

values our values and the eyes of that love transform our knowing,

Though not the product of our knowing and choosing, it is not unconscious. On the contrary, it is a conscious, dynamic state manifesting itself in what St. Paul named the harvest of the Spirit: love, joy, peace, kindness, goodness, fidelity, gentleness, and self-control (Gal 5, 22).

To say that dynamic state is conscious is not to say that it is known. What is conscious is, indeed, experienced. But human knowing is not just experiencing. Human knowing includes experiencing but adds to it attention, scrutiny, inquiry, insight, conception, naming, reflecting, checking, judging. The whole problem of cognitive theory is to effect the transition from operations as experienced to operations as known. A great part of psychiatry is helping people effect the transition from conscious feelings to known feelings. In like manner the gift of God's love ordinarily is not objectified in knowledge, but remains within subjectivity as a dynamic vector, a mysterious undertow, a fateful call to a dreaded holiness.

Because that dynamic state is conscious without being known, it is an experience of mystery. Because the dynamic state is being in love, the mystery is not merely attractive but fascinating: to it one belongs; by it one is possessed. Because it is an unrestricted, unmeasured being in love, the mystery is out of this world; it is other-worldly; it evokes awe. Because it is a love so different from the selfish self it transcends, it evokes fear and terror. Of itself, then, and apart from any particular religious context in which it