant, we now move into the Reformation Era with the anthropological views of Martin Luther as they are depicted in his own work, *The Freedom of a Christian*, as well as in Tuomo Mannermaa's book, *Christ Present In Faith: Luther's View Of Justification*.[141] Mannermaa's book explores questions such as: "What precisely did Luther mean by justification? How does it take place? And how are humans, who remain sinners, affected, and their salvation

137. Ibid., 91–92, 212, 268–69, 273–74, 323, 356, 368.

138. Ibid., 261–63, 265, 351, 359.

139. Ibid., 263, 312.

140. Ibid., 93–94, 104, 125–26, 141, 168, 173, 178, 192, 205, 222, 228, 270, 278, 282, 306–7, 347.

141. Luther, "The Freedom of a Christian"; Mannermaa, *Christ Present in Faith*.

effected, by justification?" In pursuit of these, Mannermaa draws on Luther's commentary on Paul's Epistle to the Galatians while also arguing for a doctrine of "theosis" and "deification" in Luther's thought.[142] Luther's text, on the other hand, was written in 1520 for the Pope against some of the Roman Curia's views at that time and, according to Luther, "contains the whole of Christian life in a brief form."[143] From these two texts, we gain a brief insight into some of Luther's views of human nature, God, and transformation.

Similar to Augustine, Luther's view of human nature is one that is dualistic and couched in conflict. "Man has a twofold nature," writes Luther, "a spiritual and a bodily one. According to the spiritual nature, which men refer to as the soul, he is called a spiritual, inner, or new man. According to the bodily nature, which men refer to as flesh, he is called a carnal, outward, or old man."[144] In this scheme, flesh is viewed as full of sin, pitted against the Spirit, and in need of redemption.[145] The inner person, on the other hand, which also seems to be conceived of as what it means to be a Christian, is secure, subject to both none and all, is created in the image of God, is totally righteous, and ultimately replaces the old self or outer person.[146] Between these two, an on-going battle wages as the Spirit of Christ fights for us against the flesh; a battle that can be lost at any time, even after years of struggle.[147] In this battle, Luther asserts, "It is evident that no external thing has any influence in producing Christian righteousness or freedom"; there is nothing a person can do of themselves to win.[148] Human nature for Luther is therefore characterized by our being caught between these two extremes, with nothing that we can do for our own redemption and liberation.

142. Mannermaa, *Christ Present in Faith*, vii, xii, 87.

143. Luther, "The Freedom of a Christian," 263–64, 266–67.

144. Ibid., 278.

145. Ibid., 278, 281, 286, 294; Mannermaa, *Christ Present in Faith*, 55, 58–59, 65.

146. Luther, "The Freedom of a Christian," 277, 289, 294; Mannermaa, *Christ Present in Faith*, 39, 44, 58.

147. Luther, "The Freedom of a Christian," 290–91; Mannermaa, *Christ Present in Faith*, 63, 65, 70.

148. Luther, "The Freedom of a Christian," 278, 283; Mannermaa, *Christ Present in Faith*, 26, 79.

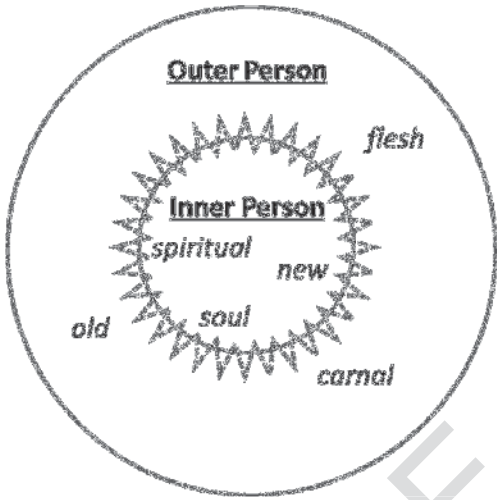

Figure 5. Luther's Conflicted Person.

Theologically, a primary emphasis is placed on the role and centrality of Christ.[149] Christ is viewed as bearing all our sins, winning the battle for the inner person, uniting us and all creation in substance with God.[150] He is both God's favor and God's gift, coming as God's Word; He is grace itself.[151] Christ is also viewed by Luther as, Mannermaa asserts, "a kind of "collective person," or, as the Reformer formulates it himself, the "greatest person" (maxima persona), in whom the persons of all human beings are really united," for wherever "the confidence of the heart is present, therefore, there Christ is present, in that very cloud and faith."[152] Luther, Mannermaa asserts, even conceives of the Holy Spirit as the Spirit of Christ.[153] Luther therefore seems to have a very high Christology in which Jesus holds a very central theological position.

Given these two foundations, Luther's views of human change appear to be based directly on them. The entire aim and goal of the Christian spiritual life is for each person to put off the "old self" and become

149. Mannermaa, *Christ Present in Faith*, 5.

150. Luther, "The Freedom of a Christian," 303, 305, 309; Mannermaa, *Christ Present in Faith*, 8, 13, 15–16, 40.

151. Luther, "The Freedom of a Christian," 280; Mannermaa, *Christ Present in Faith*, 19, 25, 27.

152. Mannermaa, *Christ Present in Faith*, 15, 57.

153. Ibid., 73.

one in Christ thereby allowing the new person to emerge in our lives; though it will never fully happen in this life.[154] Progressing differently for different believers, this journey proceeds by faith in Christ alone and each person must come to realize their own inability to progress unaided; faith is therefore absolutely central for Luther.[155] "Faith," writes Mannermaa, "communicates the divine attributes to the human being, because Christ himself, who is a divine person, is present in faith."[156] Faith, then, is the primary means by which Christ comes to actually live in a believer and sanctify their lives, ultimately becoming one with them.[157]

However, Luther also highlights the role of other means of grace. While he utterly denies the ability of works to justify or sanctify,[158] he does support their use in the saving journey.[159] Specifically, when they are coupled with faith, they can teach us to do good things (such as serve our neighbors), reveal our sins to us, help us to resist the desires of the flesh and thereby discipline the body, and direct us solely towards the things of God.[160] Of all the works that can be performed, Luther places a great emphasis on the hearing and the sharing of the Word of God, particularly the Gospel of Christ for He is present in us through the Word.[161] In addition to this, the interactions of a community are also important to the spiritual journey.[162] "It is the church," Mannermaa claims, "that brings Christians to "perfection," to the likeness of the form of Christ, until they come of age."[163]

Of course, none of these efforts, nor faith itself, is possible without Divine intervention; without Christ Himself.[164] In this scheme, Christ

154. Ibid., 39, 67, 86.

155. Luther, "The Freedom of a Christian," 281–83, 291, 295, 299, 311; Mannermaa, *Christ Present in Faith*, 18, 65–66.

156. Mannermaa, *Christ Present in Faith*, 22.

157. Ibid., 5, 16, 26, 29, 42–43, 45.

158. Luther, "The Freedom of a Christian," 288, 296; Mannermaa, *Christ Present in Faith*, 31–32, 36.

159. Luther, "The Freedom of a Christian," 300.

160. Ibid., 282, 294, 296, 302, 305, 308; Mannermaa, *Christ Present in Faith*, 35, 69, 86.

161. Luther, "The Freedom of a Christian," 279–80, 292–93; Mannermaa, *Christ Present in Faith*, 79, 84.

162. Luther, "The Freedom of a Christian," 314; Mannermaa, *Christ Present in Faith*, 82–83.

163. Mannermaa, *Christ Present in Faith*, 80.

164. Ibid., 16.

takes on all of the sin of our lives and transforms it along with us in the process.[165] It is, ever and always, God's life that makes us loving, righteous, and perfect.[166] And it is only through our faith that the Christian "possesses [Christ] by faith."[167] Christ is therefore seen, as He was in some of the other anthropologies we have looked at, as the author and finisher of our faith.

Luther's theological anthropology therefore depicts humanity as being trapped between flesh and Spirit. Having no means in ourselves to affect our own liberation, we must turn ourselves in faith to Christ, our sole Redeemer. While works, Word, and community can all aid us in this journey, it is faith alone that ultimately liberates and saves us according to Luther. It does so by allowing the very Person of Christ to win the battle and move us ever more fully towards union with His very own Personhood, taking on His qualities and righteousness as we do. Luther's theological anthropology is therefore found to be highly Christological and dualistic as we are called to leave the old self behind and find our new, inner, and spiritual selves in the person of Jesus.

IMMANUEL KANT (1724–1804)

Again changing gears, like moving from night to day, we next turn to Immanuel Kant's rational-based religion with his own work, *Religion within the Limits of Reason Alone*.[168] This piece was written when he was seventy years old and was his last major work.[169] Being raised as the son of Pietist parents, the authors of the introduction assert, "while [Kant] moved from height to height in his strictly philosophical inquiries, his whole conception of Christian theology remained almost unchanged from youth to old age . . . It is invariably the pietist version of Christianity that he seems to have in view in his later writings."[170] This is therefore an

165. Luther, "The Freedom of a Christian," 283–284; Mannermaa, *Christ Present in Faith*, 17, 69.

166. Luther, "The Freedom of a Christian," 286; Mannermaa, *Christ Present in Faith*, 21, 49, 54, 73, 79.

167. Luther, "The Freedom of a Christian," 286; Mannermaa, *Christ Present in Faith*, 51.

168. Kant, *Religion within the Limits*.

169. Ibid., xxii, xxx.

170. Ibid., xxx.

expression, according to these authors, of his Pietist upbringing as well as his philosophical profession.

For Kant, human nature is generally conceived of in a positive light. Though we have "fallen into evil only through seduction," we, and the inclinations that we have, are still intrinsically good.[171] Kant also asserts the presence of some "mystery, i.e., something holy which may indeed be known by each single individual but cannot be made known publicly, that is, shared universally."[172] We are therefore called, in Kant's theological anthropology, to struggle against our falleness and become free according to the means by which the goodness of God makes available to us.[173]

Central to our nature, then, are two components that Kant emphasizes: our will and our predispositions. Our will is unique because of our freedom to choose which way to go in life.[174] This will, however, can only act to the extent as "far as the individual has incorporated it into his maxim (has made it the general rule in accordance with which he will conduct himself)."[175] Predispositions, on the other hand, are inclinations that are already present and active within our lives; such as: self-love, propagation of the species, making social comparisons, and the "capacity for respect for the moral law."[176] Taken together, these two concepts form a part of Kant's views of human nature.

In this scheme, goodness and evil find a rational place, as both can result from either predispositions or from the use of one's free-will, and often times both.[177] "To have a good or an evil disposition as an inborn natural constitution," Kant writes, "[means] that it has not been acquired in time (that he has always been good, or evil, from his youth up) . . . Yet this disposition itself must have been adopted by free choice, for otherwise it could not be imputed."[178] He then identifies three different degrees of the capacity for evil, all of which find their roots in free-choice, one's natural predispositions, or both.[179] Kant also highlights the significant impact that we can have on one another as it relates to the predispositions

171. Ibid., 39, 51.
172. Ibid., 129.
173. Ibid., 85, 88, 134.
174. Ibid., 19, 36.
175. Ibid., 19.
176. Ibid., 22–23.
177. Ibid., 17, 30.
178. Ibid., 20.
179. Ibid., 24.

and maxims we adopt; community is therefore a significant part of our personhood according to him.[180] All in all, however, Kant points to the centrality and role of one's free-will in evil actions; it is our choice to actively adopt evil into our own "maxims" or not, into the principles by which we live.[181] Finally, Kant asserts a view of an original "state of innocence" from which we have fallen and towards which we must strive.[182] His theological anthropology is therefore one that asserts the inherent goodness of humanity, the roles of free-will and predispositions, and importance of community for our lives.

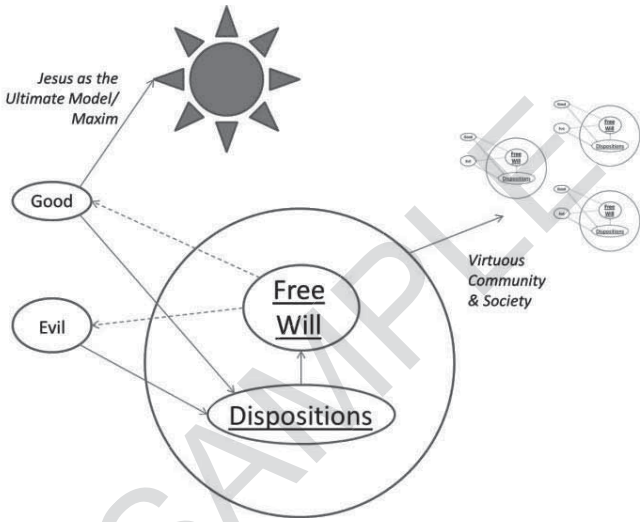

Figure 6. Kant's "Reasonable" Theological Anthropology.

As it relates to God, Kant has a Christology similar to what we have encountered previously. For him, Jesus is viewed as an example and model, "through his teachings, his conduct, and his sufferings"; He is an "archetype" for us.[183] Christ is the archetype to which we are expected to conform and He "opens the portals of freedom to all who, like him, choose to become dead to everything that holds them fettered to life on

180. Ibid., 88.
181. Ibid., 26, 27, 31, 50.
182. Ibid., 36, 39, 85.
183. Ibid., 54, 57, 60, 77, 119–20, 150.

earth to the detriment of morality."[184] In a sense, then, Christ is the ultimate maxim towards which we ought to strive.

More generally, Kant also speaks of God in universal terms. On this, he writes, "Now the universal true religious belief conformable to this requirement of practical reason is belief in God (1) as the omnipotent Creator of heaven and earth, i.e., morally as holy Legislator, (2) as Preserver of the human race, its benevolent Ruler and moral Guardian, (3) as Administrator of His own holy laws, i.e., as righteous Judge."[185] Taken with his Christological views, these are some of the essential theological views that seem to inform his theological anthropology.

Finally, turning to his views of human change, Kant sees our journey as one that is rooted in rationality and oriented towards moral perfection. Referring to Christ, he writes, "Now it is our common duty as men to elevate ourselves to this ideal of moral perfection, that it, to this archetype of the moral disposition in all its purity."[186] Following Jesus as our model, we are called to set aside the doing of evil and instead pursue the good.[187] The essence of the spiritual journey, for Kant, is therefore one of moral perfection and the doing/being of goodness.

This journey, which is not easy, requires a number of components. Kant begins from the location of affirming the inherent goodness of our dispositions and inherent maxims, for, as he writes, "[Man] is created for good and the original predisposition in man is good."[188] Closely related to this is his assertion of the presence of "a practical knowledge," a "law," in each person that is accessible via our rational faculties and which we universally share with all people.[189] Based upon this, Kant argues for a religion of pure reason, or a natural religion, which "alone is authentic and valid for the whole world," and needs no "documentary authentication" as do historical religions such as Christianity and Judaism, but rather stands on its own on the basis of reason.[190] The spiritual journey is therefore conceived of as our coming to discovery these maxims, via reason and with Jesus as our archetype, and then freely working to live in

184. Ibid., 54–55, 77.
185. Ibid., 131.
186. Ibid., 54.
187. Ibid., 60, 68–69, 135.
188. Ibid., 40, 43, 62, 106.
189. Ibid., 156, 169.
190. Ibid., 105–6, 120, 123, 143, 155–56.

accordance with them via a long and gradual cultivation of virtuous living.[191] So central is Kant's view of virtuous living, that he asserts it as being more important than "reverence for God," which has the potential to become a form of idolatry.[192] The journey of moral perfection is therefore one of continual struggle against evil maxims and principles and one that should be made both in a virtuous community and for the virtuousness and well-being of society.[193]

With such an emphasis on free-moral choice and self-determination, we might expect Luther to ask of Kant what role God has in this scheme; for indeed it seems to be one of the kinds of "works righteousness" religions that Luther so deplored. Kant does hold a place for supernatural intervention as he distinguishes between nature, "whatever good man is able to do through his own efforts, under laws of freedom," and grace.[194] Such interventions, for him, seem to mostly come in the form of augmenting and providing that which nature cannot or does not provide. God's intervening work in the spiritual journey is depicted as: (1) providing "a confidence in its own permanence and stability, and is our Comforter (Paraclete) whenever our lapses make us apprehensive of its constancy,"[195] (2) as one that "opens the portals of freedom to all,"[196] and (3) "breaking of [the evil principle's] power to hold against [our] will."[197] God's acting grace is therefore conceived of as "supplementing" our journeys when we need it, providing for us what nature cannot.[198] However, Kant is quick to point out, such intervening grace only comes when we adequately prepare ourselves for it and only when we have made "the maximum use of our own powers."[199] God's interventions are therefore conceived as augmenting the intentional work of moral perfection that we are invited to grow in.

Immanuel Kant's theological anthropology is one that is thoroughly rooted in the morally perfecting life. Being inherently good, and having the components of free-willed choice and predispositions, our spiritual

191. Ibid., 42–43, 46, 148, 156, 171.
192. Ibid., 173.
193. Ibid., 42, 85, 86, 161.
194. Ibid., 179.
195. Ibid., 65.
196. Ibid., 77.
197. Ibid.
198. Ibid., 134, 179–80.
199. Ibid., 40, 179–80.

forming journeys are conceived of in direct relation to our rational faculties. Our journey is therefore one that is to be rooted in the quest for virtuous living, with Christ as the ultimate maxim towards which we are to continuously aim. Though community and augmenting grace have important parts to play, it is our self-determined efforts that compose the bulk of our transformative life according to Kant. Ultimately, he asserts, we are to come to discover and live in accordance with the inherent maxims deep within us all that are fully accessible by our rationality. It is, as his title asserts, truly a religion and spiritual quest within the limits of reason (though not alone, as grace is also considered to be a part of it as we have seen).

KARL BARTH (1886–1968)

Transitioning now to the final three sets of contemporary theological anthropologies, we first turn to Protestant Theologian Karl Barth as his views are captured in part of his own *Church Dogmatics* as well as in Adam Neder's *Participation in Christ* and Daniel J. Price's *Karl Barth's Anthropology in Light of Modern Thought*.[200] From Barth's work, I have focused on Volume III, Part 2, Chapter X, Paragraph 46, entitled "Man as Soul and Body," which, in Barth's own words, sets out to "prove that man is to be understood as "soul and body," that this constitutes his being," especially in relation to God.[201] Neder's book focuses on Barth's work and the questions, "How can Jesus Christ be both the giver of grace and grace itself? . . . How can the being of humanity be both objectively included in Christ and subjectively realized in him?"[202] Finally, Price seeks to understand Barth's anthropology in light of modern object relations psychology in the hopes of enlightening both theology and science in both of these works.[203] Taken together, they provide a brief overview of Barth's thought in this arena.

Barth's theological anthropology is generally conceived of in relational terms. Seeking common ground between Barth's views and object relations theory, Price argues that such relationality is at the core of Barth's

200. Barth, *Church Dogmatics*; Neder, *Participation in Christ*; Price, *Karl Barth's Anthropology*.

201. Barth, *Church Dogmatics*, 326.

202. Neder, *Participation in Christ*, xi–xii.

203. Price, *Karl Barth's Anthropology*, 5, 9, 11.

anthropology, and this view is echoed by Barth himself.[204] While "human life is independent life,"[205] it is also a life that is related to others and to God.[206] More precisely, human relationality is conceived, for Barth, in terms of our relationship with Christ, who is the restoring image of God to whom we are called to cleave.[207] Such relationality also extends to the historicity of our lives as well as to our relationship with ourselves via self-knowledge; though even these are spoken of in relation to God.[208] Humanity is also asserted to be unique from other creatures because we can consciously respond to God's grace,[209] and Neder emphasizes the individual actions of persons as being central to what makes us who we are.[210] Hence, these concepts of relationality, especially with Christ, are central features of Barth's general views of human nature.

As to some of the specific components of our nature, three are explicitly addressed: spirit, soul, and body. As it relates to spirit, Barth seems to distinguish between the spirit that a creature has and the Spirit of God. For instance, he writes, "Even the animal has spirit. But we do not know how it has Spirit, i.e., what it means for the animal that through the Spirit it is the soul of a body."[211] The Spirit of God is viewed as sustaining and ordering body and soul,[212] while the spirit of a person means that one is "grounded, constituted and maintained by God," comes from God, and it is seen as "superior, determining and limiting" the body and soul, unifying them both.[213] Elaborating on this relation between humanity and God, he writes, "When we say 'man' or 'soul and body,' then wittingly or unwittingly we have first said 'God.'"[214]

204. Barth, *Church Dogmatics*, 325; Price, *Karl Barth's Anthropology*, 13, 117, 146, 153, 163.

205. Barth, *Church Dogmatics*, 397.

206. Ibid., 406, 417; Neder, *Participation in Christ*, 31; Price, *Karl Barth's Anthropology*, 97, 99, 120, 136.

207. Barth, *Church Dogmatics*, 327; Neder, *Participation in Christ*, 12, 21–22, 31, 75; Price, *Karl Barth's Anthropology*, 18, 98, 118, 123, 144, 162.

208. Barth, *Church Dogmatics*, 395, 399; Neder, *Participation in Christ*, 37; Price, *Karl Barth's Anthropology*, 121, 256.

209. Price, *Karl Barth's Anthropology*, 122.

210. Neder, *Participation in Christ*, 12, 35–37.

211. Barth, *Church Dogmatics*, 395.

212. Ibid., 347, 356, 359, 362–63, 394; Price, *Karl Barth's Anthropology*, 256–57.

213. Barth, *Church Dogmatics*, 344, 348, 353–54, 356, 365, 393, 419.

214. Ibid., 345.

In this relationship, the soul is then conceived of as being "inner," affording the freedom of a person, as well as providing "a rational and volitional structure for the animating force of the human body."[215] While body and soul are not considered to be synonymous with one another,[216] they are seen as being intimately related and they must be "integrated into a unitary human being who is an embodied soul and an ensouled body," for a person is both body and soul taken together.[217] In Barth's own words, "Man's being exists, and is therefore soul; and it exists in a certain form, and is therefore body"; we must therefore always speak of both, for both live and suffer together.[218] Body, soul, and Spirit therefore stand in an intimate and mutually unified relationship with one another in Barth's scheme, thereby rounding out the relational focus of his theological anthropology.

In this relational matrix, sin is therefore likewise conceived of by Price in terms of being a break in such relationships. Whether this break comes with others, with God, or ourselves, the effects of sins are always the same: a distortion and blinding of our abilities to see reality as it is; it is, in the words of Neder, "to cease to be human."[219] The road to recovery, as we shall see below, is therefore partly a quest to grow in our relationality in all its various forms.

215. Ibid., 365, 418; Price, *Karl Barth's Anthropology*, 248–49, 251.

216. Barth, *Church Dogmatics*, 397–98.

217. Ibid., 325, 350, 368, 370, 380, 396, 401; Price, *Karl Barth's Anthropology*, 21, 161, 245, 248–49.

218. Barth, *Church Dogmatics*, 325, 373, 375, 392, 432; Price, *Karl Barth's Anthropology*, 247.

219. Neder, *Participation in Christ*, 36; see also Price, *Karl Barth's Anthropology*, 98, 117, 124, 127, 129, 261.