

Joseph P. Whelan SJ                      BR 8375 U89 w  
The Spirituality of Friedrich von Hügel  
With a Foreword by Bishop B. C. Butler  
New York-Paramus-Toronto: Newman Press, 1971

132            FvH: 'I believe because I am told, because it is true, because  
133            it answers to my deepest/interior experiences and needs.'

131            The child's approach to religion depends on sense and imagination,  
and then on memory. The child is shown or told some religious  
fact or symbol. He accepts and trusts. It is the principle of  
authority and obedience in its simplest form. Error, even as  
a possibility, /132/ is not yet in sight. 'And at this stage,  
the external, authoritative, institutional side of religion are  
everywhere evident... Religion is here, above all, a fact and  
a thing.'

But the growing youth begins to question, out of awe and wonder,  
and curiosity too. Hostile facts appear, and 'affirmation is  
beginning to be consciously exclusive of its contrary.' The  
need for abstract reason, argument, system, comes into play.  
And religion answers the need with its intellectual element.  
Religion here becomes thought, theology.

The mature man, however, lives largely by 'intuition, feeling,  
and volitional requirements and evidences,' by the needs and  
exercise of suffering, effort and growth.

For man is necessarily a creature of action, even more than  
of sensation and reflection; and in this action of part of  
himself against other parts, of himself with or against other  
men, with or against this or that external fact or condition,  
he grows and gradually comes to his real self, and gains  
certain experiences as to the existence and nature and growth  
of his own deeper personality.

Man's emotional and volitional, his ethical and spiritual  
powers, are now in ever fuller motion, and they are met and  
fed by the third side of religion, the experiential and  
mystical. Here religion is rather felt than seen or reasoned  
about, is loved and lived rather than analysed, is action and  
power, rather than external fact or intellectual verification.

Now this successive description must be modified, for all the  
elements are present to each stage, and especially to the mature  
religious life. Religion is at all times more or less both

132 traditional and individual; both external and internal; both institutional, rational, and volitional.

133 [because told, because true, because resonance]

The richest spirituality will find all three motives richly operative. Yet man's movement into himself, his world, and his God, involves transitions that are necessary and perilous, as the emphases widen and deepen.

If he clings exclusively to ~~the~~ institutional, external practice, his religion will contract and shrivel, and 'become a something simply alongside other things in his life.'

But if he totally supplants this with the individually intellectual, a man's religion will grow hard and shallow, and will tend to disappear altogether. In the first case, superstition, in the second, rationalism and indifference are in view.

But to these two elements, singly and even more in their combination, the third element of religion, its experimental and emotional force and power, will easily appear as revolution, subjectivism and ~~XXXXX~~ 'sentimentality ever verging on delusion.' And where the latter force triumphs over the institutional seen as oppression and over the intellectual seen as rationalism, a subjectivist 'tyranny of mood and fancy will result.' And then 'fanaticism is in full sight.'