

The Question of God

Question of God is question of ultimates -- takes many forms -- purest
 arises out of the very structure of conscious intentionality
 inquiry into inquiry
 reflection on reflection
 deliberation about deliberation

Inquiry into inquiry
 why should answers that satisfy intelligence yield more than a
 subjective satisfaction
 we unify and relate construct serialize classify generalize
 we live in a world mediated by meaning
 but how can there be a congruence between our understanding and reality
 must there not be an intelligent ground for an intelligible universe
 the question of God as the question of real intelligibility

reflection on reflection
 we reflect weigh the evidence judge
 weighing the evidence - grasping virtually unconditioned
 conditioned with its conditions fulfilled -- what contingent things are
 but the prior thrust what we have to be content with
 is to the formally unconditioned - to what has no conditions at all
 the question of God as the question about an absolute

deliberating about deliberation
 the whole process from the nebulae- cosmogenesis evolution history
 is it the amoral science scene backdrop for human morality
 or is the work of a moral agent, a self-transcendent first cause
 the question of God as the moral ground, the ground of the goodness
 of things, of the world, of human living

the question of God is not any matter of image feeling concept
 judgement -- they all pertain to answers
 the question about God is questioning turning back on itself
 asking how the world can be intelligible
 asking about the sphere of transcendent being that contingent being needs
 asking whether asking whether things are worthwhile is worthwhile

because the question of God is located in the originating powers
 of conscious ~~intentionality~~ intentionality

it is a question that can be manifested in very many ways
 in the many varieties of human culture and in the many stages of
 man's historical development

such differences are secondary
 they easily introduce secondary elements that overlay obscure
 distort the pure question that questions about questioning
 but the obscurity and distortion presuppose what they obscure and
 distort

it follows that however much religious and irreligious answers
 differ, however much they differ the questions that actually are
 raised, still at their root is the single transcendental tendency
 of the human spirit, that questions, that questions without restriction,
 that asks about the possibility of an intelligible world, about the
 ground reality of facticity, about the worthwhileness of deliberating,
 and so about God

The question of God, then, lies within man's horizon
 Unless man is reaching forth for the intelligible, the unconditioned,
 the worthwhile, his transcendental and self-transcending subjectivity
 is mutilated

But the reach of his intending (not of his achieving) is unrestricted
 There lies within man's horizon a region for the divine - a shrine
 for ultimate holiness

It cannot be ignored - the atheist may pronounce it empty -
 the agnostic may urge he sees nothing there -- but their negations
 suppose the spark in our glow -- our native orientation towards the
 divine

- a Object
- a etymological: antikeimenon obiectum object oggetto objet Gegenstand
- b Kant
- logical positivism atomism empiricism
- c solution via subject faith will(sch Nietz) phenomenology existentialism
 personalism
- d objectivity as self-transcending subjectivity (fact, values)

Can a person be an object
 c person known as person only through Mitvollzug mutual intersubjectivity
 in act

d "we" can be objectified just as # "I" -- subject as object

Can God be an object

abc No

d can we transcend ourselves to God -- God ultimate term of all concern

d' in prayer this self-transcending moves towards purity - no images

God and verification

not an object of science - essentially this-worldly - hypothesis and verif

no principle heading beyond this world verifiable

validity of our own minds first principle that cannot be questioned with
 presupposing mind's validity

the mind (self-justifying) contains exigences going beyond this world

God of philosophers and of religion

a depends on philosophers -- rationalist deductivist per se subject

b God as intelligent - unconditioned - good (if a 1 three then supposes
 response of existential subject, vertical liberty)

Religious Values

Already something on vital social cultural personal values
Now religious values

Response to question of God not only a statement about his existence and nature but also a response to his goodness the adoption of a Weltanschauung

It is response to the originating value that is God and the terminating value that is the created universe

Elsewhere about God's nature and existence (Insight 20) - God as apprehended in cognitive self-transcendence

Religious values - a real self-transcendence

Original feature of this real self-transcendence is that existential subject thereby is constituting himself not just to the human good -- to his fellow men, their needs development but to God as originating value and the world as terminal value

so the human good is taken up within an all-encompassing good before the only originating values were men -- now God as originating value before terminal values were just human achievements -- now whole universe before account of human good related man to fellow men and to nature now human concern reaches beyond man's world to God and God's world men now meet not only to be together and to settle human affairs but also to worship men develop not only in skills and virtues but also in holiness the limit of human expectation ceases to be the grave

to conceive God as originating value and the universe as terminal value implies that God too is self-transcending and that the world is the fruit of his self-transcendence a work of his love the expression of his benevolence the realization of his beneficence

God created all things for his glory -- the manifestation of his excellence but he seeks his glory not for his sake but for ours II-II 132 1 lm he has made us in his image, for our authenticity consists in being like him, in self-transcendence, in being origins of true values, in his true love

already occasion to distinguish acts of love and being in love being in love, once it has been brought about, becomes a first principle as love of neighbor it unites one with him or her in a common achievement of the human good -- it is the *Mit of Mitsein* as love of God it refers back and around and forward back to the first lover -- *Deus est caritas* around to all men -- for all men are made in the image of God and it is through and with and in them that God's glory is achieved forward to promote progress and to offset decline not just for the sake of achievement not just for the good of men but at the deepest level for the good of men because that is the glory of God

Religious values -- the values that arise in and from real self-transcendence in response to God

but self-transcendence in response to God is an ultimate in s-transcendence
all loving is self-surrender

our
making

but love of God is love of being beyond criticism -- there is on his part no ground for qualifications conditions reserves -- and so love of God is a unique total loving -- that actuates the unrestricted character of human conscious intentionality

so it is basic fulfilment

as fulfilment it is joy -- joy that remains despite failure hurt priv pain
as fulfilment it is peace -- peace the world cannot give -- peace into which one enters, almost palpably, when one prays to Father in secret

such love joy peace transform a man

banish the emptiness unrest alienation ~~from~~ flight from one's depths that haunt lives lived without God

full love joy peace enhance all one's virtues press against all one's defects - they make a man a power for good- zealous in achieving

Relating man to God, they also relate him to all mankind and to the whole cosmic and historical process

on all persons and things, on all events and deeds, they shed a new dimension of meaning significance value

religion then and progress rebound together

they have a common root in man's ~~instinct~~ cognitive and real self-transcendence to promote either is to promote the other indirectly

again, religion places human efforts in a friendly universe

reveals an ultimate significance in human achievement

strengthens new undertakings with confidence

above all religion can undertake the supreme task of undoing decline

decline disrupts a culture with conflicting ideologies

inflicts on individuals and groups the social economic psychological pressures that for human frailty amount to determinisms

multiplies and heaps up the abuses and absurdities that breed resentment hatred anger violence

not propaganda or argument but religious faith that will liberate human reasonableness from its ideological prisons

not promises of men but religious hope that enable men to resist the vast pressures of social decay

if passions are to quieten down, if wrongs are to be not ignored not just palliated but removed -- human possessiveness and human pride have to be replaced by self-sacrificing love

men have to come to acknowledge their individual and group sinfulness - to accept their real guilt, to amend their ways -- to learn with humility that the task of repentance and conversion is life long

Religious Expression

1. Religion as expression of ultimate concern:

(a) Primary Manifestation

- (1) Religion conceived as simply ultimate concern, as authentic human existence with regard to God and God's world.

The primary and ordinary manifestation or expression of ultimate concern is

not any technically formulated question about God
not any transcendental analysis of ultimate concern
not any ontology of the good or philosophic proof of
God's existence
but the endless variety of the religions of mankind

- (2) These religions are more than ultimate concern. In the measure they are authentic they express, reveal, communicate ultimate concern. But by going beyond ultimate concern to its expression they risk inauthenticity.

(b) Risks of religious expression:

- (1) The more primitive the religion, the less its expression is differentiated from the rest of its ambient culture and so the less it is capable of functioning independently and resisting socio-cultural decline.
- (2) When religion develops into a separate entity within a culture, it can function with some independence and initiative of its own.

This will not guarantee authenticity and it brings added risks of religion resisting cultural advance, on pretext of maintaining its authenticity or, on the other hand, seeking integration within a culture and mistakenly joining with the forces of decline.

2. Development of religious expression:

(a) Global or Undifferentiated Religious Expression

- (1) Early religious expression is global

Ultimate and proximate concern, the sacred and the profane are not distinguished, separated, specialized. Each penetrates the other. What we would term profane is sacralized and vice versa.

- (2) All activity expresses some concern, but the concern that is expressed is at once ultimate and proximate. Thus the religious expression is not specifically and exclusively religious but included globally with other types of expression
- (3) Even after differentiation has gradually been established, individuals and groups can slip back into forms of expres-

ions and patterns of expressions in which religion as lived, felt, revealed, once more is global.

(b) Differentiation of religious expression:

Religious expression becomes specifically religious by development, i.e., by differentiation; specialisation; integration.

- (1) Differentiation sets the objects of ultimate concern apart from other objects. The one concern of human authenticity (the concern to attend, to understand, to judge truly, to choose responsibly) remains one and the same. But it expresses itself differently within respect to different objects.
- (2) Specialized activities with a religious significance are developed. A division of labor in the performance of the activities emerges.
- (3) Integration So religious expression becomes a distinct part of the cultural statement on the meaning and value of human life, while the propagation and development of that expression are entrusted to a social institution.

(c) Why religious expression is specifically different:

(1) Questioning experience - questioning questioning:

Because it manifests ultimate concern, religious expression differs from all other expressions.

They refer to this world, to the set of objects of possible, immediate, human experience.
Its reference is other-worldly.

For the object of ultimate concern is to be known, not by questioning experience, but by questioning questioning itself.

(2) This does NOT imply that the object of ultimate concern is "totally other." On the contrary,

it is ground of intelligibility, truth, being, value in the whole universe. And these are ^{related to} both ultimate and proximate concern.

it is ground to whom alone one can surrender himself totally and thereby achieve the love, joy, and peace of authentic fulfillment.

it has the character of response. Man's self-transcendence answering divine self-transcendence, a finite being-in-love answering divine love.

3. Total and partial specific religious expression:

However profound and powerful, however intimate and personal, that response to God must be expressed, or else it will be incomplete, unfinished, broken off. But in the specific religious expression we must distinguish whole and part to avoid certain confusions and pitfalls connected with secularization theology (c.f. R. Richard, SECULARIZATION THEOLOGY, N.Y., 1967; Colin Williams, FAITH IN A SECULAR AGE, N.Y., 1966)

(a) Total specific religious expression:

- (1) Imitation of divine love: The total expression of one's response to God imitates divine love. Just as that love expresses itself by creating the universe and by loving and providing for rational creatures, so too one's loving response to God finds its expression and outlet in loving God's creation.

Affectively it is a love that extends to all that God has done, is or will do

Effectively it turns to the persons that here and now can be comforted and helped, and to the present tasks of promoting the human good and offsetting decline.

(2) Religious in source, secular in its term:

Source: Total expression is religious in its source, for this is loving God with one's whole soul and all one's mind and all one's strength.

Term: But its term is the whole of creation; it is not confined to what is specifically religious, ecclesiastical, theological. It reaches out to the whole of this world and, in that sense, it may be called secular.

Yet it is not confined to this life, for its measure is all that God brings about.

(b) Partial specific religious expression:

If total religious expression is in a sense secular, still it is not secularist. It does not exclude religion as church or theology. It includes them as parts within a larger whole, and it limits them to their functions within that whole.

(1) Source of Differentiation - Integration:

For one does not just act. He pauses and reflects on the meaning and value of his acting; he criticizes it and seeks to improve it. Nor is this reflective pause an unworthy deviation from the primary business of acting. It is the source of all development, which proceeds from initial, global, undifferentiated operations through differentiation and specialization to new and more effective integration.

(2) Application to religious expression:

What happens in all other components of human living, also happens in the most basic of them all.

One reflects on his love of God: whom is he loving, is it really love, how could it be strengthened and refined, in what ways it could be communicated and shared. He realizes his love is a gift, yet to be cultivated by human effort; he holds that neighbor is to be loved in every way, still the greatest benefit he could confer is to share with him his love of God.

So we may conclude:

to the cultivation of the inner life by prayer and mortification
to mutual support of communal worship
to specialized function fulfilled by various members in the social institution named Church.

Yet we must also stress that such specific religious activities are ONLY A FUNCTIONAL PART of the total expression of one's love of God.

(c)

(c) Total and partial religious expression are variables:

Neither are immutable constants.

- (1) Total expression: as effective, is always love of one's neighbor; but the human good progresses and declines, and so the good to be done and decline to be undone vary with place and time.
- (2) Specific expression: also fixed in some aspects and variable in others.

The higher achievements of the inner life tend to transcend image and symbol, concept and system, and so somewhat independent of historical change.

Manners of speech, modes of emotional communication, cultural and social forms are historical variables; as they change, specific religious expression has to keep step, neither resisting progress nor siding with decline.

- (3) Possibility of inauthenticity: This is a high and delicate task. Specific religious experience can promote development of ultimate concern or be a carrier of decline. To admit specific expression is to admit cultural activities and social functions in which inattention, incomprehension, unreasonableness, and irresponsibility can find their way.

As these distort other forms of progress, so also religious development. Salt loses its savor. The religious man neglects the beam in his own

eye to fumble with the mote in his brother's.

(d) Conclusions:

- (1) Agreement with secularization theology - insofar as specifically religious expression is only a functional part and not the whole manifestation of one's love of God.

-insofar as specific expression can be anticipated and can be a carrier of decline.

(2) Disagreement with Secularists:

-Christianity should not outgrow specifically religious statements, activities, functions.

-It has to place love and the human good ahead of religion, the Church, theology. It has to update its structures, functions, activities, statements. It has ever to watch and pray lest it fall into temptation and, when it fails, it has to repent and make amends.

-But there is no evidence that it has to exclude specific religious expression and thereby revert to primitivism. In fact, not even the advocates of secular Christianity have given up technical writing and contented themselves with global religious expression.

4. Corollary: Christian Atheism:

(a) This is another facet of 20th Century confusion.

- Propose to
Bachman*
- (1) Christian in as much as it experiences ultimate concern and gives it at least its primary and essential expression.
- (2) Atheist because on most up-to-date philosophies there is no way of coming to know about God.
- (3) Christian and Atheist because it deems it absurd to surrender ultimate concern merely because its philosophic abilities or interests are not equal to the task of coming to know about God or believe in Him.

(b) Stability of this position doubtful

- (1) not merely because the philosophic issues can be resolved
- (2) but also, when God is not acknowledged, ultimate concern ceases to be other-worldly, ceases to be ultimate. Then, . . .

either no total self-transcendence and life trivialized and man alienated from himself

or total dedication to worldly cause; fanaticism; spread of havoc through man's folly and passion

F A I T H

Faith is the knowledge born of religious love

1. Knowledge born of love:

Pascal spoke of this knowledge, remarking that the heart has reasons which reason does not know. I understand by this

(a) Reason:

Compound of the first three levels of intentional consciousness. E U R

(b) Heart's Reasons: feelings that are intentional responses to values. Two aspects:

(1) absolute aspect: feeling as a recognition of value.

(2) relative aspect: feelings express preference of some values over others.

(c) Heart:

The subject of the fourth, existential level of intentional consciousness and in the dynamic state of being-in-love.

2. Being-in-love: totally = religious love:(a) Other-worldly:

One may be totally in love without conditions, reserves, or qualifications. This is other-worldly, for only idolatry would bestow it on anyone or anything of this world.

(b) Total love as a state:

(1) reached by exercise of vertical liberty.

(2) once reached, is distinct from, prior to, and principle of subsequent judgments of value and acts of loving.

(3) is the fulfillment of man's capacity for self-transcendence and, as fulfillment, it brings deep-set joy and profound peace.

(4) radiates through the whole of one's living and acting, opening one's horizon to the full, purifying one's intentional responses to values, rectifying one's scale of preferences, underpinning one's judgments of value, simplifying issues by moving them to a deeper level, strengthening one to achieve good in the face of evil.

(c) Total love as religious:

St. Paul's "love of God poured forth in our hearts by Spirit"

Tillich's man grasped by ultimate concern (Brown, Ultimate Concern, Tillich in Dialogue, NY, 1965)

(d) This can be experienced in many ways:

- (1) the quiet under-tow of one's living that reveals itself only in a deep but obscure conviction that one cannot get out of trying to be holy.
- (2) can be nurtured by a life devoted to prayer and self-denial and can transitorily redirect consciousness away from the world mediated by meaning.
- (3) however personal and intimate, it is not solitary. It can be given to many, and the many can recognize in one another a common orientation in their living and feeling, in their criteria and goals. From a common communion with God there springs a religious community.

3. Community of faith invites varying expressions:

(a) Expressions may be:

- (1) imperative, commanding love of God above all and love of one's neighbor.
- (2) narrative, story of the community's origins and development.
- (3) ascetic and mystical: way towards total other/worldly love.
- (4) theoretical: teaching the wisdom, goodness and love of God, his intentions and purposes.

(b) Variations:

Any given community may have a compound of two, three or four; the compound may synthesize them or take one as the basic and use it to interpret and manifest the others.

The particular compound of a particular community may remain unchanged for ages, or periodically develop and adapt to new social and cultural situations.

4. Community of faith as historical and doctrinal:(a) Historical:

Communities endure, new members replace old, expression becomes traditional. Thus religion becomes historical -

- (1) in general sense that it exists over time.
- (2) deeper sense in that total loving of ultimate concern has character of a response, an answer to a divine initiative that may not only be the act of creation but also a personal entry into human history and a communication of God to his people. Such was religion of Israel and Christianity.

(b) As response faith takes on new dimension:(1) It remains:

- the power of total loving to reveal and uphold all that is good.
- the bond that unites the religious community in mutual recognition, that directs common judgments of value, that purifies beliefs.

(2) It becomes recognition of God's own love:

A harkening to the Word of Emmanuel, God with us.

The history of its origins and developments becomes doctrine as well as narrative. Faith is also belief. As the subject grasped by ultimate concern can discern others similarly grasped, so too it can discern God's expression of his total love.

5. Recognition and propagation of faith-as-response.

Faith has been described as the eye of other-worldly love and the recognition of God's own love.

(a) Personal recognition:

Such recognition is on the level of personal encounter. Cor ad cor loquitur. God's word comes to us not immediately but only through the religious community.

But the community, as fellowship of love at the service of mankind, is the sign raised up among the nations, and its members speaking from the heart will speak effectively to those whose hearts the Spirit fills.

- (b) Faith subsists and is propagated on a level quite beyond philosophy or history or human science. The latter are the work of Pascal's reason (E U R). But faith is the eye of an other-worldly love and that love itself is God's own gift. It is on the level of feelings, values, beliefs, actions, personal encounters, of community existence, action and tradition.

6. Continuity of faith-as-response and intentional consciousness:

However, to say that faith subsists and is propagated on a level beyond experience, understanding, and judgment in no way implies that faith is without experience, understanding, or judgment.

(a) Unity of consciousness:

The higher levels of man's intentional consciousness do not suppress but presuppose and complement the lower. Without experience nothing to understand, without understanding nothing to judge, without judgment nothing to love, value, achieve.

On positive side, the many operations come together and cumulatively regard a single identical object so that what is experienced is to be understood, what is understood is to be affirmed, what is affirmed is to be evaluated.

(b) God as object:

Above unity of consciousness not destroyed by faith, there is a continuity.

Clarifications are in order inasmuch as this continuity has been disregarded or denied.

(1) God is not an object:

- among objects acknowledged by positivists, empiricists
- of natural or of human science
- in the naive realist sense in which an object is "out there" and a subject is "in here".

(2) He is an object:

for intentional and real self-transcendence, inasmuch as people think of him, affirm his existence and attributes, fear, worship, love him, speak of him and praise him.

For an object is simply the referred content of self-transcending intentionality and the above acts are of such intentionality and refer to God.

- (3) Possibility of God being an object within our horizon rests on the fact that our conscious intending is unrestricted; we can ask about anything whatever; to place God beyond that basic horizon in a denial of his existence and goodness presupposes the openness to Him of the horizon.

(c) God as subject: a unique relationship:

Besides intending subject and intended object, also the intersubjective relation between two or more intending subjects. So "I" and "Thou" constitute a "We" to make "Our" plans, work, development. This relationship is not subject-to-object but subject-to-subject.

There is something similar in total and other-worldly being-in-love. For it puts the existential subject in a personal relationship to God.

- (1) This is not a relationship to God as object for it is prior to all objectification whether in judgments of value or beliefs or decisions or words or deeds.
- (2) It is not similar to human intersubjectivity for that is between persons with a common horizon, but this being-in-love determines the horizon of total self-transcendence in the divine lover whose love makes those he loves in love with him and so with one another.

Beyond human intersubjectivity, then, there is a subject-to-subject relationship that is unique and that differs from human intersubjectivity much more than it resembles it.

(d) God as the subject-as-object:

When I think of myself, speak of myself, then/I think and speak of ^{what} is a referred content, an object. Still that content is the subject or subjects. It is the subject-as-object or subjects-as-object.

In like manner, when total loving thinks of God, affirms him, worships him, speaks of him, God is a referred content, an object. Still for total loving that object is the unique Subject the Subject-as-object.

- (1) When the question of God is raised and discussed, and perhaps answered, God is a referred content, an object. As not presupposing total loving, such discussion only regards God as an object.
- (2) These two cases involve manifest differences in the human subject, for different levels of operation are involved, and the subject is more himself the higher the level on which he is operating.
- (3) Differences in operation and level imply God as differently apprehended. But these different apprehensions are not of different Gods.

On the contrary, that conclusion follows only when the two apprehensions, so far from being compatible, complementary, and mutually enriching, are so incompatible, and contradictory that there is no hope of their being brought together by a process of mutual clarification and correction.

(e) Conclusions:

I have attempted to make clear the utterly singular aspects of religious faith. But at the same time, I argue against those that would so exploit the singularity of faith as to exclude all continuity in religious development and to separate believers so much from other men as to force them into a cultural ghetto.

These reflections are confined to the deeper and so more general aspects of faith. The theologian, not methodologist, is to determine just what believers are to believe.

To the performance of that task the present analysis may provide a preliminary basis and even its very generality may have the utility of indicating the possibility of a completely sincere and honestly ecumenical approach.

Self-transcendence: Its Possibility

Dreams of night and dreams of morning
Sensitivity (construct)
Intelligence; /correlate unify extrapolate serialize generalize
Judgement
Deliberate, evaluate, decide (moralself-transcend nce)

Self-transcendence: the achievement

when one falls in love
distinguish : particular acts of loving ; the state of being in love
state has its antecedents causes conditions occasions
but once it occurs and as long as it lasts, it is a first principle
it takes over; from it flow one's desires and fears one's hopes
one's joys and sorrows, one's discernment of values, decisions & deeds
of different kinds
love of intimacy, husband and wife, parents and children
love of humanity: one's parish city region country mankind
love of God:
command: Mk 12 30: thou shalt love the Lord thy God
achievement: God's love has flooded our hearts through the Holy
Spirit he has given us (Rom 5 5)
There is nothing in life or death, in the realm
of spirits or superhuman powers, in the world as it is
or the world as it shall be, in the forces of the universe
in heights or depths -- nothing in all creation that
can separate us from the love of God in Christ Jesus our Lord
(Rom 8 38 f)

as the question of God is implicit in all our questioning
so the love of God is the basic fulfilment of our conscious intentionality
it brings deep-set joy that survives humiliation failure
privation pain betrayal desertion
it brings a radical peace, the peace the world cannot give
it bears fruit in a love of one's neighbor that strives mightily
to bring about the kingdom of God on the earth

the absence of that fulfilment opens the way to
the trivialization of human living in the pursuit of fun
the harshness of human living arising from ruthless exercise of power
the despair about human welfare springing from the conviction that
the universe is absurd

Experience of the Achievement

It is the experience of being in love in an unrestricted fashion
all love is self-surrender reservations
love of God is without limits or qualifications or conditions or/
with one's whole heart and whole soul and all one's mind and
capacity for self-transcendence = unrestrictedness of questions
achievement of = unrestricted love

While particular acts are the product of our knowledge and choice
 the state of being-in-love is not
 on the contrary it dismantles and abolishes the horizon of our
 knowing and doing prior to the coming of God's love
 it sets up a new horizon in which the love of God transvalues our values
 and the eyes of that love will transform our knowing

Though not the product of our knowing and choosing
 it is a conscious dynamic state of love & joy peace
 that manifests itself in acts of kindness goodness fidelity
 gentleness and self-control (Gal 5 22)

To say that that dynamic state is conscious is not to say that it is known
 consciousness is just experience
 knowing is a compound of experiencing understanding judging

Because the dynamic state is experienced without being known
 it is an experience of mystery
 Because it is being in love, the experience is not merely
 attractive but fascinating, by it one is held possessed
 Because the love is unmeasured, it is other-worldly; it evokes awe

Rudolf Otto's Mysteriumfascinans et tremendum
 Paul Tillich: being grasped by ultimate concern
 Ignatius of Loyola, Rahner, consolation with a content but without
 an apprehended object

Conscious on the fourth level of conscious intentionality
 not the level of sense experience
 not the level of inquiry understanding formulating
 not the level of reflection, marshaling and ~~wix~~ weighing evidence judging
 but the level of deliberation, evaluation, decision

it is this level as brought to fulfillment
 as having undergone a conversion
 as possessing a basis that may be broadened and deepened and
 heightened and enriched but not superseded
 as ready to deliberate and evaluate and decide with the easy
 freedom of those that do all good because they are in love
 stages: purgative, illuminative, unitive

the gift of God's love occupies the ground and root of the
 fourth and highest level of man's intentional consciousness

it takes over the apex animae

Medieval theology: sanctifying grace: entitative habit received
 in the essence of the soul and grounding the reception in the
 potencies of the soul of the infused gifts of faith hope and charity
 Transition from theory (metaphysics prior to psychology) to
 interiority (cognitional theory prior to metaphysics)
 Implies transition from sanctifying grace as metaphysically
 categorized to sanctifying grace as a conscious but not ordinarily
 objectified dynamic state

Expressions of Religious Experience A Model, A Heuristic Structure

Spontaneous expression is changed attitudes. the harvest of the Spirit that is love joy peace kindness goodness fidelity gentleness and self-control (Gal 5 22)

But it also is concerned with its base and focus in the mysterium f sciannans et tremendum

and the expression of this concern varies enormously as one moves through the various stages of meaning as individuals advance in the life of prayer and worship

In early language

expression results from insight into sensible presentations easily speaks of the spatial specific external human but the divine thought the goal of man's self-transcending is not spatial or categorical or external or human it is expressed by associating religious experience with its outward occasion

and such expression makes the experience something determinate and distinct for human consciousness

Such outward occasions are called hierophanies and they are legion when each of the many is distinct and unrelated to the others there arise the gods of the moment = Augenblicksgötter when the many are recognized as possessing a family resemblance, there arises a living polytheism represented today by the 800,000 gods of Shintoism when distinct religious experiences are associated with a place there arises the god of the place when they are united by the unity of a person, there is the god of that person, of Jacob or of Laban when the unification is social, there is the god or gods of the tribe or people

Historians of religion rarely venture to pronounce on the roots of religious experience, at least not in a manner that accounts for what is best in religion (Wilfred Cantwell Smith) But there is at least one scholar who has claimed to find seven common features in the best expressions of such world religions as Christianity Judaism Islam Zoroastrian Mazdaism Hinduism Buddhism Taoism

That there is a transcendent reality that he is immanent in human hearts that he is supreme in beauty truth righteousness goodness that he is love mercy compassion that the way to him is repentance self-denial prayer that the way is love of one's neighbor, even of one's enemies that the way is love of God, so that bliss is knowledge of God love of him, dissolution into him

Religious Development and Expression Dialectical

Common to note that any general statement about religion can be refuted by contrary instances

Reason simple: man aspires to self-transcendence but he attains it not once and for all, not as a secure possession, but only in an ongoing process

our advance in truth is the correction of our mistakes and errors
our advance in virtue is through repentance for our sins
genuine religion is discovered and realized in redemption from the many traps of religious aberration

advance in understanding" elimination of oversights misunderstanding

Religious Belief

Among the values discerned by faith is the value of accepting the word of religion -- the judgements of fact and the judgements of value that the religion proposes

Such acceptance and belief has the same structure as that already outlined in our account of belief -- but now the value judgement has a basis in our account of faith

However personal and intimate is religious experience, it is not solitary. The same gift can be given to many, and the many can recognize in one another a common orientation in their living and feeling, in their criteria and their goals. From a common communion with God there springs a community

Community invites expression and the expression may vary
 It may be imperative commanding the love of God above all
 It may be narrative, the story of the community's origins and development
 It may be ascetic and mystical teaching the way to total other-worldly love and warning against the pitfalls on the journey
 It may be theoretical, teaching the wisdom and goodness of God and manifesting his intentions and his purposes
 It may be a compound of all four or any two or three of these
 The compound may fuse the components into a single balanced synthesis or it may take some one as basic and use it to interpret and manifest the others
 It may remain unchanged for ages, and it may periodically develop and adapt to different social and cultural conditions

Communities endure

As new members replace old, expression becomes traditional
 The religion becomes historical in the general sense that it exists over time and that it provides basic components in the ongoing process of personal development, social organization, cultural meaning & value

But there is a further and far deeper sense in which a religion may be named historical

The dynamic state of being in love has the character of a response to a divine initiative

The divine initiative is not just creation
 not just God's gift of his love

There is a personal entrance of God himself into history,
 a communication of God to his people
 the advent of God's word into the world of religious expression

Such was the religion of Israel
 Such has been Christianity

Then not only the inner word that is God's gift of his love but also the outer word of the religious tradition comes from God
 God's gift of his love is matched by his command to love without restriction
 The narrative of religious origins is also the narrative of God's encounter with his people

Religious effort towards authenticity
 religious love of all men
 become an apostolate
 for "by their fruits you shall know them" (Mt 7 20)

The word of religious expression is not just an objectification of the inner gift of love

In privileged areas it is the word of God himself

So we come to questions that are not methodological but theological
questions concerning revelation and inspiration
scripture and tradition
development and authority
schisms and heresies

To the theologians we must leave them
though something will be said about the method of treating them
in later chapters on Dialectic and Foundations.

However by distinguishing between faith and beliefs
we have secured a basis
both for ecumenical dialogue
and indeed for an encounter between all religions with a basis
in religious experience

In the measure that experience is ~~g~~ genuine
it is orientated to the mystery of love and awe
it has the power of unrestricted love to uphold all that is truly good
it remains the bond that unites the ~~reg~~ religious community
that directs their common judgements
that purifies their beliefs

Beliefs do differ
but behind this difference there is a deeper unity
For beliefs result from judgements of value
and the judgements of value relevant for religious belief
proceed from faith, the eye of religious love, an eye that can
discern God's self-disclosure

Some Technical Notes

Where we distinguish four realms or worlds
common sense, theory, interiority, and transcendence
an older tradition distinguished two
priora quoad nos, first for us, common sense
priora quoad se, first in itself, theory

One consequence of this has already been noted
older theology treated god's gift of his love within the ~~ex~~
realm of theory, of the priora quoad se, and so in basically
metaphysical terms
we treat primarily in the realm of interiority

There are other consequences
the older theology was not ignorant of interiority
but it conceived it in metaphysical terms
distinguishing sensitive and intellectual, apprehensive and appetitive / potencies
there followed complex questions on their interactions
there were disputes about the priority: intellect or will
practical or speculative intentionality

Intentionality analysis distinguishes operations on four levels
the lower levels are presupposed by the higher
the higher sublate the lower
significant change on any level calls for adaptations elsewhere
and the adaptations occur earlier when they are easier
later when they are more difficult

Since the top level that sublates all the others is that of
deliberation evaluation decision, of conscience
there follows a superordination ~~xxxxxxx~~ of what an older view called will
but it is a superordination not of arbitrary will but of good will

~~xxxx~~
What once was called speculative ~~ix~~ intellect or pure reason
now becomes experiencing understanding and judging in abstraction
from the guidance of good will OVER

Practical intellect: experiencing understanding and judging as providing information on fact probability possibility to the fourth level.

Nihil amatum nisi praecognitum

ordinarily experiencing understanding judging precede falling in love does not exclude a divine initiative that in Ezechiel's words plucks out our hearts of stone and replaces them with hearts of flesh

On this showing

not only is the ancient problem of salvation of non Christians reduced but a basis is provided for dialogue

with non-Christians

with the anonymous Xtians that proclaim themselves atheists

The task of the apologist

it is not to bestow God's gift of his love

it is to help people integrate that gift with their lives

on some points one consults friends

on others one seeks the counsel of a spiritual director

for general information, interpretation, the dropping of mistaken judgements of fact or of value, for replacing them with more accurate judgements, one goes to the apologist

In distinguishing faith and beliefs

we have departed from an ancient and authoritative terminology

RC theology identifies faith and beliefs

what I have called faith, it would name the lumen gratiae, the lumen fidei, or infused wisdom

in the ecumenical context, I feel, justifies a departure from an accepted terminology

To hold that terminology should never be changed is just classicism

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