

PONTIFICIA UNIVERSITAS LATERANENSIS

ACADEMIA ALFONSIANA

INSTITUTUM THEOLOGIAE MORALIS

STUDIA MORALIA

IV

1966

COMMENTARIA
IN CONSTITUTIONEM PASTORALEM
GAUDIUM ET SPES
CONCILII VATICANI II

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A. REGAN, C.S.S.R.

THE « IMAGE OF GOD » IN THE DIALOGUE WITH THE WORLD

SUMMARIUM

Conatur Schema XIII dialogum instituere cum mundo huius temporis. Ut intentum suum vere, efficaciter et fructuose obtineatur, primo requiritur ut aliquod confrontationis punctum seu terra communis inter Ecclesiam et mundum inveniatur, ut deinceps ad ulteriora progrediendo nuntium Evangelicum accipiatur ut vera solutio problematum humanitatis.

Hoc confrontationis punctum in eo videtur esse quod tum a mundo tum ab Ecclesia accipitur et tanquam aliquid maximi pretii aestimatur dignitas personae humanae cum valoribus personalibus, ut sunt vis intellectus ad intima penetrandi, inviolabilitas conscientiae, praestantia libertatis, desideria illimitata hominis et eius esse transcendentiae apertum.

Insistit tamen Ecclesia in veritatem a S. Scripturis inculcatam, quod homo ad imaginem Dei est constitutus, in qua radix invenitur eius dignitatis personalis. Haec dignitas, naturaliter iam existens secundum quod ex ipsa sua natura homo est Dei imago, elevatur per gratiam in Christo, quatenus dimensiones imaginis supernaturales et christologicae eveniunt: ita tamen ut imago ipsa sive naturalis sive supernaturalis in historiam humanitatis et historiam salutis ingrediatur.

Hinc proponitur imago tum ut responsum quod ab homine quaeritur quaestioni, « Quis sum ego? » tum ut principium renovationis hominis et vitae hominum in mundo.

The Pastoral Constitution on the Church in the World of Today is a mighty attempt by the Church to engage in dialogue with every man in the contemporary world concerning the problems which are a subject of such burning interest, such ardent hope and such racking anxiety. Problems of humanity itself are necessarily those of the Church, which has proclaimed herself the sacra-

ment of human salvation¹. As such she is inserted into the stream of human history, and the culminating point to which she is providentially directed is necessarily the culminating point of the history of the human race, when Christ shall return to establish His glorious Kingdom².

Without a point of contact or confrontation dialogue is impossible, and where there is certain and explicit agreement on all points under discussion it is pointless. Where there is good will manifested in a sincere desire to seek the truth, the point of confrontation can be a seed of solutions at once fruitful and commonly acceptable. Thus in the Constitution here being considered the Church confronts the world on the common ground of the essential value and dignity of man and his enterprises, intent on leading him to an ever deeper appreciation of his own unique place in the visible universe by shedding on these human values the light of Revelation in which man is seen as the image of God. In this way is born a hope that, in spite of disagreements that are not denied or passed over, it will be possible to advance towards practicable solutions in collaboration with the secularist who has a sincere dedication to the good of humanity. Final solutions are impossible without the uncompromising application of the principles of the Gospel³, but after all the Church's mission entitles and obliges her to work for the complete and ultimate consecration of the world⁴.

It will be the purpose of this article to stress the human values that the Church of Vatican II accepts with the world and then to pass on to her vision of them as enhanced by her traditional teaching that man is God's image to be considered in various dimensions. This should lead to the twofold conclusion that man must rediscover himself in the Mystery of Christ who is the final revela-

¹ VAT. II, *Cons. Dog. de Eccl. 1*: « Cum Ecclesia sit in Christo veluti sacramentum seu signum et instrumentum intimae cum Deo unionis totiusque generis humani unitatis ». « Universale salutis sacramentum », ib 48.

² Ibid. cap. vii, *Cons. Past. de Eccl. in Mundo huius Temporis*, 39 and *passim*. Future references to this document will be given simply by citing the number of the paragraph.

³ 10, 21, etc.

⁴ 40.

tion of the mystery of man, and that in proportion to this rediscovery the structures of human life, individually and in community, will be renewed as, according to God's desire and purpose, the history of humanity is absorbed in and identified with the history of Salvation.

I. ESSENTIAL HUMAN VALUES

The dignity of man is clearly reflected in the practically unanimous conviction that everything on this earth is to be directed to him as to its centre and final point of gravity⁵. Still there is a wide variety of views on what man really is, ranging from an apotheosis that sees him as an absolute law to himself to a despairing view of him that would depress him and leave him the prey to gnawing doubts and anxiety⁶. Truth is that, as the Church guided by divine Revelation so well knows, man has his triumphs and defeats, his excellencies and weaknesses. These latter must not obscure his dignity and vocation⁷: these indeed are known fully by what God has revealed, yet at the same time what man has been able to discover and experience in himself, his innate sense of values, is in full harmony with and reflects his destiny to glorify God in Christ⁸.

Basic to the approach shared by the Council with the sincere humanist is stress on *the dignity of the human person*, which words in fact are the heading for the first chapter of the first part of the Constitution⁹.

There is no formal statement as to what precisely constitutes a human person, but he is evidently seen as a totality of body and soul, integrating into himself through his body the elements of the world of matter which in and through him rise to their culminating

⁵ 12: « Secundum credentium et non credentium fere concordem sententiam, omnia quae in terra sunt ad hominem, tanquam ad centrum suum et culmen, ordinanda sunt ».

⁶ 10.

⁷ 21.

⁸ Ibid.: « Apprime novit Ecclesia nuntium suum cum secretissimis humani cordis desideriis concordare ». Cf. also 22.

⁹ *De Humanae Personae Dignitate*.

point of excellence¹⁰. Yet, for all his being a body and set in the material world, he is still above and apart from such a world. He is profoundly conscious of himself in the depths of his own being, and on account of this *interiority* is not just another thing, for precisely in this quality he surpasses the universe of things¹¹. In fact this superiority of man to things is to be understood of each individual man in his uniqueness in being¹², in his openness to higher things, in his power to determine himself¹³.

From this viewpoint, so fundamental and so interesting and fruitful as a constructive integration of traditional teaching on the body-soul unity of man¹⁴ with valuable insights of modern existentialism setting him over and above the world of things and, as it were, against it, it is easy to assimilate into a personal framework the various qualities that are the hallmark of human excellence. It is easy also to see how factors so often entering into the life of man as a concrete reality do so as a depersonalising virus, tending to destroy or mar him in what he should make of himself in response to a vocation based on his uniqueness in the universe.

a. *Hallmarks of personality.*

Intellectual power and perception. Man's mind sets him above mere things, as has already been said. His genius is manifest in the centuries-long and prodigious efforts he has displayed in constructing experimental sciences, in technical and liberal arts, and in our times this genius is exerting itself in his explorations of the world of matter and in the astonishing success that has been his in subjugating this world to himself. Yet knowledge and mastery of the material world and its phenomena is not the limit of human intelligence: for the human intellect can penetrate with certainty to the inner heart of things.

The intellectual nature that belongs to man as a person calls

¹⁰ 14.

¹¹ 14: «Interioritate sua universitatem rerum excedit».

¹² Ibid.: «Homo non fallitur, cum... non tantum ut particulam naturae aut anonymum elementum civitatis humanae seipsum considerat».

¹³ Ibid.: «Ipse sub oculis Dei de propria sorte decernit».

¹⁴ C. LAT. V: «Cum illa (anima intellectiva) ... vere per se et essentialiter humani corporis forma existat» (DENZ. 738).

for perfection by true wisdom, which draws him to seek and love what is true and good and which is as a ladder that provides an ascent from what is visible to what is unseen and unknown by the senses. The need for this wisdom must be especially stressed in modern times, when there is such urgent need that modern discoveries be conducted and employed in a manner more conducive to the good of humanity¹⁵.

Man's conscience. The interiority that sets man apart so uniquely includes that interior force which is called conscience: it discovers for him a law he has not imposed in himself¹⁶; it is a voice that calls him, admonishing him in the secrecy of his heart what he must do, what he must avoid¹⁷, and for this reason is seen by the Council as a secret sanctuary in which man finds himself alone with God¹⁸. A sincere conscience is therefore a bond between Christians and others in their common quest of truth and for the solution of the many moral problems that clamour for solution in the lives of individuals and society¹⁹.

Such is the dignity of conscience that it persists when its owner falls into invincible error²⁰, while neglect to seek what is true and good really robs it of its true dignity. A habit of sin means that conscience gradually becomes blinded for all practical purposes to its proper values²¹.

Freedom. In this exalted context of human dignity appear the true dimensions of human liberty, on which modern man sets such store, even though it is often confounded with license to do whatever gives pleasure, irrespective of its moral badness²². The true dignity of man postulates quite a different concept of liberty or freedom, which does not consist in the capacity or permission to do what is wrong but rather in the power to act from the depths of

¹⁵ J. MACQUARRIE, *An Existentialist Theology* (London 1965): «Man as existing is an individual and defies classification. This is a point on which existentialism does justice to the biblical understanding of men as individual creatures of the Father and sets itself in opposition to the tendency of modern scientific humanism to regard the being of man as at bottom no different from the being of things, and therefore amenable to study by scientific methods» (p. 33).

¹⁶⁻¹⁹ 16. Reference is made in note 16 to the Conciliar text to the important radio broadcast of PIUS XII, *De Conscientia Christiana in Juventute recte Efformanda*, 23 March 1952 (AAS 44 [1952] p. 271).

²⁰⁻²¹ Ibid.

one's personality. One who is truly free acts according to a conscious and free choice under the stress neither of blind instinct nor of external coercion²³. Not the slave of passion, he rises to his proper worth pursuing his appropriate end by the free choice of what is good²⁴.

Openness. Following the paragraph on liberty are four others, respectively concerning themselves with the *mystery of death*, the *forms and roots of atheism*, *systematic atheism*, and the *attitude of the Church to atheism*²⁵. Their interest for us here consists in the underlying emphasis that there is in the human person, because of his spiritual nature, a certain preoccupation with ultimates which we can call *openness* to realities beyond himself, yet in some way already present within him because he finds them suggested by and, as it were, immanent in that problem which is the very problem of man. This problem indeed is one man cannot escape precisely because to be a person is to be in conscious possession of one's being, to return to oneself asking oneself: « What is man, what is the meaning of sorrow, evil, death, things that are found with us in spite of the great strides of progress that have been made » ?²⁶.

Here, as in the attempt to delineate the essential elements of the human person, there is evident the influence of modern existentialism, the preoccupation of such thinkers as Sartre and Heidegger with the mystery of being in man who seems confronted with annihilation, but who is still conscious of a destiny beyond the confines of his own narrow share in being, of an orientation towards the transcendent, even if, as Sartre would have it, such an orientation involves the absurd²⁷.

Thus in the paragraph on the mystery of death reference is made to man's anxiety in his torturing fear of extinction in death — « cruciatur... perpetuae extinctionis timore » — while on the other hand his profoundest instincts and the seed of perennial life within him refuse to accept such a lot. Consciousness of his own

²²⁻²⁴ 17.

²⁵ 18-21.

²⁶ 10

²⁷ J.-P. SARTRE, *Being and Nothingness* (London 1957), p. 202.

being makes him fly from the idea of death as involving annihilation, since he knows very well that he is not a mere thing, something reducible to matter²⁸.

The delicate and sympathetic treatment of atheism amongst our contemporaries reflects too the mind and conviction of the Fathers that man is and perceives himself as directed toward the beyond. His very dignity, taken out of perspective, can be a stumbling-block to accepting the existence of God. Thus denial of God can be rather an affirmation of man²⁹, a rejection of a false concept of God having nothing in common with the God of the Gospel³⁰. It can have its origins from a violent protest against evil in the world, from a certain *absolutising* of human goods or values which are made take the place of God³¹, and civilisation itself as we have it today, not of its intrinsic nature but on account of the too earthly tinge it can assume, can often be an obstacle between man and God³². Those who reject their obligation to inquire into God's existence against the dictate of their conscience are indeed guilty of fault, but fault must also be attributed to Christians whose ideas and conduct are rather a caricature of the true God occasioning a critical reaction against God Himself³³. Finally, atheism can represent an effort to free man from economic and social slavery in accord with his personal liberty and independence³⁴.

Atheism then, though its roots can be found in human perversity, is also symptomatic of man's constant turning to himself to question his own being, to unravel to himself his own riddle, to reveal to himself his own mystery. He could not be an atheist if he were not open to the world beyond, in which openness can be found the answer of God to man's questioning—an answer that gives certainty and summons him to loftier speculation and deeper humility in his inquiring³⁵.

²⁸ « Semen aeternitatis quod in se gerit, ad solam materiam cum irreducible sit, contra mortem insurgit » (18).

²⁹⁻³³ 19.

³⁴ 20.

³⁵ « Cui quaestioni solus Deus plene et omni certitudine responsum affert, qui ad altiore cognitionem et humiliorem inquisitionem hominem vocat » (21).

b. *Depersonalising factors.*

Man is a person, but also he must make himself one, must live so as to be really and truly himself. Thus along with every sincere defender of human values the Council deplores the entry into his life of factors, whether of environment, social conditions or his own personal conduct, that make him less than what he really is.

Of immediate concern are the factors that are found in or arise from the heart of man himself. Man knows his fundamental orientation to good in keeping with the dignity of his person, yet he knows too the inclination in his heart to evil. In virtue of this inclination he can and often does fall into a state of internal chaos or division, when he no longer acknowledges a Source whence his life and being derive, no longer observes or submits to the due order between himself and his final end, no longer fits into the proper pattern of relationship to himself, other men and all creatures. Thus his life becomes both individually and collectively a dramatic struggle between good and evil, between light and darkness, and man feels himself the helpless prey of evil forces³⁶.

Just as his sense of freedom and personal independence calls for a life of self-realization on a personal level, so does his sense of the oppressive weight of these depersonalising factors call for his liberation, and once again the divine intervention is at hand to accomplish this need. God's Revelation uncovers the ultimate meaning of the human experience, embracing at once the sublime vocation of man and his profound misery³⁷.

II. FOUNDATION AND ENHANCEMENT OF HUMAN VALUES IN THE IMAGE OF GOD

To the problem and question of man there is a richer and profounder answer than saying he is a person, however much and however rightly we insist on the personal values already emphasised and however rightly we deplore the influences in human life that depersonalise him. In fact these values are distorted and their very perversion can seem to be simply a realization of his personal liberty and independence unless his person is seen as a reflection of

³⁶⁻³⁷ 18.

and as essentially depending upon another Person of whom man is the image. Once however this is grasped, the modern emphasis on the dignity of the human person receives an altogether fuller light and a deeper justification. Man stands out from the lower material things around him not less but more because he is subject to One above him in a unique way that is founded on that image he bears within him. His introspection, consciousness of self, interiority do not enclose him within himself as in a vacuum or captivate him as in a prison or at the most serve to project him into a sea of the unknown, but open his mind and heart to Being as an Uncreated Principle of life and Supreme Person in whose perfections he sees himself as participating. Into this unique relationship between man alone of earthly creatures and the Creator is inserted, so as to elevate it, a new relationship whereby the image of God, already there in the nature of things, is raised to new and supernatural dimensions, reflecting the inner life of the Godhead on a truly divine level, finally inserting fallen man into Christ Himself, the « Image of the Invisible God »³⁸, in whom his so necessary liberation is accomplished precisely by restoring the image of God in man to the full dimensions lost through sin and carrying him on to that total transformation which comes with the Light of Glory and the radiant fulness of beatific charity³⁹.

The Council agrees with the world on the inalienable dignity of man as a person, insists with it on the necessity that the values founded on this dignity be accorded all possible theoretical and practical recognition, demands the liberation of man from the captivating forces that enslave him into a certain measure of de-personalisation: but in doing all this it draws attention to the magnificent panorama of revealed truth that alone can effectively guarantee the conservation or recovery of truly human values⁴⁰, which conservation and recovery are a necessary part of the consecration of the temporal order in the final establishment of the glorious Kingdom of Christ⁴¹.

³⁸ Col. 1, 15.

³⁹ « Transit quidem figura huius mundi per peccatum deformata, sed docemur Deum novam habitationem novamque terram parare » (39).

⁴⁰ 34.

⁴¹ « Hos omnes scilicet bonos naturae ac industriae nostrae fructus postea denuo inveniemus, mundata tamen ab omni sorde, illuminata et transfigurata » (39).

The full answer then to the question of what is man and of the meaning of those things that attract and perplex him is given by the Church taught by divine Revelation — « a Deo revelante instructa » — and it is that of Holy Writ itself.

« Sacred Scripture teaches that man has been created *to the image of God*, capable of knowing and loving his Creator, placed by Him over all earthly things as their lord, to rule over them and make use of them in giving glory to God. 'What is man that thou art mindful of him? Or the son of man, that Thou carest for him? Thou didst make him a little lower than the angels, Thou hast crowned him with glory and honour; Thou hast set him over the works of Thy hands. Thou hast subjected all things under his feet' (Ps. 8, 5-7) ».

Not without significance it is emphasised that man thus made to God's image and set in solitary grandeur over the mere things of the earth is male and female, so that the association of man and woman is the primordial type of interpersonal communion: for indeed man of his intimate nature is a social being unable to live or develop himself without contact with others⁴².

Surely the implication of this latter passage is first, as modern personalism would have it, that relationship with other persons is part of the full meaning of human personality⁴³, and secondly that this relationship reflects also the profound nature of man as the image of God in whom, as revelation assures us, the wondrous intra-trinitarian life postulates the integration, or rather the identification, of Subsisting Relation with the ineffable reality of Divine Person⁴⁴.

Behind and tied up with this assertion that man in his individual and social life is made to the image of God, and re-asserting itself explicitly and implicitly in the course of the Constitution, is a long tradition rich in a teaching whose fecundity and perennial freshness are such that it provides an apt key for the understanding and solution of the problems that, now more

⁴² « Homo etenim ex intima sua natura ens sociale est, atque sine relationibus cum aliis nec vivere nec suas dotes expandere potest » (12).

⁴³ The « I-Thou » relationship of M. BUBER.

⁴⁴ COUNCIL OF FLORENCE, *Decretum pro Jacobitis*: « Omnia (in Deo) sunt unum, ubi non obviat relationis oppositio » (DENZ. 703).

than ever perhaps, are a constant source of human preoccupation. No human problem can be finally solved simply by man considering himself in the uniqueness of his personal being, or even by his projecting himself unselfishly into the service of his fellows or humanity. Certainly he must move, so to say, horizontally, finding himself in a vital community of life with those who share with him the dignity of personality; he must move forward with all humanity towards the achievement of a human race in which a culture truly human and truly Christian will have a basis in the precepts of the Gospel and be above all an expression of solidarity in Christ, and towards that point when, in God's Providence, human history will be seen to find its full meaning in its identification with the history of salvation; but if this is to be accomplished, there must be, at every moment, a vertical movement of man to God revealing Himself in Christ, without which service of man and the onward movement of mankind would be rather a heading to disillusion and frustration.

It is necessary to consider the theology of the image of God in man both in its general nature and development and in its various dimensions to see how this is so: for this theology must be seen not just as a measure of relationship between man and God, whether natural or supernatural, taken abstractly or as though each individual were nothing more than a kind of photograph of the Godhead, responsible to Him to make that photograph as perfect as possible just in itself. Man with all that he is and all that he has is inserted into history, and so the image of God in him is necessarily inserted in history too, and as God wants this image to be respected, elevated and brought to its pinnacle of perfection it is inserted into the history of salvation, is part and parcel of the Mystery of Christ in which, as the Constitution assures us, the mystery of man alone finds illumination⁴⁵.

Guided mainly by the Conciliar document but drawing also, as occasion demands, on the theological teaching that it presupposes even when not explicitly asserting it, we shall try briefly to present the theology and dimension of God's image in man.

⁴⁵ « Reapse nonnisi in mysterio Verbi incarnati mysterium hominis vere clarescit » (20).

a. «Image» theology.

That man is the image of God is expressly taught both in the Old and New Testaments⁴⁶, and the text of the Constitution reflects the main ideas found in them even where it does not explicitly refer to the pertinent texts.

In the Old Testament the fundamental text is, of course, the account of the creation of man in Gen. 1, 26-27, which is explicitly referred to as the Scriptural authority for the Council's assertion that man is created *to the image of God*⁴⁷. Obviously what the inspired author here wishes to convey is that there is an essential difference between man and the things that surround him in the material world. He is separated from them in resemblance to God, and therefore he is above them with the capacity and right to dominate and use them. If, on the one hand, he is not to the image of God in the sense of being His equal — as a son is equal in nature to his human father⁴⁸ — he has something of God's independence, he is like God in being intelligent and free, in being a person⁴⁹.

The New Testament repeats that man is the image of God, as for example in 1 Cor. 11, 7: but usually this teaching is given explicitly in a supernatural and christological context, concerning itself with the restoration of man in Christ⁵⁰. It is thus clearly implied that besides the image of God that man bears in his nature, necessarily there because God has made him a man⁵¹, there is a higher kind of image which he can throw away, but which is restored by his redemption and liberation in Christ.

Under this aspect man becomes again the image of God by

⁴⁶ For a brief discussion of the biblical data one can consult such standard works as *Lex.f.Th.und Kirche* (Freiburg i.B. 1960) 4, 1087-91, *Gottebenbildlichkeit*, F. MUSSNER; J.L. MCKENZIE, *Dict. of the Bible* (London-Dublin 1965) *Image*, p. 385, etc.

⁴⁷ Gen. 1, 26.

⁴⁸ Cf. Gen. 5, 3.

⁴⁹ Thus MCKENZIE, l. cit., agreeing with EICHRODT, *Theologie des A. Test* (1935) II, 62. Cf. M. SCHMAUS, *Kath. Dog.* II, I (Muenchen 1954) 283-84.

⁵⁰ Vg. in Col. 3, 10.

⁵¹ This image inseparable from man's nature is called by ST. THOMAS *imago creationis* while the image restored by grace is the *imago recreationis* (*S. Theol.* I, q. 94, a. 4).

being made conformable to Christ, and the Council gives us more than one intimation of its awareness of this revealed truth and of the importance it sets on man's grasping it to discover the mystery which is himself, and thus reach the solution of the anguishing problems of the present day.

Thus the concluding words of its *Introductory Exposition on Man's Condition in the World of To-day* proclaim its intention to speak to all men of our time with a view to throwing light on the mystery of man and co-operating towards the solution of his main preoccupations «in the light of Christ, the image of the invisible God»⁵², as though saying that man will find himself in Christ because He is the image of God in a unique way.

Most instructive in this regard is the paragraph on *Christ the New Man*⁵³, whose content is wholly and explicitly Pauline. The mystery of man becomes really clear in the mystery of Christ, who as the new Adam reveals man fully to himself and makes known his sublime vocation by revealing the Father and His love. Christ, «the image of the invisible God», is the perfect man who has restored to the children of Adam that divine likeness that was deformed by the first sin. The term therefore of His redemptive life and suffering is the Christian who, according to the eighth chapter of the Letter to the Romans, is conformed to the image of the Son. This conformity to the Son, the Word Incarnate, is the prolongation in man of Christ, the image of God. In this way he receives «the first fruits of the Spirit» (Rom. 8, 23) who makes man capable of observing the new law of love. This same Spirit is the pledge of man's total restoration, extending itself to the «redemption of the body» (Rom. 8, 23).

It is clear that this conformity to Christ, the image of God, in other words the image of God Himself to which man is restored by Christ, is found in redeemed man in the totality of his being and reaches its completion only when he rises bodily on the last day. As the Council puts it: «the Christian... associated in the paschal mystery, configured to Christ in His death will hasten on to the resurrection in the strength of his hope»⁵⁴.

⁵² 10.

⁵³⁻⁵⁴ 22.

The image of God in man seen thus christocentrically and in the accomplishment of the paschal mystery is obviously not just a thing to be contemplated in each individual. Even that image of God which is founded immediately on man's nature is a wonderful basis for a true community of men and nations⁵⁵, so that God Himself would be truly and marvellously reflected in any society of human beings or in a humanity whose members are bound together in the bonds of natural love and in the observance of that law which is written on man's heart. Much more, if all are meant to be one in Christ, the image of God, this image must, in proportion as this unity is achieved, shine resplendently as the image of the Father manifesting Himself in the corporate life of His Son's Body. « Christ rose destroying death by dying and gave us life that as sons in Him who is the Son — *'ut filii in Filio'* — we might cry out in the Spirit: Abba, Father »⁵⁶.

In a very particular way the image theology is drawn on in chapter I of the second part of the Constitution, which treats of the dignity of marriage and the family and the need to foster it: *De Dignitate Matrimonii et Familiae Fovenda*. The union of husband and wife extending and prolonging itself in the children to which it is ordained⁵⁷ is an image of the union of Christ and the Church, reflecting it as a covenant of love. Therefore Christ Himself is seen to be present in chaste and fruitful conjugal love, in the unity, fidelity and co-operation of the members of the family⁵⁸. Imaging Christ and the Church as principles of love and life, husband and wife together with their children become a community of salvation, so that in this consideration we find a profound principle of conjugal and family ethics.

Finally, there is not absent from this union of love that should exist between Christians a certain image of the union of

⁵⁵ « Cum omnes homines...ad imaginem Dei creati ...fundamentalis aequalitas inter omnes magis magisque agnoscenda est » (29: cf. 24).

⁵⁶ 22.

⁵⁷ « Matrimonium et amor coniugalis indole sua ad prolem procreandam et educandam ordinantur » (50).

⁵⁸ « Proinde familia christiana, cum e matrimonio quod est imago et participatio foederis dilectionis Christi et Ecclesiae oriatur, vivam Salvatoris in mundo praesentiam ...patefaciet » (48).

the Divine Persons, one which, the Council tells us, Our Lord Himself insinuated in His prayer at the Last Supper: «that all may be one ...as we are one» (Jo. 17, 21-22). Just as the Divine Persons are not themselves except in relation to each other⁵⁹, so — and this is the lesson of the likeness between the union of love between men and that between Father, Son and Holy Spirit — man cannot find himself except in the sincere giving of himself to another: man, who is the only creature on earth that God has willed for its own sake⁶⁰.

b. *Dimensions of «the image»*⁶¹.

The Conciliar text has preserved faithfully the elements of the traditional doctrine that man is made to the image of God, which it presents more fully and comprehensively than ever before in a document of the Magisterium⁶². In an attempt to present something like a scientific exposition or commentary it is necessary to analyse a little the elements contained in the Council's teaching, drawing on the background of traditional Catholic thought. These elements correspond to various levels of philosophic and doctrinal speculation whose value and significance demand proper appreciation in the employment of the image theology in the dialogue with to-day's world.

Metaphysical dimensions. With these we are on the common ground that is the starting-point of the dialogue, for it is presupposed that the great body of men who sincerely concern themsel-

⁵⁹« Sic autem relationes vel proprietates distinguunt vel constituunt hypostases vel personas, inquantum sunt ipsae personae subsistentes » (*S. Theol.* I, q. 40, a. 2).

⁶⁰ 24.

⁶¹ Besides works cited above in notes 47 and 49, one could refer also, to name only a few of the many writings available on the image of God in man, to M. SCHMAUS, *Die psychologische Trinitätslehre des hl. Augustinus*; A. GARDEIL, O.P., *La Structure de l'Âme et l'Expérience Mystique* (Paris 1927) I, 1-267; E. GILSON, *Introduction à l'Étude de S. Augustin* (Paris 1949) 286-298; P. PALUSCSAK, O.P., *Imago Dei in Homine*, *Xenia Thomistica* II (Roma 1925) 119-154; T. CAMELOT, O.P., *La Théologie de l'Image de Dieu*, *Rev. des Sc. Th. et Ph.*, 1956, 443-471.

⁶² PRÜS XII drew extensively on the «image» doctrine in his allocutions on moral and social problems, vg. in his Christmas broadcast 22 Dec. 1957 (AAS 50 [1958] p. 15-16). VAT. II has also referred to it in various documents besides its *Past. Cons. on the Church in the World of To-day*, vg. *Cons. Dog. De Eccl.* 40, *Dec. de Activ. Miss.* 7, etc.

ves with the pressing problems of man are demanding for him a condition required by his dignity and independence. They emphasise that he is a *person*, and this emphasis is repeated by the Church even while she sees the ultimate explanation of his personality in his essential nature as God's image.

The depth and resources of man's personality are most immediately and evidently manifested in his *free activity*, in his determining himself from within, using his power of conscious choice in regard to the means he employs for fulfilment. This liberty is seen by the Council as a conspicuous sign of the divine image within him: « *vera libertas eximium est divinae imaginis in homine signum* »⁶³.

Existentialism has highlighted the responsibility which should attend man's action because he is a person⁶⁴, and in this it echoes with another emphasis and in a modern context the traditional Catholic teaching that, of all operations we know by our immediate experience, those of man which are not just attributed to him by way of spontaneous or mechanical causality but are his, precisely as a man, are unique. Thus the *actio humana* is necessarily the pivot of Catholic moral theology, that is, the action subject to man's dominating power because it proceeds from his deliberate will⁶⁵. With it we enter into the sphere of morality, which is conceivable only in that region and under that aspect in which man is separate from and above the brute animal and the lower creation in the splendour of his personality which makes him king of visible creation. Man *acts*, mere things are *acted upon* — « *illa quae ratione carent, tendunt in finem per naturalem inclinationem, quasi ab alio mota, non autem a seipsis* »⁶⁶.

Bound up with all this is the fact that man knows and recognises an end or purpose with the penetrating light of his mind, not merely with the sense knowledge that makes it possible for a brute animal to know the concrete thing that draws and can

⁶³ 17.

⁶⁴ M. HEIDEGGER, *Being and Time*, trs. J. MACQUARRIE and E. ROBINSON (London 1962): « Dasein is at the same time both the caller and the one to whom the appeal is made » (p. 322).

⁶⁵ *S. Theol.* I-II, q. 1, a. 1.

⁶⁶ *Ibid.* a. 2.

satisfy his sense appetite. In knowing in this way the inner meaning of an end, man knows himself as orientated towards purposive action in accord with his composite nature, at once material and spiritual. He knows himself as free to pursue this or that particular purpose or this or that means to it, because no particular purpose, as he conceives it, is capable of fulfilling his deep, instinctive and spiritual drive for self-perfection which is seen to be the fundamental law of his activity. The exigencies of this self-fulfilment are built by his reason into a moral law, which conscience interprets and applies for him at every step and in every situation ⁶⁷.

This self-moving, self-determining being, acting out of the depths of his personality, returning to himself ⁶⁸, is recognisable as the man who, so often with so much frustration, is endeavouring to find himself in the anguished world of to-day. The traditional scholastic formulations need not make him less real for us than he is presented in the language of modern existentialism, for the metaphysical dimensions of his person can be recognised in both.

These dimensions, contained in him who is God's image though not all see them as such, are also theological inasmuch as they formally reveal him to be God's image in the essentials of his nature and capable of receiving and bearing that image on a higher plane to which he is raised in his response to the call to be God's son.

Of vital importance in the dialogue is this passage from the metaphysical or merely personal to the theological.

⁶⁷ The situation should be seen in its uniqueness as conveying a challenge to which one responds by authentic decision, thus projecting himself into authentic being. Cf. HEIDEGGER, *op. cit.* p. 345ss. This unicity of the situation does not do away with the need for a universal and objective moral law, but rather demands that the person find this law inscribed in himself, making its imperative here and now his personal fulfilment. Thus married people must reconcile their expressions of love with responsible transmission of life, not by being content with well-meaning intentions but according to objective criteria which are at the same time personal: « *obiectivis criteriis, ex personae eiusdem actuumque natura desumptis, determinari debet* » (51).

⁶⁸ S. THOMAS, *De Ver.* q. 9, a. 1: « *Illa, quae sunt perfectissima in entibus, ut substantiae intellectuales, redeunt ad essentiam suam reditione completa* ».

*Theological dimensions*⁶⁹. To affirm man as a person, that is, as one endowed with the outstanding attributes that are the hallmark of his dignity, involves logically the affirmation of God. The correct conclusion to be drawn from the obvious limits of human personality is not that man is doomed to the frustration of absurdity, or that he should be left submerged in a sea of the unknown or that he is projected towards a vague *transcendent*, but that he is a reflection of One in whom Personality rises to its supreme and infinite dimensions, that in fact man is *God's image*.

Few, if any, reach such a conclusion by the sheer force of logic, but — and who knows by what secret forces of divine grace? — many divine it obscurely as a kind of postulate, as the desired answer to the aspirations and questionings of the human heart with its profound impulses⁷⁰. The Church has affirmed the possibility of knowing God in the natural light of human reason — *per ea quae facta sunt*⁷¹ — and this teaching of Vatican I has been repeated and confirmed by Vatican II in its *Dogmatic Constitution on Divine Revelation*⁷². As both Councils tell us, Vatican II here again repeating the words of Vatican I, the factual possibility in the present condition of the human race of everybody knowing truths about God that of themselves are knowable to reason, easily, with certitude and without the adulteration of error, is to be attributed to Divine Revelation⁷³.

That man in his intellectual nature is God's image is, like God's existence, a truth naturally knowable, for it simply means that the likeness to God which every creature bears to Him in virtue of the metaphysically necessary truth that every effect

⁶⁹ *Theological* is taken here in the narrow sense of referring to God rather than to Christ as man. Thus ST. AUGUSTINE in *De Trinitate* develops magnificently the « image » idea, seeing in the human psychological processes of knowledge and love an image of the divine Processions (see works cited above in note 61). To the Augustinian tradition we owe the splendid q. 93 in the first part of ST. THOMAS'S, *Summa*, as well as the treatment of the divine Processions in his treatise on the Holy Trinity.

⁷⁰ Cf. T. FORNOVILLE, C.S.S.R. « Réflexions d'un croyant sur 'La foi d'un incroyant' » (ST. MOR., II, 293-326).

⁷¹ VAT. I, sess. III, *can. de revelatione* 1 (DENZ. 1806). Cf. *cap.* 2 (DENZ. 1785).

⁷² L. cit. 6.

⁷³ Ibid. and DENZ. 1786.

resembles its cause⁷⁴ is, in man's case, of a special kind or order. The first Agent and Supreme End cannot be other than intelligent; intelligence is, so to say, His proper nature. Therefore man, an intelligent being, is like God the First Cause in what is most characteristic of Him, and so is His image. There is some kind of analogy between the difference, in this regard, between the likeness borne to God by His other visible creatures and that borne by man, and the difference between the work of a man's hands and his son: only the latter is said to be his «image»⁷⁵.

Knowable in itself by the light of natural reason, this truth is revealed also by God, as part at least of the general truth that the image of God in man in its fulness as God wants it to be in His actual order of Providence embraces his special resemblance of Him based on his intelligent nature and a higher and gratuitous resemblance of divine grace — the grace given to the first man and, after its loss by sin, restored to humanity in Christ the Redeemer⁷⁶. It is insisted, too, as a consequence of the Catholic teaching that sin has not destroyed the essential goodness of human nature but rather has impaired it, leaving it spiritually weak and prone to evil, that man's loss of grace leaves essentially intact within him that image of God that is in his nature⁷⁷.

In her dialogue with the world the Church does not undertake to speak as a natural sage or philosopher. Rather she confronts it in her prophetic role as a divine ambassador, speaking from her knowledge of divine things divinely committed to her but with all the human sympathy born of the fact that her members are human, subject to human misery, and of the conviction that her mission to all men makes her sensitive to human needs and human values. Thus she proclaims as a truth committed to her keeping by God that man is essentially made to God's image, insisting that in this perspective the dignity of man and his person is seen

⁷⁴ ST. THOMAS, *S. Theol.* I, q. 4, a. 3: «Cum omne agens agat sibi simile, inquantum est agens... necesse est quod in effectu sit similitudo formae agentis».

⁷⁵ Man because of his intellectual nature is, so to say, of the divine species—«quasi in specie Dei». Cf. J. RAMIREZ, O.P., *De Beatitudine* I (Madrid 1942), p. 65.

⁷⁶ 22.

⁷⁷ Thus reaffirming Catholic teaching, the Constitution finds the image of God in *all* men by the mere fact that God has created them (cf. 24, 29).

in a deeper light and can best be preserved. Here there is opened the even vaster perspective of the supernatural and the Gospel, so that she feels impelled to invite all to accept her message which so wonderfully harmonises with the desires of the human heart, and, far from diminishing man or lowering his dignity, is a source of light, life and liberty ⁷⁸.

The conduct of man should be based on what man is, and he is *God's image* because God has made him an intelligent being and has called him to be His son by grace. The image of God which is man is, on both a natural and supernatural level, infinitely less than Him of whom he is the image, and he must therefore act not as though he were God ⁷⁹ but in intimate dependence on Him. To be thus dependent from the depths of his conviction that he cannot otherwise reflect in his conduct his own true nature and being is not a diminution but an exaltation. It is *acting*, not just being *acted upon*, as the dignity of personality demands, acting from the profound depths of a person who sees and knows himself as a divine image — thus it is a rising to the fullest heights of liberty and independence to which it is given to man to rise.

In this we are in the authentic tradition of a moral theology based on the image doctrine as expounded by St. Augustine⁸⁰ and St. Thomas⁸¹. With wonderful simplicity and depth does the Angelic Doctor move from the sublime speculations of the *Pars Prima* to the *Pars Secunda*. «Damascene reminds us that man is made to God's image because this image means that one is of intellectual nature and has the power of self-determination. Therefore, after having spoken of Him who is the Exemplar, that is God, and of what things have proceeded from God, using His Power and according to the choice of His Will, there comes up for consideration his *image*, namely man, as one who also is the active principle of his works as a free being with power over the things he does» ⁸².

⁷⁸ «Nuntium eius, nedum hominem minuit, lucem, vitam et libertatem ad eius profectum fundit» (21).

⁷⁹ «Se tanquam ultimam regulam exaltat» (12).

⁸⁰⁻⁸¹ See works cited above in n. 61.

⁸² *Prolog. in 2 P. Summae*. The affinity between the traditional biblical and Christian concept of man as God's image, clearly implying that man transcends

Christological dimensions. The image theology at least in some phases of its development has tended, if not exactly to neglect the christological aspects of the doctrine⁸³, to overlook its clear implication that the Christian is, in Christ, the image of God in his whole person and hence also in his body⁸⁴.

It has already been noted that our Constitution preserves, and in fact, magnificently restores to its authentic place the inspiring truth inculcated by St. Paul that man reaches the fulness of the image of God by being made conformable to Christ, the Image of God, in the final glory of the Resurrection, which will not be the final glory of so many individuals but that rather of all who will have solidarity in Christ⁸⁵. Christ indeed is «the Image of the Invisible God» (Col. 1, 15) as the expression of the Father deriving His origin from Him and reflecting Him in the Ineffable Trinity⁸⁶, but also as a visible man on this earth and in the brightness of His risen Glory⁸⁷.

There is no need to do more than emphasise the importance of recovering the full christological dimensions of the image. While doing this let it be recalled also that these christological dimensions do not visualise man as though passively and inevitably he were being carried onward and upward in some cosmic process terminating in the final transformation in Christ. He can «image» God in Christ only by being — as his personal dignity and his being made to God's image demand — the active principle of the operations that conform him to Christ. He must actively and with growing maturity guide and determine himself along the path that leads to spiritual and Christian adulthood, so that

nature of which he is no mere part, and the existentialist insistence that he is not a mere thing is well worth noting. «While both man and nature are the creation of God, and while man in his existence is bound up with the world, the being of man, as made in the image of God, is conceived as quite distinct from the being of nature» (McQUARRIE, op. cit. p. 18). This affinity has been noted by HEIDEGGER himself, who says that the «idea of transcendence — that man is something that reaches beyond himself — is rooted in Christian dogmatics», and quotes the text of Gen. 1, 26 (op. cit. p. 74).

⁸³ See for example *S. Theol.* III, q. 3, a. 8; q. 24, a. 3, etc.

⁸⁴ The earlier Fathers and Christian writers were very conscious that man, especially as redeemed in Christ, is God's image in his whole person. Cf. S. IRENAEUS, *Ad. Haer.* 5, 10, 1 (PG 7, 1148).

⁸⁵⁻⁸⁷ 22. Cf. also VAT. II, *Dec. de Activ. Miss.* 7 and n. 19.

the wondrous process whereby all who are Christ's members reach, as His Body, «the age of the perfect man»⁸⁸ is one whereby deliberately and in full consciousness of solidarity they reach out constantly beyond themselves to achieve their full stature in Him.

Image of God in history. That man is the image of God marks his openness to the eternal, or anchors him by what is profoundest in him in the super-temporal; yet by the same token just as man himself and his operations are immersed in the temporal and historical, so also is the divine image he bears. The evolution of man in his powers and faculties, his enterprises, his conquests in art, literature and science, his evolving moral and social consciousness, are the evolution of God's image — and this the chapter *on human activity*⁸⁹ stresses by stressing the fact that the mandate man has received to subdue the earth is based on his role as God's image⁹⁰.

Thus the profoundest view of human history is one which sees it as man's effort or his failure to correspond with the plan that exists for him in the Mind of God⁹¹. This plan is, as we know, manifest in man's nature as God's image, which clearly indicates the divine Will that he should develop himself as the free master of his actions according to this fundamental orientation — therefore with a sense of responsibility to himself, to humanity and above all to His Creator. Thus does God will a final manifestation of Himself in that culminating point when humanity will reach its allotted peak of perfection reflecting Him in the consummation of the crowning work of His Hands.

Image of God in Salvation-History. Without divine Revelation we would not perhaps know by anything more than a conjecture that such a culminating point would ever be reached. As it is, we know that there will be a new heaven and a new earth, the glorious return of Christ, the establishment of His Glorious King-

⁸⁸ Eph. 4, 13.

⁸⁹ P. 1, cap. III, *De Humana Navitate in Universo Mundo*.

⁹⁰ «Homo enim, ad imaginem Dei creatus, mandatum accepit ut, terram cum omnibus quae in ea continentur sibi subiiciens, mundum in iustitia et sanctitate regeret» (33).

⁹¹ See M. D'ARCY, S.J., *Sense of History Secular and Sacred* (London 1951), p. 123-132, expounding the idea of GIAMBATTISTA VICO, d. 1748.

dom, and that this indeed will be the consummation of human history⁹².

The natural image of God in man, inseparable from the latter's intellectual nature, is indeed one thing, and his final transformation into Christ according to the image of grace is another: yet neither from the all-embracing view of divine Providence nor considering these two images in themselves and their mutual relationship is there such a gap between them that one does not progress in an orderly and harmonious fashion from one to the other.

God could have made man and left him in a purely natural state⁹³, but, as things actually are, the unity of His divine Plan and Operation makes it clear that as a matter of fact He created man in his natural being and attributes that He might ordain him to his supernatural end in Christ. It is unthinkable that a kind of after-thought in the divine Mind added to man the gifts of divine grace or predestined him in Christ. Thus the natural image of God in man is the foundation of the image of grace, and in fact is integrated into the full image that God wants man to bear through the trials and sufferings of this life and to consummate in the final Resurrection.

We have already seen how the dignity of man's person, his consciousness of self and his returning to himself are such that he is projected beyond himself in an openness to the Transcendent which can only be an infinite Person, who has inscribed His image within him. The more man recognises this image in himself for what it is, the more will he feel the impulse to be plunged into God with a fulness of knowledge and love. He will, as it were, sense how appropriate it is that the image be further perfected to make of him a child of God in a life that is truly divine — how appropriate even that he should become a child of God in His Incarnate Son, who by force of His divine Origin from the Father is « the Image of the Invisible God »⁹⁴.

⁹² 39.

⁹³ PIUS XII, *Humani Generis*, 11 Aug. 1950: « Alii veram 'gratuitatem' ordinis supernaturalis corrumpunt, cum autem Deum entia intellectu praedicta condere non posse, quin eadem ad beatificam visionem ordinet et vocet » (AAS 42 [1950] 570).

⁹⁴ Col. 1, 45.

Thus Salvation-History, the history of man's creation, elevation, fall and full redemption in Christ is pieced into human history itself, which in its fulness becomes the story of man's misery and triumph, with the secure hope of final consummation when the image shattered by sin and impaired in its very foundation will be restored in the final splendour of His Coming.

Let us meditate upon some pertinent observations of the Constitution. « Our Lord is the end of human history, the point of convergence for the desires of history and civilisation... Vivified and united in His Spirit we are marching towards the consummation of human history, one which is in full accord with the plan of His Love: 'to restore all things in Christ in heaven and on earth' (Eph. 1, 10)... 'I am alpha and omega, the first and the last, the beginning and the end' (Rev. 22, 13) »⁹⁵.

III. THE IMAGE OF GOD IN MAN AS THE ANSWER TO HUMAN QUESTIONING AND AS A PRINCIPLE OF RENOVATION

Man the enigma? As the Constitution more than once states, without a solid foundation of belief and hope in God man is for himself an unsolved question⁹⁶, but his enigma or mystery is solved or at least really illuminated in the mystery of the Word Incarnate⁹⁷. The foregoing considerations on God's image in him, both in itself and as integrated into the mystery of Christ and the evolving process of the History of Salvation, should make it evident that this solution or illumination is not simply proclaimed by the Church into an unresponsive and unechoing vacuum, or shed against a wall of impenetrable darkness. It is a proclamation indeed that man can never make to himself, for it comes from and is knowable only by divine Revelation, and an illumination that will never be shed into his soul from the natural light of his mind. The full dimensions of the image of God in man are known only by faith.

Nevertheless, prayer, word and example can, as we know, lead man to this light and open his ears to this proclamation. In

⁹⁵ 45.

⁹⁶ vg. 21, 22, 8, etc.

⁹⁷ 22, 36-38, etc.

his preoccupation with his own problem, in his restless introspection and ceaseless probings, man has reached, or at least is on the verge of, the natural starting-point in his quest: for in recognising himself as a being who stands over against and above the mere things around about him, he senses, however obscurely, the divine within him, the image of the infinite⁹⁸. It is God's secret at what point in any particular case there enters the effective action of grace. St. Augustine has beautifully recorded the mysterious action in the soul that seeks the truth of Him who is Uncreated Wisdom, the Word and Image of the Father, illumining every man who comes into the world. His light is already there in the natural image inseparable from man even in sin⁹⁹. With the guiding, strengthening light of grace He places Himself within the sincerely questing heart as the Master who teaches gently and sweetly, dwelling within its secret enclosure¹⁰⁰. Thus will man find himself as the image of God in Him who is both in His Godhead and in His visible Humanity the Image of the Father.

Principle of renovation. The declared aim of Vatican II of making Christ real in the lives of the faithful and thus renovating the Church and the world, the Church drawing the world to herself by the light of her teaching and example¹⁰¹, is nowhere more manifest than in its *Pastoral Constitution on the Church in the World of To-day*. There it is declared that modern unbelief must be countered by the suitable exposition of Catholic doctrine and the lives of the Church's members. Then the text continues: «It is for the Church to render God the Father and His Incarnate Son present and, as it were, visible by the ceaseless renovation and purifying of herself under the guidance of the Holy Spirit»¹⁰².

⁹⁸ «Dum enim ex una parte, utpote creatura, multipliciter se limitatum experitur, ex altera vero in desideriis suis illimitatum et ad superiorem vitam vocatum se sentit» (19).

⁹⁹ ST. AUGUSTINE, *Tr. in Io.* 1, 18: «Homo autem ad imaginem Dei, habet rationalem mentem per quam possit percipere sapientiam» (*CSEL* 36, p. 10).

¹⁰⁰ «Ille qui consulitur, docet, qui in interiore hominum habitare dicitur Christus» (*De Magistro*, c. II, 38: PL. 32, 1216).

¹⁰¹ *Cons. de Liturgia* 1-2; *Cons. Dog. de Eccl.* 1.

¹⁰² 22.

In this mission of the Church to render Christ and the Father as it were visible in the world we find the continuation of the mission of the divine Word. As He came into the world as the Image of the invisible God, so the Church, the People of God and His own Body, must be in the world as the image of Himself and the Father.

The Constitution has indicated many problems in many areas of modern life, and it is its general solution that everything human and all human activity — cultural, social and economical, technological, domestic — should lead to Christ and be integrated into His mystery¹⁰³. Thus will peace descend upon society and nations, permeating them with the spirit of the Gospel.

The challenge is for each individual to attend to the image of God within him, renewing it by the power of grace, extending the hand of fellowship in true charity to all men, for all share the dignity of being made to God's image and being responsible to the God from whom this image is derived and whose Law is inscribed by nature in the very heart of man and written by the Spirit in the hearts of the faithful¹⁰⁴. Thereby the image by which in this life man is created and recreated is transformed into the image of glory or perfect similitude with God in the life to come¹⁰⁵.

The dialogue between the Church and the world will not be fully effective but rather will tend to lose itself in airy speculations and counter-speculations if to the Church's proclamation that the problems of humanity can be solved only by men renewing themselves in the image of God in Christ is not added the example of this image resplendent in the lives of Christians. He who bears that image solves for himself and others the problems of humanity, for he has made himself more human¹⁰⁶.

Roma, Academia Alfonsiana.

¹⁰³ 38, 58, 72, 88, 93, etc.

¹⁰⁴ ST. THOMAS, *S. Theol.*, I-II, q. 106, a. 1: « Principaliter lex nova est ipsa gratia Spiritus Sancti, quae datur Christi fidelibus ». Cf. S. LYONNET, S.I., *Liberté Chrétienne et Loi de l'Esprit, Christus*, 1954, n. 4, p. 20-27.

¹⁰⁵ ST. THOMAS, *S. Theol.* I, q. 93, a. 4.

¹⁰⁶ « Quicumque Christum sequitur, hominem perfectum, et ipse magis homo fit » (41).