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**ANTHROPOLOGY AFTER THE NEW TESTAMENT AND
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THE PLAN OF WORK

CONTENTS	P.3-5
INTRODUCTIONP.6
PART I INTRODUCTION IN BIBLICAL ANTHROPOLOGY	P.11
CHAPTER I BIBLE ANTHROPOLOGY ELEMENTSP.11
I.1. The act of creation of manP.11
I.2. The dichotomic constitution of manP.15
I.2.1. The body.....	P.17
I.2.2. The soul.....	p.22
I.2.3. The relationship between body and soul.....	P.29
I.3. The Primal Man	P.32
I.3.1. Paradise status	P.32
I.3.2. Post-paradise status.....	P.38
I.4. The harsh nature of man	P.42
CHAPTER II THE MAN THROUGH THE IMAGE AND AFTER THE LIKENESS OF GOD.....	p.55
II.1. Image and likeness	P.55
II.2. Man as a person after the likeness of God	P.57
II.2.1. The theology of the image	P.57
II.2.2. Dialogue Constitution of the Image	P.60
CHAPTER III MAN - NATURE AND PERSON	P.64
III.1. Man - apophatic being	P.64
III.2. Human Nature	P.66
III.3. Characteristics of the human person	P.69
III.4. Human Person Content	P.80

III.5. Value and dignity of the human person	P.85
III.6. Theology of the person	P.92
CHAPTER IV THE RELATIONSHIP OF HUMAN PERSON WITH GOD INTEGRATED IN	
PEOPLE	p.95
IV.1. The Relationship of the Person with the Godhead	P.95
IV.2. Trinitarian interpersonal communion - model of human personal communion	P.101
IV.3. Purpose of interpersonal communication	P.108
CHAPTER V HUMAN RESTORATION IN CHRIST	
V.1. Christ - the pattern and the fulfillment of man	P.111
V.2. Restoration of man in Christ	P.122
V.3. Deification of man in Christ	P.128
V.4. Human Spiritual Progress	P.137
V.5. Human Liturgical and Eucharistic Being	P.150
PART II BIBLICAL COSMOLOGY AND ANTHROPOLOGY	
CHAPTER VI CONFORMITY BETWEEN MAN AND CREATION	
VI.1. The relationship between creation and man	P.158
VI.2. Creation Features	P.162
VI.3. Distortion of the original meaning of creation	P.166
VI.4. Conformity between Logos and Creation in Incarnation	P.168
CHAPTER VII THE TEONOMY OF CREATION.....	
VII.1. Logos and creation. Creativity rationality	P.173
VII.2. The dynamics of creation	P.180
VII.3. God is present in creation like the soul in body	P.184
VII.4. Dynamics of "Informattter"	P.188
VII.5. Subatomic willpower	P.193

PART THREE BIBLE ANTHROPOLOGY AND CONTEMPORARY SCIENCE	P.198
CHAPTER VIII METHODS OF KNOWLEDGE IN THEOLOGY AND SCIENCE.....	P.198
VIII.1. Knowledge and science	P.198
VIII.2. Reasoning	P.201
VIII.3. Knowledge by faith	P.208
CHAPTER IX THE RELATIONSHIP OF BIBLE ANTHROPOLOGY WITH CONTEMPORARY SCIENCE	
IX.1. The relationship of anthropology with physics.	P.214
IX.2. The Relationship of Anthropology with Psychology	P.220
IX.3. The relationship of anthropology with genetics	P.228
CHAPTER X SCIENTIFIC PERSPECTIVES ON HUMAN NATURE	P.236
X.1. Scientific Vision on the Human Person	P.236
X.2. Scientific Considerations on Human Nature	P.239
X.2.1. About the Body	P.239
X.2.2. About the soul	P.240
X.3. The Relationship of the Soul with the Body in Contemporary Science	P.243
PART IV THE RESPONSE OF BIBLICAL ANTHROPOLOGY	P.248
CHAPTER XI ORTHODOX ANTHROPOLOGY AS A MODEL OF COMPLIANCE CONTEMPORARY MAN	P.248
XI.1. Orthodox Anthropology in the Modern World	P.248
XI.2. Autonomy of contemporary man	P.250
XI.3. Freedom and Responsibility	P.252
CHAPTER XII CONTEMPORARY ANTHROPOLOGY REMOVED BY SENSES AND FINALITY WITHOUT GOD	P.256
XII.1. Theocentric restoration of man	P.256

XII.2. The New Man in Christ	P.258
XII.3. The Christian - the natural status of man	P.265
CONCLUSIONS	P.278
REFERENCES	P.282
CURRICULUM VITAE	P.298
STATEMENT	P.299

SUMMARY OF THE WORK

God's revelation teaches that man was made in the image of God, given in the Son, so that man is the image of the person who is manifested in the person of the Son, that is, of Christ. But it is less well known that man's mystery is not within himself, autonomously from the Orthodox point of view, but in the Archetype, in the Divine Model. Just as the truth of the icon is in the person depicted on it, so the truth of man is in his Model. This is precisely because the Model is the one who organizes and configures the matter and, at the same time, draws it. The model, that is, the Archetype, represents the ontological content of the image (the icon).

Far from the fact that man's ontological truth is in himself, as autonomously understood, as the materialist theories, in the soul or in the upper part of the soul, in mind or intellect, as many ancient philosophers believed or exclusively in the person of man, as Admit the contemporary anthropocentric philosophical systems, it is in its Archetype. Since man is an icon, his real existence is not determined by the created element from which the icon is made, but by its uncreated Archetype. Man is understood by Fathers ontologically only as a theological being, because "his ontology is iconic". Created in the image of God, man tends, by his very nature, by the very fact that he is a man, to Him who is His Godlike Face. Man was meant by God, through his psycho-somatic constitution, to be a ring of connection between heaven and earth, and to ascend with the whole creation to God to share his immortality. But opposed to the will of God, Adam no longer pursued the aspiration to the divine Archetype, but collapsed in the materiality of this world, seriously altering the image of God that he wore in his being and, with it, his own being.

The creative act of man also concerned the Holy Fathers, who defined him as the highest created creature, calling him the "king of creation", or the small representation of the great world, that is, a microcosm. Likewise, the Talmudic writings reflect the special value of the human being, stating that it is equal to the whole of creation, and if one suppresses one human being, Scripture imputes it as if it destroyed the whole world and vice versa if one saves one Being, Scripture appreciates his gesture as though he had saved a whole world.

Taking on the origin and exceptional position of man within creation, with the structure of the human being and its ultimate goal, baptismal anthropology, unlike the profane one, highlights the transcendence of man in relation to creation, studying him in the perspective of his communion with God and our fellows. Being created as a social being (cf. Genesis 2:18), man can exist as a person only in the state of communion with his Creator and his neighbor, otherwise his destiny becomes tragic.

The nature of man is dual: material, indicated by the "dust" taken from the earth and the spiritual, indicated by the "breath of life". By its nature, therefore, the man ("anthropos" = viewer upward, noble being) prevails over the rest of the creatures. He is above all beings, as a rational, spiritual and social creature. From the Creator's hand he came out perfectly (we understand a virtual perfection, both physically and morally-intellectual), having the entrustment to live in exceptional conditions "in the garden of Eden", which he had to "work and To keep it "(Genesis 2: 15), that is to maintain and enhance the beauty of the earthly heaven that belonged to it.

Eastern Anthropology makes an essential distinction between Adam's being before sin and the aftermath of sin. Since the point of reference or attraction of man has changed, the powers of the soul no longer use the works of the senses, but are used by them. Instead of the soul concentrating on it and in God, and thus uniting all those divided by their nature, they are drawn to the senses and eventually enslaved through their senses. But besides the fact that man creates rather the division of those who are united, man's own senses and the corresponding powers of the soul dress, since they obey, the form of the senses, and make their analogue image. The soul, moved against the flesh to matter, enters, through the body, an earthly face. Or, as Saint Gregory of Nyssa says, the man becomes enthralled with the outward appearance of an irrational being. From a spiritual man he becomes an earthly man, according to the word of the Apostle, thus clothed the garments of leather, which the Scripture speaks of after the fall of man into sin (Genesis 3:21).

Before being clothed in leather clothes, man wore a "God-wearing" garment, his psycho-somatic coat was woven by the grace, light and glory of God, as will be the body of Christ raised from the dead. The first created men were dressed in the glory from above, covering them better than any coat. It is the face of God's image in man, of human nature before the fall, made and built deformed. In that universe the resemblance to God shone, without being full, which was not an outward figure or a color, but the incompetence, happiness, incomprehension, characteristics in which God's beauty was contemplated. The clothes of the first men were light, not leather.

But as God turns away the evil done by man to his good, so also the leather garments, which are a degradation of man's original condition, allow him to survive in the conditions of an existence affected by sin. God did not allow the totality of the image of God in man to disappear or to be corrupted. By intervening in the process of corruption, he turned them into leather garments and so made them to provide human survival. St. John Chrysostom says that God did not deprive man of all the power he had over the world, but left little. He has left power over the lives that are indispensable for his preservation, and man can exercise power over the others, as well as the earth, with the techniques he develops through the rationale he has given to the origins of God, and which Not completely deprived him of the fall. With

the techniques that progressively develop over time after the fall, the constitution of the world is governed.

But more than that, leather garments are not only means of survival, but also means in their new path to God. By failing to find fulfillment in the world (the more you have, the more you want it), lust and the pursuit of satisfactions once again guide the wise man to look for the only good thing. More than anything else, says Saint Gregory the Theologian, this has forgotten the Craftsman's Word and wisdom above all minds to be defeated by what is being done and pretending, to those who run, slip and flee, to see the birth and the disorder And move on to the future. The sinful pursuit of pleasures, which guides man to material values instead of spiritual ones, and which is the overturned manifestation of man's desire for God followed by pain, continues to contain the original positive element, and it is up to man to turn his movement back to the real good.

Thus, leather garments have a dual meaning in eastern anthropological thinking: on the one hand, leather garments are the natural result of sin, a darkening of God's image in man, a fall from the state according to nature, and at the same time a Chastisement, an offense and a wound; On the other hand, they are a cure and a blessing, it is a new possibility that God gives to man to survive in death, since he has lost his life and, above all, to survive properly, to reach The point of finding a fuller life and a more beautiful form of Christ's life.

Man is the most complex and meaningful part of creation. He is the only created reality that carries a rational spirit. This (knowing) reason of the human spirit and its rationality demand a certain way of existence. The first element that is required for the full development and manifestation of the spirit is the body. Thus, by being together the body and the soul, the foundations of human existence are laid. As you can see, the body and the soul are not two isolated entities and put together to subsist together, but are interdependent coexisting by mutual conditioning. The human body (soul-body) is not a rigid mixture of two elements without links between them, but it requires for its existence that between its parts there is a certain relationship and compatibility.

However, this revealing and theological theological discourse has, over time, come into conflict with some anthropological systems that offer an incomplete picture of man, reductionist and inevitably fatalist.

For modern, naturalist, secular anthropologies, man's being consists of nothing but that he lets see and can research with the scientific instrument. It is not only a positivist or scientific attitude here, but also a certain mental structure that is specific to the beginnings of modernity, namely the tendency to naturalize existence. From this angle, the stature of man is drastically limited, and not only in renouncing a true understanding of the person, but also, on the one hand, in terms of nature, reduced to biology, and

on the other of meaning, canceled. Everything is chemistry, everything is dictated by specialized "centers" of the brain, everything is clearly chromosomal.

Built by refusing to appeal to God, non-ecclesiastical and non-traditional, in an explicit conflict with any other criteria and values that are not exclusive to autonomous reason, modern civilization is literally anthropocentric. In this context, this paper attempts to decipher both the structural elements of this anthropocentrism and its results on the human person and modern society, results that are announced as challenges to authentic biblical anthropology.

Modern materialism should not be so insuperable for Orthodox theology and spirituality. St. Maximus the Confessor spoke, from the seventh century, certain materialistic trends (equally philosophical and religious), according to which the soul would only be a "epiphenomenon" of biological life or an element added to the body. So what follows biblical anthropology is an argumentation for the distinct (not separate) existence of the soul, for the irreducibility of something other than the body - towards the latter.

But the argument is reinforced by biblical revelation. St. Maximus, quoting Genesis 2, 7, shows that the full nature of man consists of a rational soul and body, that "the reason of human nature is that the flesh is soul and body." The two aspects are not ontologically different, since the body consists of the "substance of the matter from which it comes from the soul", but this does not exclude the special situation of the soul, which was created by the divine and vivifying breath. In fact, "another is the reason and the other is the way of the soul, and the other reason and the other the way of the body." In the opposite, tropical or modality differences should not lead us to the conclusion that we are dealing with two heterogeneous elements, the name "man" referring to both, both being created in the image of God. The attitude of biblical theology to the material dimension of man is based on the revelation content, which frames the body as a soul-worker in its purpose. The human body, which is the material part of man, has, like the soul, a value and a purpose, especially since it only characterizes man as the image of God.

Over the years, Theology has developed its approach to defining and understanding the concept of body according to the contemporary challenges ahead of which it could not remain passive. In this respect, theology sought to formulate and promote a conception in accord with the reality, with the letter and spirit of biblical teaching.

Thus, in Theology, the body is continuously adapted to its spirit, particularly impressed by the spirit. In a note to Ambigu (St. Maximus) the Father tells us that there is a fusion and compenetration of the characters of the two parts of man (body and soul), the body having its roots in spirit without being material but spiritual and spirit also. This fusion was especially needed to fulfill the vocation of the

emperor of creation. "The body has its purpose to be the material instrument by which the soul intervenes in creation." However, man is an indivisible mysterious unity.

The value of the body for Theology stems from the fact that it is not only an automatic and independent biological mechanism but, in theology, "the body participates in the spiritual acts of man. Hands do not remain purely material organs, but they are impressed by great spiritual complexity. "

The human being can not be conceived without grace. It would not be a human being if it were ungrateful. Grace is the divine dynamic of the human being. And, at the same time, it is her own affirmation in existence. One can not think of the human being without its grace of being and manifesting this grace, being in all kinds of spiritual and bodily deeds. Without grace, the human being would be dead, that is, it would simply not exist. Grace manifests her own life itself. Only theoretically can be distinguished between human being and grace. In fact, the very existence of the human being implies its grace of being and always doing something to be and to show itself otherwise.

Secular mentality is an attitude to reality that can be described very well by the term naturalism. This attitude involves the gradual and radical process of profanation (de-theologization, de-sacralization) - at least intentionally - of all the criteria and values that modern society wants to achieve. In prolonging this mental process, seeking power through science and technology wants to provide leverage through which these criteria and values become operative, effective. But all these - criteria, values, and levers - are projections of the man who wants to replace God at the helm of the universe, of the man who wants to play the role of God, making a world of his (he seeks to overlap his creation God), whose rationality no longer expresses the intentions of God, but of the fallen man from the Creator's face.

By renouncing medieval supernaturalism, naturalizing, secularizing, becoming nihilist-antimetaphysical (as Culiuanu says), the modern world has lost touch with the pattern and power of realization of true humanity, the Holy Trinity, also with the image of the full, divine man, Christ.

The naturalized man, reduced to depersonalized nature, could only be evaluated as an individual of a species, a species that seemed - and this impression did not disappear even during the 20th century, on the contrary - to no longer know solidarity, Unable to survive in the shape of a community. When the supernatural was no longer defined, man lost any sense of his vertigo, of grandeur, despite the flattering portrait of rebirth, reducing himself to a set of automatisms inspired by the mathematical-mechanical image Of the Galilee universe.

It is certain that, by trying to define man through his function - the reason (through Descartes and Kant), the will (through Marx and Nietzsche), the instinct (through Freud), the modern, autonomist and secularist anthropologies, have skewed towards the reductionist ideologies , Which are disastrous in various ways, through destabilization of the human being, racism, social conflicts, and subjugation of man to economic systems. The failure is obvious in the fact that these anthropologists have come to

justify all possible abuses against human nature. These abuses of scientific nature in modernity tend to redefine human nature by substituting even theology for explaining spiritual realities, considering that its modern advanced methodology and technology can approach and express itself in terms of such phenomena. The results that we gain in this sense fuel the widespread idea in modern society that there are no mysteries, but only problems with a greater degree of difficulty and everything becomes just a matter of time. With this mentality, the mystery of man is also addressed as a challenge to the autonomous and proud reason.

For modern, naturalist, secular anthropologies, man's being consists of nothing but that he lets see and can research with the scientific instrument. It is not only a positivist or scientific attitude here, but also a certain mental structure that is characteristic of the beginnings of modernity, namely the tendency to naturalize the existence. From this angle, the stature of man is drastically limited, and not only in renouncing a true understanding of the person, but also, on the one hand, in terms of nature, reduced to biology and, on the other, of meaning, annulled. Everything is chemistry, everything is dictated by specialized "centers" of the brain, everything is clearly chromosomal.

The modern man who believes that God no longer exists, claims to have become the king of heaven and earth. This journey, starting from the disintegration of the Christian anthropological model, passing through the turbulent waters of magic, alchemy, astrology and theosophy, will end up giving birth to the new anthropological model of modern man, this curious and hybrid creature who, on the one hand, Hypocritical humility that it is but an "animal" among others - a powder that will return to powder - and on the other hand it claims to master the universe in the place of God, this man's wandering of his immortal soul to become The temporal master of this world, a wandering that in modern times is not only individual, but has progressively taken on a collective and planetary dimension, is the profound meaning of Faust's legend where modern man recognizes his own path.

If ideologies and spiritualist trends tend to reduce man to soul, materialistic ones only stop on the body. In fact, even speaking of soul / psychic, modern man refers more to a complex of biochemically explainable phenomena. However, for the Orthodox tradition, even if spiritualistic interpretations are not agreed, the soul remains something other than the biological organism. In those the soul and the body are dependent on a greater mystery than their own situation. It is this secret that escapes scientific analysis of any kind, which is the main difficulty in understanding man.

The presence of an unseen dimension in the human being, concretized by effects and works unfit for its known matter and traits, led to the idea of qualifying and defining this dimension according to its incidence in scientific methodology. Redefinition of matter, through the revolution of quantum mechanics, has meant for some researchers a new opportunity to probing and qualifying human nature through a new scientific methodology that is strikingly close to the existing spiritual concepts of man.

Even if the scientific incursions into the reality of the human phenomenon are beneficial and well-intentioned, what the science of theology is to know is that no matter how much it knows about man, it remains something inaccessible to any scientific knowledge, and this impossibility will not allow it to realize a complete picture of man himself. The anthropological apophytism promoted by theology refers to the "roots" that man has in God, to his model by which he defines himself as His image, and to know him fully means that you can fully know God.

Thus theology rightly places the soul at the center of the teaching of man. He carries in himself the key to his perfection and to the whole creation which, by reason of his rational constitution, can raise him on higher heights by pursuing the deity of God for grace or deification.

Orthodox Anthropology can not be sampled outside theology because it has its roots in theology, so talking about man in theology means talking about the image of God in man, about the apophatic that deepens him in God. God and man are the people of this dialogue, in which anthropology intertwines with theology in Christology. Thus, in the dialogue with science, which attempts to surprise man outside of God, anthropology can only be Christological or theological.

The whole difficulty of scientific elucidation of the human depth is, in fact, a divine impression. God said, "Let us make man in the likeness and likeness of Ours" (Genesis 1: 26). Man is created in the image of God, and in order to be similar to Him, being a person, not a thing. Starting from this spiritual reality, St. Gregory of Nissa uses, with regard to man, the atheoretous expression, which means that man "eschews to any theoretical consideration". "Since God is incomprehensible," says St. Gregory, it is impossible that his "image" in man may not be unbearable. "

The postmodern man is an efficient man who sacrifices and subordinates his entire existence to the realization of material efficiency. Against this background, the Church's preaching must reaffirm today, in the face of the unpardoning assault, that the present state is neither normal nor natural, and its endpoint, that is, efficiency and comfort, is the condition of the fall, of life to death. Thus, seeing the world of sin (John 16, 8), the Church ought to remember the primordial state and the Christological endpoint of the world and mankind as the only possible outcome, and that any human attempt to build a Godless paradise from the Babel tower To contemporary consumerism globalism, is doomed to failure.

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