

**The Dynamic Structure of Human Consciousness in the Theandric Person of Christ
According to St. Thomas Aquinas and Bernard J. F. Lonergan**

Abstract: Luke 2:52 states that Jesus Christ, the Incarnate Son of God progressed in wisdom, age, and grace. The Council of Chalcedon's formulation of the hypostatic union states that in Christ one and the same person is both fully divine and fully human, so that while he is one and the same, his two natures are distinct, unchanged, and unconfused. Thomas Aquinas takes into account the full implications of the hypostatic union by affirming that Jesus Christ, according to his divine nature, enjoyed divine knowledge, but also exercised his human cognitional capacities to acquire experiential knowledge. Aquinas recognizes that human knowing encompasses a twofold operation of the mind; an act of understanding that grasps the intelligibility of data, and an act of judgment through which the truth of understanding is verified. For Thomas, if the theandric person of Christ is both God and man then he must not only possess beatific knowledge but exercise the natural operations of the human intellect as well. Bernard Lonergan furthers this recognition of the incarnate Word's human knowledge by positing an analogy between the ontological and psychological constitution of Christ, so that just as there is one divine person who subsists in two natures, so there is also one divine subject of two consciousnesses. As the Word is the subject of divine consciousness based upon the divine nature common to all three persons of the Trinity he knows the ineffable mystery of the God's essence, yet as man Jesus ventures through his human cognitional abilities towards a formulation of effable human knowledge. Christ's task then is to grow in wisdom, age, and knowledge (Luke 2:52), so that he can manifest and communicate the divine mystery in an incarnate way. However, the question remains as to the precise interaction between Christ's beatific knowledge and his human knowledge. In this paper I explore the Thomist notion that the structure of the human mind in its teleological orientation to beatific knowledge cannot be known except as the subject reflects on its operations in coming-to-know the Trinitarian Mystery, coupled with Lonergan's development of the psychological analogy between the intelligible emanations of human consciousness and the Divine processions. I argue that in the theandric person of Christ there is a relation between the human operations of intellectual, rational, and moral consciousness manifested in judgments of value, and carried out in acts of knowing and loving, with the Triune consciousness of the Father in a manner analogous to the grasp of sufficient evidence that necessitates judgment, with the Son in a consciousness analogous to the dependence of such judgment on the grasp of sufficient evidence, and with the Spirit in a consciousness analogous to the dependence of the act of love on the grasp of sufficient evidence and rational affirmation. Thus, the mission of the God-man is to embody and communicate incarnationaly the intellectual, moral, and affective self-transcendence that is the elevation of the human subject to the Trinitarian life of God.