

Questions for October 11

- 1.) (This concerns Chapter 4) Aquinas says (S.T. 1st part of the 2nd part, q.65, Art.4) "To will as one ought is the outcome of charity which perfects the will, since every right movement of the will proceeds from a right love, as Augustine says. (de Civ. Dei xix 9)" In Insight you say "But besides the bare capacity that is will, there is the habitual inclination, specialized in particular directions, that constitutes the willingness and unwillingness with which individuals antecedently are disposed to making decisions and choices of determinate kinds." (p.598) Finally, in Method you speak of "this highly complex business of authenticity and unauthenticity that has to replace the notion of will as arbitrary power." (p.121-122) You also speak of the dynamic state of being in love in an unrestricted manner as "the utmost of self-transcendence" (p.110). Now in the quotation on p. 110 you do not directly specify that the state of being on love in an unrestricted manner has to be perceived or experienced as being in love with God. My questions are:
- a.) To what extent, and how, does the love of other human beings facilitate or ground one's authenticity?
- b.) "Faith is the knowledge born of religious love," (p.115). With faith, one is given eyes "that can discern God's self-disclosures" (p.119). He who does not have faith will have great difficulty in discerning God's self-disclosures, among them God's gift of Love, the discernment of which seems to be a requisite for faith in the first place. In what measure, and how, does the love of other human beings lead one to recognize the continually lavished gift of God's love as being of God? What function does it serve, for example, in the preparation for justification, in facilitating the infusion of Justifying grace?
- 2.) (A question that arises out of the reading of G. Morel on Saint John of the Cross.) Even were one to admit certain experiences of unrestricted love, how does one verify these experiences and dis-verify pseudo-mystical experiences as in reality the counter-pulls in a discernment of spirits?
- 3.) Insight: "... for as the philosophic counter-positions appeal to experience generally against the 'Yes' of rational consciousness, so they (pietists and modernists against dogma) appeal to religious experience against the 'Yes' of articulate faith."
How do the pietists' and modernists' pseudo-religious experiences differ from that of the Yes-saying experience of the doctrinal-speculative theologian?
Granted a phenomenology of science (Insight, the first 10 chapters) must be matched by a phenomenology of religion (Method, chapter 4) there is in your later work a conspicuous absence of verifying God's gift of his love. In Verbum you point out (Chapter 5) that the second procession remains by and large in the mists of obscurity for most theologians because of a hop, skip, and jump over the first procession on truth. But the same criterion could be brought against the author of Method in as much as the above downward vector of God's gift has no verification. Could it be that the praxiological level of intentional consciousness, level four, is at odds with the first three levels in which the speculative theologian attempts the task of winnowing off the vacuous theological concepts for the pure analytic wheat of cognitional theory?

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- 4.) At one point does one cease to answer questions in the presence of absolute mystery? The problem with the question just asked is that the unrestricted drive to know doesn't stop in mystical experience. What, then, is the positive content of the mystical void? Why is it an exhausting manner of prayer, or why even considered a slightly advanced manner of prayer? Is your own manner of prayer Christocentric or Trinitarian?
- 5.) Is Chesterton, in his Orthodoxy, a theologian?

These questions have been edited and somewhat abbreviated by J.P.

of the... I have omitted from the mimeographed edition all the material enclosed in the pencilled brackets. I did this for reasons of brevity and clarity.

Fr. Lonergan:

I have received Charles Hefling's economics paper and will have that for you on Thursday.

Peace,

J. Parsons

*a) ...
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*b) ...
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 ...
 ...*

faith ...

2) on notes

1) (This concerns Chapter 4) [In the first class (in discussing Aquinas's positions on operative grace) you said that when you have a nest of different it's far easier to pick out what exactly an author is saying. I would like to provide a 'nest' of similar but variant positions to clarify the background of my questions.] Aquinas says (S.T., 1st part of the 2nd part, Q. 65, Art. 4) that "To will as one ought is the outcome of charity which perfects the will, since every right movement of the will proceeds from a right love, as Augustine says. (de Civ. Dei xix 9)" In Insight you state, "But besides the bare capacity that is will, there is the habitual inclination, specialized in particular directions, that constitutes the willingness and unwillingness with which individuals antecedently are disposed to making decisions and choices of determinate kinds." (p. 598) Finally, in Method you speak of "this highly complex business of authenticity and unauthenticity that has to replace the overly simple notion of will as arbitrary power." (p 121-22) You also speak of the dynamic state of being in love in an unrestricted manner as "the utmost in self-transcendence" (p. 110). Now in the quotation on p. 110 you do not directly specify that the state of being in love in an unrestricted manner has to be perceived or experienced as being in love with God. My questions are:

- a) To what extent, and how, does the love of other human beings facilitate or ground one's authenticity?
- b) [It is stated that] "Faith is the knowledge born of religious love," (p. 115) [and that] with faith, one is given eyes "that can discern God's self-disclosures" (p. 119). [It seems that] He who does not have faith will have great difficulty in discerning God's self-disclosures, among them God's gift of love, the discernment of which seems to be a requisite for faith in the first place. In what measure, and how, does the love of other human beings lead one to recognize the continually lavished gift of God's love as being of God? What function does it serve, for example, in the [process of] preparation for justification, in facilitating the infusion of [justifying] grace?

a) authenticity → self-transcendence

love of other human being → an element in self-transcendence

→ a help towards recognizing one's failures in self-transcendence

→ repent be baptized you will receive Holy Spirit

b) continually Cartha pp 2 - God's self / "give me" / himself

faith | unformed informs
formed
informed by charity

✓ Texts: Reverend in p

1) Time and Meaning:

For Morel: mystical experience is experience of reality in its totality. The metaphysician thinks of reality in its totality; the mystic experiences it.

2) Insight: (insert in question #3 on memo)

... for as the philosophic counter-positions appeal to experience generally against the "yes" of rational consciousness, so they [pietists/modernists against dogma] appeal to religious experience against the "yes" of articulate faith.

3) Method in Theology

... The gift of God's love first is described as an experience and only consequently is objectified in theoretical categories.

4) Chesterton's Orthodoxy

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Questions:

#2 on mind - abbreviated to underlined portion

Q) What does it mean to experience rather than think reality in its totality which G. Morel claims for the mysticism of St. John of the Cross? I make sense of this insofar as, not only is experience the potentially intelligible, but man himself in relation to the pure act of unrestricted intelligence which is God remains even in the next life ~~the~~ a potential intelligence. Mysticism seems to follow upon a sort of metaphysical despair in which a content of unrestricted love merely foreshadows a knowledge of the divine object in the next life. This life, however, is not meant for acts of contemplative love, but for merely habitually increments of knowledge with its terminus in the judgment. The weakness of mystical experience is that it can't be verified — indeed, it would seem to be "nothing" in John-of-the-Cross' meaning of the term and from the metaphysician's standpoint. Nor does one wiggle out of the problem by appealing to a

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a theology of love, for not only does love have many meanings but it, notoriously, has many aberrant meanings. Therefore, even were one to admit certain verified experiences of unrestricted love, how does one verify these experiences and disverify pseudo-mystical experiences as in reality the counterpulls in a discernment of spirits?

Human Eye
Kundera's interpretation
Pascien

Text from Insight (see page 1)

2)
H
on
insight

How does the pietists' and modernists' pseudo-religious experiences differ from that of ^{the} genuine experience of the doctrinal-speculative theologian? Granted a phenomenology of science (Insight I, the first 10 chapters) must be matched by a phenomenology of religion (Method, chapter 4), there is in your later work a conspicuous absence of verifying God's gift of his love. In Verbum, you brilliantly point out (chapter 5) that the second procession remains by and large in the mists of obscurity for most theologians because of a hop, skip, & jump over the first procession on truth. But the same criticism could be brought against the author of Method inasmuch as the above downward vector of God's gift has no verification. Could it

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3)
#4 on
memo

A. At what point does one cease to answer questions in the presence of absolute mystery? The problem with the question just asked is that the unrestricted drive to know doesn't stop in mystical experience. What, then, is the positive content of the mystical word? Why is it an exhausting manner of prayer or why even considered a slightly advanced manner of prayer? In your own manner of prayer Christocentric or Trinitarian?

In his Orthodoxy

Is Chesterton a theologian?

4)
#5 on
memo

By their fruits you shall know them