

2400ADTEL30

Loneragan's Notes on Willwoll's Course on Religious Psychology

O. mat. [material object] *Anima* cum Deo – psychologicae considerata – phenomena naturalia

Operatio S.S. [Spiritus Sancti] sine strepitu – non pervia observantiae scientificae

O. formale:

Structura psychice religiosa – relatio ad cetera psychica – modi typici

Whole force of power of soul energizing – cor – intellectus – voluntas

Synthesis of infinitely transcendent & filial piety

Uberrima – varias formas pro sexu, aetate, statu

Revelat modum personalem individui

Importance for individual and for society

Utility to pastor: wise doubts in dealing w souls; prudence; vary medium to soul.

Dangers: Profanation? Naturalistic interpretation? Relativist view of religious experience

But science of Trinity – lives of Saints – grace, why not what grace deals with – if it has been ? we must use them.

(1) Evolutio (2) Typi principales.

Obiectum: experientia subiectiva naturaliter considerata

Finis: introspective analysis & correlation: static & dynamic

esp psy. of conversion & penance

Method: α prescientific: very valuable stuff in ascetical writers, etc., not found elsewhere

β scientifica from end of 18th century

Then relig life in disdain: revolution, rationalism, Aufklärung, Kant, romanticism

Religious man in despair of saving religion

Schleiermacher: defend religion by prescind from all doctrinal debate

Evolutional theory + Schleiermacher = Modernism

USA Stanley Hogg specialized on Methodist conversion – method today considered somewhat ?

France: ?: (somewhat) pathological tendency: danger seeing religion as pathology., Flournay

Germany Wundt: attributed religion to society [as is e.g. language.] Historic method. To find essential by induction – Testimonium maximae diligentiae – no use today.

Girgensohn: Russian born Lutheran theologian: author Russian: personal introspection; demonstrated that intellect had larger role than his Lutheranism had led him to believe; demonstrated that religions experience the richest in human life.

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S Methods. (α) Democritus: atomistic, positivist, higher reduced to a mere complication of lower elements; e.g. sensism, associationism, empiricism in psychology – tendency to regard rel pathological
(β) Platonist values of soul – social, artistic;
(γ) Aristotelian: relation to body

Religious experience was recognized to be total conversion of life towards God in a union of devotion.

Total: e.g. not merely intellectual or merely sentimental or merely conative.
Life = action

To God: Deus meus et omnia. Not a mere aesthetic appreciation. Real.
Highest synthesis of all contrarities [?]

Junction of these two: (α) sense of infinite distance – sin reproach fear – reverence awe – drawing near presence – infinite good to me – confidence – filial love. ‘Inhorresco et ardesco’ St Augustine

Differentiation of religious experience from the individual who exercises it.
because of its totality

Typologia: enumerate, describe, interrelate general types of this differentiated religious experience & religious experience with rest of life

(1) 2 main types: (i) life without crises, no great ? – James, Varieties of Religious Experience. bis nati: have sinned previously but return to God

James: sober and sound when his pragmatism not exert too much influence
Distinction of once and twice-born cannot be pressed

(2) Cohn: (α) Those averse to the world and flee from it (β) those who remain in the world and sanctify it. E.g. contrast of hermits in early church and man like Basil absorbing all culture.

(3) Kierkegaard: (α) aesthetic: enjoys contemplating things; aesthetic interest in religion; enjoys it

(β) ethical: sees religion as a system of duties to be fulfilled: Pharisee

(γ) mystic: union contemplative & affective & effective in moral order

Kierkegaard becomes observer in ?

(4) Heiler: (α) mystic type: arose in ancient states as a protest against official religion

(β) Prophetic type: more primitive origin: feels himself impelled by God: active & bold

Much good in this division: applied a little too rigorously. Ignatius Loyola both. St Paul

(5) Wunderle: (α) timoris (β) amoris

(6) ? O.F.M. (α) Intellectualis (inc. sceptic rationalists)

(β) Active – esp. external & social worker for social aims

(γ) Constipé: given over exclusively to self-perfection by works

(δ) affective: must have a lot of ? on all

Anima

simplex

Faculties

Perfections

Deus

simplex

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Religious Psychology 2

Types may arise from overdevelopment of particular faculty in turning to God.

Positive types: not universals but tendencies

Differentia ratione sexus: soul form of body: difference of quality not of theological value

α Woman: BVM ideal: core of life is maternal affection for Jesus: n.b. how Divine Maternity runs through whole life & glory in heaven from Conception to Mediatrix of all graces

Woman knows rather intuitively and by affection – man tries to think objectively in a way free from affections – Affective certitudes & knowledge – Tact (Fact?)

Less given to purely intellectual doubts. Man looks to universal & to rules & laws. Woman attends to concrete & particular. In conations woman has a natural function to aid & foster others: woman gives herself more to sacrifice, is less selfish. Woman has greater unity because of affective basis. Man can have various compartments. A woman is maternal on the Judge's Bench.

β A woman can accept & really live by truths of Faith; because of power of sacrifice, less likely to fail in Hope; if religion taken out of a woman's life, the loss felt much more than by a man and a hatred against religion more fierce – e.g. Herodias vs. John Baptist. [small handwriting] Mother of a priest.

γ Body: basis of soul's existence & action. Object of soul's experience, *symbolum expressivum animae*.

Cf. Kretschmer: on relations of character & body – Hereditary transmission Assent (1) to a proposition primary; (2) to its logical implications; (3) to its "splendor" etc.

Motion of assent a complex of intellectual, aesthetic, affective, conative elements

Religious assent: *devotio dedicatio personae humanae ad Deum Testatum in libero assensu intellectus*

Praelucet veritas – circumlucet bonum et pulchrum – continentur omnia ut aspects of God to whom globally the motion is made.

Variations: (1) intellectualist overdevelopment lopsided – difficulties will be intellectual. If positivist, scorn metaphysic, distrust logic. If speculator, system maker, apt to think mystery too tall

(2) ethical type: concerned with what affects practical living. Faith for sake of good living. Non-Catholics Protestant or indifferent who reject Catholicism on this ground. Making a God of categorical imperative. One scandal in a priest weakens a thousand men's faith.

Scientific assent surrounded by other than scientific ?, these elements of feeling have much greater ? in making or referring an assent to authority.

(3) [sic] Esthetic type: one-sided seeking of aesthetic satisfaction – Ritualists

(4) Rigid types: voluntarists men who wholeheartedly are devoted to a cause and cannot understand any point of view but their own – born martyrs or born fanatics or born persecutors; e.g., Calvin – opposite of ‘odi errorem et amo errantem’

Opposite danger: being too docile, seeing good in all, indifferentism

Egoism refusal (readiness) to hand oneself over, surrender oneself in the confidence in God that is involved in faith

Difficulties against may be simply psycho-physical: fatigue combined with feeling of insecurity.

Hope: psychologically linked with faith: feeling of insecurity its opposite: disposition anxiety: the psychical reflection of objective impotence partial or total to prevent evil or render aid. The death ?: desperate anxiety even without advertence to evil feared.

James: Varieties of Religious Experience

Starbuck: Psychology of Conversion

Flournoy:

Pinard de la Boullange: L’Étude ? de la Religion

Gemelli, Carresi, Casteglione – Publications of Sacred Heart

? Psychology of Religion

Girgensohn 2nd ed with ?’s appendix

Effects of this ‘anxiety’ – a sort of paralysis: leads to a narrowing of field of consciousness and a corresponding exaggeration of the objects of fear, anxiety – still further narrowing is further exaggeration, etc. Example of Frenchman: obsessed with fear of killing his mother, fled to Central Africa, asked to be put in prison – spasm of fear – spasms & psychoses re bad thoughts – will needs a possible objective

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Hope related to joy rejoicing. Aristotle calls it “health” of soul

Arises from consciousness of personal ability or from confidence in another in whom we trust.

