

The consciousness of Christ.

Prior to world war II in 1927 and in 1935 Deodat de Basly published two books bearing on the consciousness of Christ. Similarly 1939 Paul Galtier wrote/on the unity of Christ, in 1941 he published two articles on the topic, and added further articles in 1951, 1953, and 1954.

By this time many other Catholic theologians had treated the topic. L. Seiller in 1949, Pietro Parente in 1951, 1952, and 1953, H. Diepen in 1949, 1950, 1953, J. Ternus in 1951m B. XXiberta in 1954, A. Perego in 1955 and 1958, R. Haubst in 1956, J. Galot in 1958 and 1960, X D. BErtetto in 1958, E Gutwenger in 1960, C. Molari in 1960, F. Malmberg in 1960, Fr Philippe de la Trinite in 1960, B. Lonergan in 1956 reprinted 1958 1961 1964.

Previous theology had disputed at length on the hypostatic union from the viewpoint of its metaphysical possibility and conditions. But discussing the psychology of Christ was something new in Catholic circles. Notions of the conscious subject and of consciousness were often vague, and their relation to older terms such as person and knowledge varied greatly.

A. Person and Subject.

1. There are acknowledged two subjects. God the Word is the subject that is adored and is not the subject that adores. Seiller.
2. The person lies outside the field of consciousness. Galtier. Besides the divine person there is in Christ a conscious human subject. This subject knows the divine person by the beatific vision.
3. Person is identified with the conscious subject. What is known in the beatific vision is not subject but object. When Christ in the gospels says "I" he refers to the divine person. The natural human unity, which is the psychological center in Christ as man, had an immediate awareness of the divine person.

B. Consciousness as inward perception.

The beatific vision is not properly consciousness. The psychological subject is identified with the person. The question was conceived as the manner in which the human consciousness, the human soul, the created intellect of Christ apprehended the divine person as its subject.

Parente invoked an influence exerted by the Word on the human consciousness of Christ. Xiberta proposed that the Christ's beatific vision involved not only the apprehension of an object

but also a subjective element by which the ~~subject~~ the divine reality was possessed. Perego similarly appealed to the luman gloriae to which he attributed a double function: an objective function revealing the divine essence as object; a subjective function revealed the Word as the perceiving subject. H. Diepen argued that the acts of Christ were conscious as acts but not conscious of known subject.

A first task is to clarify basic notions.

1. Subject, acts, object.

Acts: to dream, see, hear, smell, taste, touch,

Objects: what is dreamt, seen, heard, smelt, tasted, touched,

Subject: the one who dreams, sees, hears, smells, tastes, touches,

2. Present and absent.

Augustine, De trinitatem X ix 12 ; ML 42 980.

One does not say to the mind, Know thyself, as one says, Know the Cherubim and Seraphim; for of them in their absence we believe that they are certain heavenly powers.

Nor is it the way we say, Know the choice of the man over there, for that choice is not available ~~for~~ in any way for our senses to perceive or even for our intelligence to grasp it unless manifested by some corporeal signs in which we believe rather than know.

Nor is it like the ~~sa~~ way one says, Take a look at your face, which can occur only in a mirror; for ~~one's~~ one's face is absent from our gaze, for it is not located where our gaze ~~is~~ can be directed.

But when one says to the mind, Know thyself, then the instant one knows what is meant by thyself, it knows itself, for the very simple reason that it is present to itself.

What is one to think about Chalcedon?

General weakening

Modern exegetical techniques and Critical History

Breakdown of traditional metaphysics since Kant

Peter C. Hodgson, Jesus -- Word and Resence, Philadelphia Fortress '71

Erudite on death of God theologies

P. 146 f.

2 Cor 5, 19: '.. God was in Christ reconciling the world to himself..
suntrekhouses: probably Stoic, but Stoicism not defined

Piet Schoonenberg (large part in Durch Catechism)

The Christ, New York: Herder and Herder 1971 Dutch 1969, German

Chalcedon implicitly acknowledges that the second person of the

Trinity became man, that the one person is divine.

This doctrine becomes explicit in Neo-Chalcedonism: Constantinople ii
& iii, and Lateran I. (649) (553 and 681)

Schoonenberg piles up arguments against Neo-Chalcedonism

and reinforces them by attacking the weak points in trad Schol theol

P 86 n. 17: What we know about the trinity is the economic

trinity, the Son that was sent, and the Spirit that was sent

We cannot absolutize this either by affirming or denying

an eternal trinity

P 87 I "... it is primarily not the human nature that is

enhypostatic in the divine person, but the divine nature in

the human person"

P 89: "... For in him all the fulness of God was pleased to

dwell (Col 1, 19); for in him dwells the whole fullness of

deity bodily" (Col 2, 9)

Human person saved; Incarnation is indwelling of divinity,

presence of divinity.

Hypostatic Union

same

In Xt there are not allos kai allos but allo kai allo: one and the consubstantial with the Father in divinity consubstantial with us in humanity

On identity and difference

Material difference: the difference of things understood in basically the same way; each new car coming off assembly line; each of the myriads of hydrogen atoms making up 90% of universe

Specific difference: the difference between things understood in basically different ways; periodic table of elements; animal species

Potential identity: what is capable of being itself and nothing else i.e. either materially or specifically it differs from everything/

Actual identity: what is itself and nothing else

Potential assumption: what is capable of being assumed by some other identity == potential identity

Actual assumption: the actuation of potential assumption; what is so actuated that it does not become itself and nothing else and does become a further nature of some other identity

Metaphysical Equivalents Insight 502-509

Any being proportionate to human knowing will be known by a compound of ~~power~~ experiencing, understanding, and judging

- Let us say that in so far as it is known by
 - experiencing - it consists of potency
 - understanding - it consists of form
 - judging - it consists of act

Insight p 431

Let us distinguish conjugate and central potencies forms acts
conjugate forms ground the relations expressing in empirical laws
central forms ground natural unities; eg of man dog cat chemical elements
CENTRAL AND CONJUGATE potencies are potencies to cen & con forms
central and conjugate acts are the acts of cent and conj forms

Application of the Metaphysical Equivalents

- Material difference - central potency
- Specific difference - central form

- Potential identity - compound of central potency and central form
- Actual identity - central act (judgement: what a thing is and is not)
- Potential assumption - central potency and central form = nature individual
- Actual assumption - decentralizing act; potential assumption becomes what someone else is.

Differentiations of consciousness

scholarly,

Linguistic, religious, literary, /early philosophic, scientific, /
modern philosophic & artistic

Scholastic theology is early philosophic, pre-scientific, pre-scholarly

Method in theology is concerned with transpositions that bring theology into context of scientific, scholarly, modern philosophic

Now to be a truly religious person does not demand or presuppose that one reaches fully differentiated consciousness

However, if one is going to work out a christology: a systematic statement on who Xt was -- in the contemporary context, one will need such a differentiation Doctrinal Pluralism p. 64

Chalcedon Constantinople II & III were not using person in any technical sense: the proper term is identity, one and the same. Taken in this sense, Chalcedon in no way implies that Xt's manhood, personhood, subjectivity were in any way reduced; it implies that they were assumed by another identity