

Titre Mission and the Spirit

Auteur Bernard Lonergan

CONCILIUM revue internationale de théologie — Arksteestraat 3, Nijmegen (Holland)

	elite	pica
1 -	As man's being is being-in-the-world, his self-understand-	
2 -	ing has to be not only of himself but also of his world. So	
3 -	biblical writers not only employed Babylonian cosmology but	
4 -	also re-interpreted it. In similar vein Arabic philosophers	
5 -	remodelled Ptolemy's heavens, and in turn Aquinas reformulated	
6 -	their views on the order of the universe. Today with evolu-	
7 -	tion naming the shape of things, Karl Rahner has written on	
8 -	"Christology within an Evolutionary View of the World." ¹	
9 -	Rahner prudently omitted from his account the long series	
10 -	of discontinuities reaching from subatomic particles to man-	
11 -	kind. But the omission only makes the more prominent the	
12 -	greatest discontinuity of all, the transition from the natural	
13 -	to the supernatural. Indeed, for Rahner this transition is	
14 -	especially arduous, for he is committed to the anthropological	
15 -	turn and, on that view, nature gives way to spirit, the super-	
16 -	natural at its root is divine self-communication in love, and	
17 -	the obediencial potency of a formal ontology has to be trans-	
18 -	lated into terms of consciousness.	
19 -	I have been using Rahner to state the question I wish to	
20 -	discuss. It reads: What in terms of human consciousness is	
21 -	the transition from the natural to the supernatural? With	
22 -	that question alone am I at present concerned. No doubt,	
23 -	related questions abound. But in this paper I beg to leave	
24 -	them in abeyance.	
25 -	1. <u>Vertical Finality</u>	
26 -	By 'finality' I would name not the end itself but relation	
27 -	to the end, and I would distinguish absolute finality, hori-	
28 -	zontal finality, and vertical finality.	

Titre

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1 - Absolute finality is to God. For every end is an instance
2 - of the good, and every instance of the good has its ground
3 - and goal in absolute goodness.

4 - Horizontal finality is to the proportionate end, the end
5 - that results from what a thing is, what follows from it, and
6 - what it may exact.

7 - Vertical finality is to an end higher than the proportion-
8 - ate end. It supposes a hierarchy of entities and ends. It
9 - supposes a subordination of the lower to the higher. Such
10 - subordination may be merely instrumental, or participative,
11 - or both, inasmuch as the lower merely serves the higher, or
12 - enters into its being and functioning, or under one aspect
13 - serves and under another participates.²

14 - The classicist view of the universe acknowledged hierarchy
15 - and the instrumental type of vertical finality. An evolution-
16 - ary view adds the participative type: subatomic particles
17 - somehow enter into the elements of the periodic table; chemi-
18 - cal elements enter into chemical compounds, compounds into
19 - cells, cells in myriad combinations and configurations into
20 - the constitution of plant and animal life.

21 - Still one does not reach the evolutionary view simply by
22 - acknowledging hierarchy and the instrumental and participa-
23 - tive types of vertical finality. An evolutionary view is a
24 - view of the universe. It can be fully grasped only by
25 - attending to the cause of the universe. For it is only as
26 - an instrument operating beyond its own proportion that the
27 - lower, as long as it is lower, can bring about and partici-
28 - pate in the constitution of the higher; and it is only the

Titre Mission and the Spirit

Auteur Bernard Lonergan

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2 /

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1 -	cause of the whole universe that from lower species can bring	-
2 -	about the emergence of successive higher species.	-
3 -	2. <u>Probability and Providence</u>	-
4 -	A theologian, if he thinks of evolution, turns to divine	-
5 -	providence. A contemporary scientist that does so thinks of	-
6 -	probabilities. Darwin's accumulations of chance variations	-
7 -	have gained respectability as probabilities of emergence.	-
8 -	His survival of the fittest becomes probabilities of survival.	-
9 -	What holds for living things, also holds in inanimate nature.	-
10 -	Quantum theory has ended the long reign of mechanist determin-	-
11 -	ism and has enthroned statistical law.	-
12 -	An evolutionary view of the universe, at a first approxi-	-
13 -	mation, would be a conditioned sequence of assemblies. Each	-
14 -	assembly would be an environment with its constituent species.	-
15 -	It would function on the basis of classical law, and conse-	-
16 -	quently it would continue to function until the disruption of	-
17 -	its interdependent factors resulted from internal deteriora-	-
18 -	tion or external interference.	-
19 -	From any assembly to the next there would be a cumulative	-
20 -	sequence of elements, where each element had its probability	-
21 -	of emergence from the probability of survival of previously	-
22 -	realized assemblies and elements.	-
23 -	In some such fashion, from a minimal beginning, schedules	-
24 -	of probabilities of elements would link the emergence of	-
25 -	successive assemblies of interdependent and mutually support-	-
26 -	ing factors. Granted very large numbers and very long inter-	-
27 -	vals of time, Bernoulli's theorem of large numbers or, better,	-
28 -	the De Moivre-Laplace limit theorem would make all but certain	-

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1 - some close approximation to each step in the process.

2 - When men operate on the small scale and can take all even-

3 - tualities into account, they plan. When relevant factors are

4 - too numerous, combinations of agents too complicated, suffi-

5 - ciently accurate enumerations and measurements too difficult,

6 - then they have recourse to statistical science. But the omni-

7 - scient and omnipotent cause of the whole universe does not

8 - operate blindly. He plans where men turn to probabilities.

9 - Nor does there come into existence, outside his planning, any

10 - agent that could interfere with his comprehensive design.³

11 - 3. The Supernatural

12 - Contemporary English usage commonly associates the super-

13 - natural with the spooky. But the term has a far older mean-

14 - ing, to which we have already adverted in speaking of vertical

15 - finality. For in a hierarchy of beings, any higher order is

16 - beyond the proportion of lower orders and so is relatively

17 - supernatural to them. But the infinite absolutely transcends

18 - the finite. It follows that the divine order is beyond the

19 - proportion of any possible creature and so is absolutely

20 - supernatural.

21 - Our inquiry is with the absolutely supernatural. It re-

22 - gards man's vertical finality to God. It regards such verti-

23 - cal finality in the strictest sense, so that man is not merely

24 - subordinate to God but also somehow enters into the divine

25 - life and participates in it. When Rahner writes on Christolo-

26 - gy within an evolutionary perspective, he very explicitly

27 - means that there is a threefold personal self-communication

28 - of divinity to humanity, first, when in Christ the Word

Titre Mission and the Spirit

Auteur Bernard Lonergan

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1 -	becomes flesh, secondly, when through Christ men become	-
2 -	temples of the Spirit and adoptive sons of the Father,	-
3 -	thirdly, when in a final consummation the blessed know the	-
4 -	Father as they are known by him.	-
5 -	This threefold personal self-communication of divinity is	-
6 -	the end. On this end much has been written. It need not be	-
7 -	recalled here, for our concern is not with the end but with	-
8 -	finality to it, with that finality as evolutionary, with that	-
9 -	evolutionary finality as it enters into human consciousness.	-
10 -	Vertical finality is to its end, not as inevitable, but as	-
11 -	a possibility. Its ends can be attained. They need not be	-
12 -	attained. They may or may not be attained.	-
13 -	Vertical finality is multivalent. There need not be just	-
14 -	one end beyond a given proper proportion. Indeed, the lower	-
15 -	a being is in a hierarchic scale, the more numerous are the	-
16 -	higher ends beyond its proper reach.	-
17 -	Vertical finality is obscure. When it has been realized	-
18 -	in full, it can be known. When it is in process, what has	-
19 -	been attained can be known, but what has not, remains obscure.	-
20 -	When the process has not yet begun, obscurity prevails and	-
21 -	questions abound. Is it somehow intimated? Is the intima-	-
22 -	tion fleeting? Does it touch our deepest aspirations? Might	-
23 -	it awaken such striving and groaning as would announce a new	-
24 -	and higher birth?	-
25 -	Vertical finality to God himself is not merely obscure	-
26 -	but shrouded in mystery. In this life we can know God, not	-
27 -	as he is in himself, but only by deficient analogy. God	-
28 -	himself remains mystery. Since potency is known by its act,	-

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1 - relation by its term, it follows that vertical finality to
 2 - God himself can be known only in the measure that God is
 3 - known, that it can be revealed only in the measure that God
 4 - himself has been revealed, that it can be intimated perhaps
 5 - but hardly in a manner that is unambiguous since vertical
 6 - finality is multivalent and obscure, and intimations are not
 7 - apt to make clear which of many possibilities lies in store.

8 - Vertical finality enters into evolutionary perspective. It
 9 - does so inasmuch as emergence, unfolding, development, maturi-
 10 - ty follow the analogy of evolutionary process. Such process
 11 - is to be understood in accord with emergent probabilities
 12 - and under divine planning and action. By the analogy of that
 13 - process is meant, not some basis for a priori prediction, but
 14 - only a basis for a posteriori interpretation. Here as else-
 15 - where, things are known in so far as they are in act.

16 - 4. The Human Subject

17 - In a celebrated passage Aristotle granted that his ideal of
 18 - the theoretic life was too high for man and that, if one
 19 - lived it, one would do so not as a man but as having some-
 20 - thing divine present within one. None the less he went on
 21 - to urge us to dismiss those that would have us resign our-
 22 - selves to our mortal lot. He pressed us to strive to the
 23 - utmost to make ourselves immortal and to live out what was
 24 - finest in us. For that finest, though slight in bulk, still
 25 - surpassed by far all else in power and in value.⁴

26 - It is not hard to discern in this passage an acknowledge-
 27 - ment of vertical finality in its multivalence and in its
 28 - obscurity. In its multivalence, for there is in man a

Titre Mission and the Spirit

Auteur Bernard Lonergan

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1 -	finest; it surpasses all else in power and in value; it is to	-
2 -	be let go all the way. In its obscurity, for what is the	-
3 -	divine in man, and what would be going all the way?	-
4 -	One has only to shift, however, from the corpus of Aris-	-
5 -	totelian writings to that of the Christian tradition, to	-
6 -	recognize in Aristotle's position a sign of things to come.	-
7 -	So Christian humanists have spoken of a <u>praeparatio evangeli-</u>	-
8 -	<u>ca</u> in the gentile world and, more bluntly, St. Paul said to	-
9 -	the Athenians: "What you worship but do not know -- that is	-
10 -	what I now proclaim" (Acts 17, 23).	-
11 -	If in the Greek patristic tradition <u>theoria</u> became the	-
12 -	name of contemplative prayer, if medieval theologians derived	-
13 -	from Aristotle's principles an argument that man naturally	-
14 -	desired to know God by his essence, it still remains that	-
15 -	Aristotle's thought offered rather stony ground for the ob-	-
16 -	jectification of the life of the spirit. For the priority	-
17 -	accorded the object gave metaphysics a dominant role. Psy-	-
18 -	chology had to think in terms of potencies, or faculties,	-
19 -	that were not among the data of consciousness. Worse, since	-
20 -	psychology envisaged plant as well as animal and human life,	-
21 -	the relation of operation to object was conceived, not pre-	-
22 -	cisely as intentionality, but vaguely as causality. ⁵ Further,	-
23 -	the priority of objects entailed a priority of intellect over	-
24 -	will, since will was conceived as rational appetite; and on	-
25 -	the priority of intellect over will, there somehow followed	-
26 -	a priority of speculative over practical intellect.	-
27 -	Intentionality analysis yields a contrasting picture of	-
28 -	the subject. Along with the rest of modern science, it	-

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1 -	eschews dependence on metaphysics. For metaphysicians do not	do not
2 -	agree. A critically constructed metaphysics presupposes a	
3 -	theory of objectivity, an epistemology. An epistemology has	
4 -	to distinguish between knowing, as illustrated by any cogni-	
5 -	tional operation, and adult human knowing, which is consti-	
6 -	tuted by a set of cognitional operations that satisfy a	
7 -	normative pattern. It follows that the single cognitional	
8 -	operation is neither a merely immanent psychological event	
9 -	nor yet a properly objective cognitional attainment. It has	
10 -	the intermediate status of an intentional act: as given, it	
11 -	refers to some other; but the precise nature and validity of	
12 -	that reference remains to be determined; and such determina-	
13 -	tion is reached through the further intentional operations	
14 -	needed to complete the pattern constitutive of full objecti-	
15 -	vity. In a word, phenomenology brackets reality to study	
16 -	acts in their intentionality. In the very measure that it	
17 -	prescinds from questions of objectivity, it all the more	
18 -	efficaciously prepares the way for a convincing epistemology.	
19 -	Intentionality analysis, like the rest of modern science,	
20 -	begins from the given. Unlike the rest of modern science,	
21 -	which dilates upon electrons and viruses, it can remain with	
22 -	the given, with human intentional operations dynamically re-	
23 -	lated in their self-assembling pattern.	
24 -	In its broad lines this dynamism rests on operators that	
25 -	promote activity from one level to the next. The operators	
26 -	are <u>a priori</u> , and they alone are <u>a priori</u> . Their content is	
27 -	ever an anticipation of the next level of operations and	
28 -	thereby is not to be found in the contents of the previous	

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1 -	level.	
2 -	Such operators are questions for intelligence: with respect	
3 -	to data they ask why, and what, and what for, and how, and	
4 -	how often. Such also are questions for reflection: with res-	
5 -	pect to the guesses, inventions, discoveries of human under-	
6 -	standing they ask: Is that so? Are you sure? Such thirdly	
7 -	are questions for deliberation: they ask whether suggested	
8 -	courses of action are feasible, worth while, truly good or	
9 -	only apparently good.	
10 -	Three types of operator yield four levels of operation.	
11 -	Each lower level is an instance of vertical finality, and	
12 -	that finality is already realized as the higher levels	
13 -	function. The lower level, accordingly, prepares for the	
14 -	higher and is sublated ^{by} it.	
15 -	We experience to have the materials for understanding; and	
16 -	understanding, so far from cramping experience, organizes it,	
17 -	enlarges its range, refines its content, and directs it to a	
18 -	higher goal. We understand and formulate to be able to judge,	
19 -	but judgement calls for ever fuller experience and better	
20 -	understanding; and that demand has us clarifying and expanding	
21 -	and applying our distinctions between astronomy and astrology,	
22 -	chemistry and alchemy, history and legend, philosophy and	
23 -	myth, fact and fiction. We experience and understand and	
24 -	judge to become moral: to become moral practically, for our	
25 -	decisions affect things; to become moral interpersonally, for	
26 -	our decisions affect other persons; to become moral existen-	
27 -	tially, for by our decisions we constitute what we are to be.	
28 -	Such vertical finality is another name for self-	

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1 -	transcendence. By experience we attend to the other; by	-
2 -	understanding we gradually construct our world; by judgement	-
3 -	we discern its independence of ourselves; by deliberate and	-
4 -	responsible freedom we move beyond merely self-regarding	-
5 -	norms and make ourselves moral beings.	-
6 -	The disinterestedness of morality is fully compatible with	-
7 -	the passionateness of being. For that passionateness has a	-
8 -	dimension of its own: it underpins and accompanies and	-
9 -	reaches beyond the subject as experientially, intelligently,	-
10 -	rationally, morally conscious.	-
11 -	Its underpinning is the quasi-operator that presides over	-
12 -	the transition from the neural to the psychic. It ushers	-
13 -	into consciousness not only the demands of unconscious	-
14 -	vitality but also the exigences of vertical finality. It	-
15 -	obtrudes deficiency needs. In the self-actualizing subject ⁶	-
16 -	it shapes the images that release insight; it recalls evi-	-
17 -	dence that is being overlooked; it may embarrass wakefulness,	-
18 -	as it disturbs sleep, with the spectre, the shock, the shame	-
19 -	of misdeeds. As it channels into consciousness the feedback	-
20 -	of our aberrations and our unfulfilled strivings, so for the	-
21 -	Jungians it manifests its archetypes through symbols to	-
22 -	preside over the genesis of the ego and to guide the indivi-	-
23 -	duation process from the ^{ego} ego to the self. ⁷	-
24 -	As it underpins, so too it accompanies the subject's	-
25 -	conscious and intentional operations. There it is the mass	-
26 -	and momentum of our lives, the color and tone and power of	-
27 -	feeling, that fleshes out and gives substance to what other-	-
28 -	wise would be no more than a Shakespearian "pale cast of	-

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1 -	thought.	-
2 -	As it underpins and accompanies, so too it overarches	-
3 -	conscious intentionality. There it is the topmost quasi-	-
4 -	operator that by intersubjectivity prepares, by solidarity	-
5 -	entices, by falling in love establishes us as members of	-
6 -	community. Within each individual vertical finality heads	-
7 -	for self-transcendence. In an aggregate of self-transcending	-
8 -	individuals there is the significant coincidental manifold	-
9 -	in which can emerge a new creation. Possibility yields to	-
10 -	fact and fact bears witness to its originality and power in	-
11 -	the fidelity that makes families, in the loyalty that makes	-
12 -	peoples, in the faith that makes religions.	-
13 -	But here we meet the ambiguity of man's vertical finality.	-
14 -	It is natural to man to love with the domestic love that	-
15 -	unites parents with each other and with their children, with	-
16 -	the civil love that can face death for the sake of one's	-
17 -	fellow men, with the all-embracing love that loves God above	-
18 -	all. ⁸ But in fact man lives under the reign of sin, and his	-
19 -	redemption lies not in what is possible to nature but in	-
20 -	what is effected by the grace of Christ.	-
21 -	Before advancing to that high theme, let us remark that	-
22 -	an intentionality analysis can provide an apt vehicle for	-
23 -	the self-objectification of the human subject. Let us note	-
24 -	too that the old questions of priority, of intellectualism	-
25 -	and voluntarism and the like, are removed and in their stead	-
26 -	comes what at once is simple and clear. Lower levels of	-
27 -	operation are prior as presupposed by the higher, as prepar-	-
28 -	ing materials for them, as providing them with an under-	-

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1 -	footing and, in that sense, with foundations. But the	higher
2 -	have a priority of their own. They sublimate the lower, pre-	
3 -	serving them indeed in their proper perfection and signifi-	
4 -	cance, but also using them, endowing them with a new and	
5 -	fuller and higher significance, and so promoting them to ends	
6 -	beyond their proper scope.	
7 -	Further, when so understood, priorities lose their rigidi-	
8 -	ties. One might accord metaphysical necessity to such adages	
9 -	as <u>ignoti nulla cupido</u> and <u>nihil amatum nisi praecognitum</u> .	
10 -	But while they assert the priority of knowledge as one ascends	
11 -	from the lower to the higher, they tend to overlook the in-	
12 -	verse priority by which the higher sublimate the lower. It is	
13 -	in the latter fashion that orthopraxy has a value beyond	
14 -	orthodoxy. And surely the priority of the lower sets no rule	
15 -	that God must observe when he floods our inmost hearts with	
16 -	his love through the Holy Spirit he has given us (Rom 5, 5).	
17 -	5. <u>Mission of the Son and Gift of the Spirit</u>	
18 -	The divine secret, kept in silence for long ages but now	
19 -	disclosed (Rom 16, 25), has been conceived as the self-com-	
20 -	munication of divinity in love. It resides in the sending of	
21 -	the Son, in the gift of the Spirit, in the hope of being	
22 -	united with the Father. Our question has been how to appre-	
23 -	hend this economy of grace and salvation in an evolutionary	
24 -	perspective and, more precisely, how it enters into the	
25 -	consciousness of man.	
26 -	First, I think, there is an awareness of a need for redemp-	
27 -	tion. Human progress is a fact. There is a wheel that, as	
28 -	it turns, moves forward. Situations give rise to insights;	

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1 -	insights to new courses of action; new courses of action to	
2 -	changed situations; changed situations to still further in-	
3 -	sights, further action, further change in situations. But	
4 -	such progress is only a first approximation to fact, for it	
5 -	is marred and distorted by sin. There is the egoism of	
6 -	individuals, the securer egoism of groups, the over-confident	
7 -	short-sightedness of common sense. So the intelligence of	
8 -	progress is twisted into the objectification of irrational	
9 -	bias. Worse, to simple-minded sins of greed there is added	
10 -	the higher organization of sophistry. One must attend to	
11 -	the facts. One must deal with them as in fact they are and,	
12 -	as they are irrational, obviously the mere dictates of reason	
13 -	are never going to work. So rationalization enters the inner	
14 -	citadel. There is opened a gap between the essential freedom	
15 -	all men have and the effective freedom that in fact they	
16 -	exercise. Impotent in his situation and impotent in his soul,	
17 -	man needs and may seek redemption, deliverance, salvation.	
18 -	But when it comes, it comes as the charity that dissolves the	
19 -	hostility and the divisions of past injustice and present	
20 -	hatred; it comes as the hope that withstands psychological,	
21 -	economic, political, social, cultural determinisms; it comes	
22 -	with the faith that can liberate reason from the rationali-	
23 -	zations that blinded it. ⁹	
24 -	Secondly, the new order (2 Cor 5, 17) comes in the visible	
25 -	mission of the Son. In him is presented 1) the absolutely	
26 -	supernatural object, for he is God, 2) the object for us, for	
27 -	he is man, 3) for us as to be redeemed, for he dies to rise	
28 -	again. As visible, he is the sacrament of man's encounter	

Titre Mission and the Spirit

Auteur Bernard Lonergan

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1 - with God. As dying and rising, he shows the way to the new
 2 - creation. As himself God, already he is Emmanuel, God with
 3 - us.

4 - Thirdly, besides the visible mission of the Son there is
 5 - the invisible mission of the Spirit. Besides fides ex auditu,
 6 - there is fides ex infusione.¹⁰ The former mounts up the
 7 - successive levels of experiencing, understanding, judging,
 8 - deliberating. The latter descends from the gift of God's
 9 - love through religious conversion to moral, and through
 10 - religious and moral to intellectual conversion.¹¹

11 - These three are cumulative. Revulsion from the objective
 12 - reign of sin and from the subject's own moral impotence heigh-
 13 - tens vertical finality. Without the visible mission of the
 14 - Word, the gift of the Spirit is a being-in-love without a
 15 - proper object; it remains simply an orientation to mystery
 16 - that awaits its interpretation. Without the invisible
 17 - mission of the Spirit, the Word enters into his own, but his
 18 - own receive him not.

19 - Such Christian origins are exemplary. As the Father sent
 20 - the Son, so the Son sent the disciples on a mission to con-
 21 - tinue to the end of time. As the Father and the Son sent
 22 - the Spirit to the disciples, so they continue to bestow the
 23 - Spirit on the ever oncoming members of Christ. So the self-
 24 - communication of the Son and the Spirit proceeds through
 25 - history by a communication that at once is cognitive, con-
 26 - stitutive, and redemptive: it is cognitive, for it discloses
 27 - in whom we are to believe; it is constitutive, for it cry-
 28 - stallizes the inner gift of the love of God into overt

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1 - Christian fellowship; it is redemptive, for it liberates
 2 - human liberty from thralldom to sin, and it guides those it
 3 - liberates to the kingdom of the Father.

4 - Experience of grace, then, is as large as the Christian
 5 - experience of life. It is experience of man's capacity for
 6 - self-transcendence, of his unrestricted openness to the in-
 7 - telligible, the true, the good. It is experience of a two-
 8 - fold frustration of that capacity: the objective frustration
 9 - of life in a world distorted by sin; the subjective frustra-
 10 - tion of one's incapacity to break with one's own evil ways.
 11 - It is experience of a transformation one did not bring about
 12 - but rather underwent, as divine providence let evil take its
 13 - course and vertical finality be heightened, as it let one's
 14 - circumstances shift, one's dispositions change, new encounters
 15 - occur, and -- so gently and quietly -- one's heart be touched.
 16 - It is the experience of a new community, in which faith and
 17 - hope and charity dissolve rationalizations, break determin-
 18 - isms, and reconcile the estranged and the alienated, and
 19 - there is reaped the harvest of the Spirit that is "...love,
 20 - joy, peace, patience, kindness, goodness, fidelity, gentle-
 21 - ness, and self-control" (Gal 5, 22).

22 -

23 - NOTES

24 - 1) Karl Rahner, Theological Investigations (London and
 25 - Baltimore 1966) V, 157-1972.

26 - 2) On vertical finality see my papers "Finality, Love, and
 27 - Marriage" and "The Natural Desire to See God" in Collection,
 28 - Papers by Bernard Lonergan Edited by F. E. Crowe, New York

and London 1967, pp. 16-53 and 84-95.

- 3) On statistical inquiry, B. Lonergan, Insight (London and New York 1957), pp. 53 ff; on emergent probability, ibid., pp. 121 ff., 259 ff. On Aristotle and Aquinas on world order, B. Lonergan, Grace and Freedom, Operative Grace in the Thought of St. Thomas Aquinas, Edited by J. Patout Burns (London and New York 1971) chapter 4. On the origins of the notion of the supernatural, ibid., pp. 13-19.
- 4) Aristotle, Eth. Nic., X, 7, 1177b 26 and 32.
- 5) Aquinas, In II de Anima, lect. 6 #305 (Marietti).
- 6) On deficiency and growth motivation, Abraham Maslow, Towards a Psychology of Being, Princeton: Van Nostrand, 1962, chapter 3.
- 7) Erich Neumann, The Origins and History of Consciousness, Princeton: Bollingen Paperback, 1970 (Ursprungsgeschichte des Bewusstseins, Zürich: Rascher Verlag, 1949). Gerhard Adler, The Living Symbol, A Case Study in the Process of Individuation, Bollingen Series LXII, New York: Pantheon, 1961.
- 8) Aquinas holds that apart from corrupt nature man naturally loves God above all: Sum. theol., I-II, q. 109, a. 3 c. and ad 1m.
- 9) This paragraph summarizes what I wrote in Insight, pp. 214-242, 619-633, 688-703, 718-730.
- 10) Sum. theol., II-II, q. 6, a. 1.
- 11) B. Lonergan, Method in Theology (London and New York 1972) pp. 122, 243.

