EMBODIED SOULS
CHRISTOLOGY, ANTHROPOLOGY, AND MIND/BODY RELATIONSHIP

OCTOBER 2, 2014

DR. MARC CORTEZ | WHEATON COLLEGE
What is mankind that you are mindful of them, human beings that you care for them?

_Psalm 8:4_
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Psalm 8:4
KEY QUESTIONS

1. WHAT IS THIS THEOLOGICAL STARTING POINT?
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2. WHAT DOES THIS MEAN FOR INTERDISCIPLINARY DIALOG?
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2. WHAT DOES THIS MEAN FOR INTERDISCIPLINARY DIALOG?
3. WHAT DOES THIS LOOK LIKE IN PRACTICE?
KEY QUESTIONS

#1 - What is this theological starting point?
HE BECAME FLESH AND DWELT AMONG THEM
“The ontological determination of humanity is grounded in...Jesus.”

~Karl Barth, *Church Dogmatics* III/2, p. 132
"We are condemned to abstractions so long as our attention is riveted...on man in general....In this case we miss the one Archimedean point given us beyond humanity."

~Karl Barth, *Church Dogmatics* III/2, p. 132
"Theological anthropology... is not yet or no longer theological anthropology if it tries to pose and answer the question of the true being of man from any other angle."

~Karl Barth, *Church Dogmatics* III/2, p. 132
Why Does Jesus Matter?

• Full Humanity
• True Humanity
• The *imago Dei*
The **Son is the image** of the invisible God (Col. 1:15).

conformed to **the image of his Son** (Rom. 8:29).

transformed into **his image** (2 Cor. 3:18).
BUT WHAT IS THE "IMAGE OF GOD"?
THE IMAGO DEI AS CAPACITY

Rationality
Free Will
Morality
Creativity
Speech
THE IMAGO DEI

AS RELATIONALITY
THE IMAGO DEI

AS FUNCTION
THE IMAGO DEI
AS REPRESENTATION
THE IMAGE AS IDOL

Meaningful Symbols
The Nature of Idols
The Human as “Idol”
The Image and “Capacity”
The Image and “Relationality”
The Image and Dominion
So What?

- A *Theological* Humanity
- A *Christological* Humanity
- A *Pneumatological* Humanity
- An *Ecclesiological* Humanity
- An *Eschatological* Humanity
KEY QUESTIONS

#2 - What does this mean for interdisciplinary dialog?
WHERE’S THE DIALOG?
<table>
<thead>
<tr>
<th>REAL DIALOG REQUIRES</th>
<th>Unique contributions</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Surrender of “control”</td>
</tr>
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<td></td>
<td>No “giving in”</td>
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<td></td>
<td>Active listening</td>
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<td>Willingness to learn</td>
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KEY QUESTIONS

#3 - What does this look like in practice?
MIND & BODY: A CASE STUDY IN INTERDISCIPLINARY DIALOG
DEVELOPING A
CHRISTOLOGICAL
FRAMEWORK

- Recognize differences
- Study Jesus
- Make affirmations
NECESSARY
CHRISTOLOGICAL
AFFIRMATIONS

Embodiment
Continuous identity
Relational Selfhood
Agency
Responsibility
Continuous dependence
Varieties of Physicalism

- Eliminative
- Reductive
- Nonreductive
- Dual Aspect
- Emergent
Varieties of Dualism

- Platonic
- Cartesian
- Holistic
- Emergent
- Thomistic
APPLYING A CHRISTOLOGICAL FRAMEWORK

Does the theory make the necessary affirmations?

Can it do so coherently?

Do we have relevant data from other sources?
REDUCTIVE PHYSICALISM

AFFIRMATIONS = NO

- AGENCY
- RESPONSIBILITY
- SELFHOOD
- IDENTITY
NONREDUCTIVE PHYSICALISM

AFFIRMATIONS = YES
COHERENCE = ?

• AGENCY
• RESPONSIBILITY
• SELFHOOD
• IDENTITY
CARTESIAN DUALISM

AFFIRMATIONS = NO

- EMBODIMENT
- AGENCY
- RELATIONAL SELFDOMED
- CONTINUOUS DEPENDENCE
HOLISTIC DUALISM

AFFIRMATIONS = YES
COHERENCE = ?

• EMBODIMENT
• AGENCY
• RELATIONAL SELFHOOD
A Christological Anthropology Provides...

- A robust theological frame
- A basis for assessment
- A normative but not exclusive perspective
- An opportunity for meaningful interdisciplinary dialog