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that "God's love has flooded our inmost hearts through the Holy Spirit he has given us." It is indeed difficult to conceive in man an intellectual act proportionate to such love. In any case the effort to discover such an act of intellect seems superfluous when the mystics have so much praise for their cloud of unknowing.

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So we effect the transition [^]generalized empirical method that falls short of theology to the generalization that makes room for theology. Obviously the theology that it makes room for, also is a praxis, a theology that on its basic issues calls for existential decisions rather than the old-time boast, invicta demonstratur.² Moreover it is theology that stands outside the transient, for the transient is what basically is meant by words, which so easily are mistaken and more often are misunderstood, while intentionality analysis uses words only to draw attention, if necessary by a therapy, to inner events that are not only intentional but also conscious, that can change only with a radical change in the intentional consciousness of homo sapiens, that admit the simple structuring of primitives, the practical structuring of the ancient high civilizations, the logical structuring that underpin ^sclassical culture, Greek philosophy, and medieval Scholasticism, and the methodical approach characteristic more and more of the developing and/or declining culture that takes its stand not on first principles but on the methods that, as they generate the principles, so too can come to correct them.

You may object that this is relativism. But it is relativism only to a classicist mentality, and classicist mentality has had its long and once useful day.⁶ Ours is a new epoch. Fr. Rahner has listed present deficiencies. Fr. Claude Geffré has described a new age of theology. In that age I feel we have to live and work.