

TK 276

November 16, 1978

### Questions for Discussion

1. On page 63, note 41 of "Christology Today" one finds the statement, "In Christ, however, who is both divine and human, there is both a divine and human subjectivity, though but a single identity, and a single human subjectivity." Please explain the meaning of a "divine subjectivity" and how the dual subjectivities of Jesus can avoid a monophysitism (as may be implied by his "single identity.")

R.F.

2. The sentence on page 58, "It is in the progressive clarification of Christian experience and in the continuous exercise of spiritual discernment in the Christian community that christological doctrine developed," provoked the following caricature: "Iouergan is a Schleiermacher with an added sense of the cumulative clarification offered by tradition."

One could begin to correct the distortion by pointing out that Schleiermacher emphasized a God-consciousness, the feeling of absolute dependence, while you emphasize the experience of Sonship, adoption through the work of the Spirit within us made possible by God's sending his Son.

Please comment on the relation of Schleiermacher's theological program to your own horizon.

J.P.

Sander 731-3029

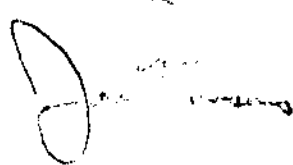
Nov. 24, 1978

Fr. Lonergan:

Attached please find:

- 1.) proposals with attached comments (of mine) from Haynes and Dunne - this leaves only Girard without a submitted written proposal. I have met with him once and Tom Groome has as well. He's working on a comparison of Marx's idea of praxis with that presented in your article "Theology and Praxis". He's having trouble reading widely enough to come to the issue with some background without diffusing his attention in all directions and finding nothing to say. I feel confident he'll complete his work and do it well.
- 2.) a "second edition" of Hefling's proposal - he's decided to focus on Newman's Development
- 3.) a question for discussion from Hefling. I give you the original since the master has been cut but not yet run in the theology office. It will be by Thursday.

I hope the discussion on hermeneutics and structuralism went well!



Th 876.01

November 30, 1978

Question for Discussion

Viva voce, 16 November:

"Learning to put one's Christianity in this new language is undergoing what the Church underwent at Nicea."

One of the values, according to method, that are involved in authentic conversion is the value of believing what the community teaches (I haven't got the phrase quite right.)

What is the relationship among the following:

- 1.) the fact that the Church made an existential decision at Nicea
- 2.) the fact - if fact it is - that the Church is still the Church, and so today has Nicea as part of its meaning
- 3.) the fact of my belonging to such a community and so believing its teaching
- 4.) the fact of achieving intellectual conversion apart from Nicea or the Church - say through the book Insight
- 5.) the fact of reconstructing the constructions of the human spirit; namely that of the fathers at Nicea with all that led up to it?

C.H.