

come these difficulties. Modern theology tends to view the entire problem as one arising out of the attempt to relate the categories of a general eschatology to an individual eschatology, of applying the categories of heaven, hell, and judgment in the general sense to the particular individual, to the particular form of existence given to him.

The Person

An equally serious problem for the eschatology of Augustine is that of a person. This again is a subject that has not been explored extensively by Augustine.⁶⁹ It is essentially a Christian concept and the meaning that Augustine may be said to give to it lies in his explication of Christian doctrine and particularly in the doctrine of the resurrection of the body. The measure of the person may be said to lie in the following determinants: 1) the freedom and moral responsibility of the individual; 2) the relation of the individual to God, especially as the created image of God reflected in the three Persons of the Trinity; 3) the possession of a spiritual soul in union with a physical body; 4) the possession of a spiritual soul in union with a spiritual body.

Given these determinants it should be obvious that Greek philosophy and eschatology could offer no satisfactory account of the nature of the person especially with respect to the future life. In the Augustinian eschatology the problem of the person is relevant both to the period of the *interim* and the period after the

resurrection. Of the former Augustine wisely refrains from serious speculation, for the nature of the person is incomplete in the *interim*. Two of the determinants mentioned—a physical body or a spiritual body—are lacking; and a person cannot be complete without the existence of a body.

This requirement of a body is applicable to all souls. For those souls in heaven, or awaiting heaven, there is also their relation to God and it may be conjectured that it is the strength of this relationship and their closeness to God that somehow maintains the personality of the individual during the absence of a body. For those souls in hell it may be conjectured that the loss of the relation to God as well as the loss of their freedom, for they can no longer choose the good, reduces their status to that of mere individuals rather than persons. The resurrection of their bodies cannot give them the status of persons for their incorruptible bodies are merely means for the realization of the fullness of their eternal punishment.

For Augustine the full realization of the personality of the individual in the after-life can be achieved only with the resurrection of the body. This is what he calls the second resurrection, the resurrection of judgment, in contrast to the resurrection of mercy by which all souls are justified through Christ. This resurrection is here and now, it is within time, but the second resurrection ushers in the eternity which begins with the final judgment.⁷⁰ The first resurrection occurs during this earthly existence, the second marks the end of the

interim. The first resurrection signifies our salvation and the promise of eternal happiness. The second resurrection signifies the realization of this hope through the resurrection of the body. It is in this respect that the body, a new and re-created body, is so centrally significant for it renders possible the immortality of the whole man and the completed personality of the individual; completed in the after-life not only through the resurrection of the glorified body but even more because the relationship of the person with God attains a finality impossible to the earthly man.

These considerations of the Augustinian eschatology on the nature of the person also bring out a new relationship between soul and body. The body now has a certain priority over the soul, ("If the dead do not rise, we have no hope for a future life." *Sermo* 361.2) for it must be recreated before the soul can attain eternal life and complete its being. Metaphysically the soul may be said to have a priority over the body, since it was created before the body and is superior to the body. Thus, as a philosopher, Augustine accords the soul a certain preeminence, but as a theologian the importance of the body and the immortality of the whole man is emphasized. The full realization of the person depends principally upon the resurrected body. Furthermore, with the rejection of all philosophical concepts of man's final end, Augustine's major concern is with man's beatitude as taught by faith and how that beatitude is related to man's immortality. Such an eternal beatitude becomes fully realizable only with the resurrection of the body. For our eternal

beatitude will be the vision of God and such a vision is possible only in so far as we are like God and an image of Him. Our image will be that of the Son who took a body and was resurrected to immortality so that we might achieve through Him our immortality and eternal happiness.⁷¹

*The Resurrection of the Body*⁷²

Through the development of a theology of the resurrection of the body Augustine brings to completion his conception of a Christian immortality. He does this principally in two ways: First, in the justification of the Christian belief in the resurrection of the body by an appeal to faith and the authority of Scripture or by a philosophical refutation of the pagans for their ridicule and rejection of this Christian doctrine. Second, by his account of the nature of the resurrected body, the role that it plays in man's ultimate beatitude, and, inferentially, its meaning for the personality of the individual.

For Augustine, as for all Christians, the resurrection of the body is a rule of faith. The Scriptural basis for the belief is abundant, but unquestionably the fifteenth chapter of the first letter of St. Paul to the Corinthians is most frequently cited by Augustine. The following is a good example:

We ought not to doubt that our mortal flesh also will rise again at the end of the world. 'For this corruptible body must put