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Abstract Title: Human Community and Individuality in Christ: Using the Lord's Prayer to refute Enlightenment Ideas.

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The Thesis of this paper is that the Enlightenment notions of the “individual” and the “community”, the “I” and the “we”, is fundamentally incompatible with the Catholic Church’s understanding of the “I” and the “We”. This is approached through the lens of St. Thomas Aquinas and his view on the human person as seeking the good. Then the ideas of “I” and the “we” as outlined by Joseph Ratzinger in his *Jesus of Nazareth* series, particularly his reflection on the *Our Father*. These two thinkers will represent the Catholic Church’s ideas of unity/community and the individual. On the other side of this argument are four Enlightenment thinkers who reduce society to either an overemphasis of the “I” or the overemphasis of the “we”. Thomas Hobbs, Georg Hegel, and Friedrich Schleiermacher all make claims about the human person that fail to truly grasp the dimensions of the interplay between the individual and the whole. Hobbes doesn’t trust the “we” dimension of humanity, Hegel reduces history to the “we” of a spirit that realizes itself over time without a concept of the individual and the role they play as individual, and Schleiermacher reduces Theology to the changing feelings and

experiences of a particular time, at the cost of truth, which is to reduce the “I” and the “we” to reflect only ourselves in an eco-chamber divorced from the eternal truths of God, thus the “I” dominates Schleiermacher’s thought. Ultimately, Ratzinger and Aquinas both believe that it is the Christological component of the Catholic faith that truly allows for these two concepts to be related and yet distinct. This ends up culminating in the person of Christ as reflected on by Ratzinger in the *Our Father*, Aquinas in his view on the human person, and the inspired word itself, the sacred scriptures.