

The Glory of God and of Man

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Created Unequal? Women and Men in the Family of God

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1 Cor. 11:2-9 (Douay-Rheims-Challoner)

11:2 Now I praise you, brethren, that in all things you are mindful of me and keep my ordinances as I have delivered them to you. 11:3 But I would have you know that **the head of every man [ανδρος] is Christ: and the head of the woman is the man [ανηρ]: and the head of Christ is God.** 11:4 Every man praying or prophesying with his head covered disgraceth his head. 11:5 But every woman praying or prophesying with her head not covered disgraceth her head: for it is all one as if she were shaven. 11:6 For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head. 11:7 The man [ανηρ] indeed ought not to cover his head: because **he is the image and glory of God. But the woman is the glory of the man [ανδρος].** 11:8 For the man [ανηρ] is not of the woman: but the woman of the man [ανδρος]. 11:9 For the man [ανηρ] was not created for the woman: but the woman for the man [ανδρα].

Part 1: Building on Aquinas argue that ...

Man is the image and glory of God. But the woman is the glory of the man.

should be read to mean

*Humans are the imago Dei but not entirely in the same way for men and women. Men are the 'image and glory' of God and women are the 'glory' of God **and**, in addition, in an analogous manner the woman is the glory of the man.*

Here 'image and glory' is a compound phrase *not* to be understood as 'image' plus 'glory'.

1 What Aquinas said about Women

2 What Aquinas could have said about Women

ST 1a.92.1: Whether the woman should have been made in the first production of things?

It was necessary for woman to be made, as the Scripture says, as a “helper” to man ... in the work of generation.

Although their end, qua human, is (like that of men) the vision of God, womans specific role within humanity is procreation.

ST 1a.92.2: Should woman have been made from man?

Yes,

- so that the first human might be the principle of all other humans,
- so that men might better love and cleave to women,
- **because the male is the principle of the female**, and
- to signify that the Church takes her origin from Christ.

Note (4. Ad. 3): Woman is formed from man but im-mediately by God.

ST 1a.93.4: Is the image of God found in every human?

Objection: *It would seem that the image of God is not found in every man [homo]. For the Apostle says that “man [vir] is the image of God, but woman is the image [Vulg. glory] of man [vir]” (1 Cor. 11:7). Therefore, as woman is an individual of the human species, it is clear that every individual is not an image of God.*

Corpus: *The image of God is in man [homo] ... inasmuch as man possesses a natural aptitude for understanding and loving God; and this aptitude consists in the very nature of the mind, which is common to all men [homo].*

(The image of God belongs to both sexes, since it is in the mind, wherein there is no sexual distinction [Art. 6, ad. 2].)

ST 1a.93.4: Is the image of God found in every human?

*Response: The image of God, in its principal signification ... is found both in man and in woman. ... But in a secondary sense the image of God is found in man, and not in woman: for **man is the beginning [principium] and end [finis] of woman**; as God is the beginning and end of every creature.*

Distinguish two senses of imago Dei:

- The primary sense:
 - ▶ God in Himself, God qua God
 - ▶ No gender distinction
- The secondary sense:
 - ▶ God in relation to the World, God qua creator
 - ▶ Men alone made in the imago Dei

So when the Apostle had said that “man is the image and glory of God, but woman is the glory of man”, he adds his reason for saying this: “For man is not of woman, but woman of man; and man was not created for woman, but woman for man”.

1 What Aquinas said about Women

2 What Aquinas could have said about Women

Where is Aquinas mistaken in his reasoning?

“Man is the beginning and end of woman; as God is the beginning and end of every creature.”

From the second creation account we can conclude only that “man is the beginning of woman”.

Cannot conclude that man is the end of woman.

What is Aquinas missing in his reading of Scripture?

“Man is the beginning and end of woman; as God is the beginning and end of every creature.”

Eve was not so much created second as created last and can be seen as the ‘completion’ of creation.

The account of the creation of woman from man in the beginning of the Scriptures is paralleled by the account of the birth of man from woman at the end (Rev. 12:1-6).

Had he noticed this, Aquinas could have seen, not only in man a ‘beginning’, but also in woman an ‘end’. This would have allowed Aquinas to admit two secondary senses of *imago Dei*, one possessed only by men and the other only by women.

What is Aquinas missing in his theology of imago Dei?

Distinguish ~~two~~ **three** senses of imago Dei:

- The primary sense: “*image*”
 - ▶ God in Himself, God qua God
 - ▶ No gender distinction
- The **first** secondary sense: “**image and glory**”
 - ▶ God in relation to the World, God qua beginning and end
 - ▶ Men alone made in the imago Dei
- The **second secondary sense**: “**glory**”
 - ▶ God in relation to the World, God qua end
 - ▶ **Women alone made in the imago Dei**

Thus Aquinas could have said:

The image of God, in its principal signification, namely the intellectual nature, is found both in man and in woman. [...]

But in a secondary sense the image of God is found in man, and not in woman: for man is the beginning ~~and end~~ of woman; as God is the beginning ~~and end~~ of every creature.

And in another secondary sense the image of God is found in woman, and not in man: for woman is the end of man as God is the end of every creature.

So when the Apostle had said that “man is the image and glory of God, but woman is the glory of man”, he adds his reason for saying this: “For man is not of woman, but woman of man; and man was not created for woman, but woman for man”, i.e., man was not created as the completion of woman, but woman as the completion of man, for by completing man woman is his glory.

Thus Aquinas could have read

Man is the image and glory of God. But the woman is the glory of the man.

as

Humans are the imago, the image and glory, and glory of God. Both are the imago Dei, men are the 'image and glory' of God and women are the 'glory' of God and, in addition, in an analogous manner the woman is the glory of the man.

The glory of God and of man

Thus woman is the glory of God and of man.

- The glory of man because she completes him.
- The glory of God because by being the completion of man she images God who is the end of humanity.

Analogously God and man are the head of woman.

- God because he is her beginning
- Man because by being the beginning of woman he images God who is the beginning of humanity.

Part 2: Notice the Trinitarian anthropology ...

The relationship between God/Christ, man, woman:

The head of every human is Christ: and the head of the woman is the man. ... Man is the image and glory of God and the woman is the glory of the man.

is the same as the relationship between Father, Son, Spirit:

The source of the Son and the Spirit is the Father: and the source of the Spirit is the Son ... The Son is the image and glory of the Father and the Spirit is the glory of the Son.

... which is 'western' ...

Father — God
is the source of — is the head of
(is originated by — is the imago of)

Son — Man
is begotten of — is the image and glory of

Spirit — woman
is spirated by — is the glory of

This anthropology is 'western' because of the 'filioque':

- Man is **begotten** of God, and is his **image and glory**.
- Woman **proceeds** from God and man, and is the **glory** of God and man.

This reflects the second creation account (cf. 1 Cor. 11:8).

... and is balanced by eastern Trinitarian anthropology

In the same way that the Spirit (in another sense) proceeds from the Father alone so also do women proceed from God alone.

This anthropology is 'eastern' because it lacks the 'filioque':

- Man is **begotten** of God and is his **image**.
- Woman **proceeds** from God and is his **glory**.

11:11 But yet neither is the man without the woman, nor the woman without the man, in the Lord. 11:12 For as the woman is of the man, so also is the man by the woman: but all things of God.

Here 1 Cor. 11:11 is read as a reference to the first creation account.

Humans are **originated** from God and are his imago.

*God in His pre-eternal counsel
decides to deposit the logos in humanity,
so that humans **in their very structure**
would have access to **the riddle of theology**.*
- St. Photios the Great
(Patriarch of Constantinople, d. 891)