

June 16 1981 ;; Workshop QQ.

1. There is a distinction.

Spirituality broadly is being religious
specifically, it is deliberately striving to
be genuinely religious.

Eg Kierkegaard's question, Am I ~~religious~~ a Christian?
Some would ~~an~~ answer, Of course! I am d a Dane, a member of
the church of Denmark by law established.
Kierkegaard wanted to know whether one was a genuine Christian,
an authentic Christian, one who is everything a Xtian should be.

Psychology primarily is the study of the internal component
in conscious acts; sensitive intellectual rational responsible
and religious (no matter what the religion or its quality;
contemporarily, the occult is an object included in some studies
of religion); certainly it is a topic for psychologists)

Clinical or depth psychology appeals to the non-conscious
to account for ~~xxxxxxxxxxxx~~ specifically conscious acts.

2 1 Cor 13 is not easy to put into practice

Living in community can give one a great deal of practice,
even if all have good ~~a~~ resolutions about being loving

brutally/

As Sartre, the French existentialist/put it: ~~Et~~ L'enfer
c'est l'autre. Hell is your neighbor, the/other fellow

3 Why did Adam & Eve sin? Why did the angels sin?

If there were a reason, not merely an excuse but a reason,
it would not have been a sin.

Sin is chief instance of the objects of inverse insight.

Sins are moral, venial, or imperfections, many genera & species

Biases are dramatic, egoistic, group, general

If one is aware of them and makes no effort to correct them,
one's conduct becomes sinful; in general they are sins agst
the social order

Dramatic in one's style of living, in relating to others:
the bore is a dull person who thinks his conversation is so
interesting and his manners so charming that he wants to monopolize
the conversation.

It supposes that sin is acting contrary to right reason

It concludes that if X is a sin, then there is no sound
reason for X.

4 Intellectual conversion is both a conversion and an
appropriation of oneself as intellectual and rational

Moral and religious conversions become self-appropriations
in the measure that one achieves psychic conversion: grasping
the psychic mechanisms, complexes, etc., that make me click or
make me clumsy baffled out of touch etc etc.

Psychic conversion results from depth psychology coming
to the aid of smoothly functioning moral and religious living.

5 God is the one who has the idea of me

He is the first cause of whatever is good about me; he
is the loving father of each of us

St Thomas asked whether God was vainglorious in seeking
his own glory.

He said no; that seeking is his love of us; we are his
external glory.

God is the object of our deepest desire; the mystic's

5 con'd

withdrawal is withdrawal to God; the first part of the rhythm of withdrawal and return; one contemplates to be able to show the fruits of contemplation.

6 The fifth level puts religion into the other four into what we attend to, imagine, feel into what we understand, learn (When will you understand? O yet of little faith!!) into our reasonableness our responsibility

Theology is religion as related to a culture. Apostolic Fathers, Apologists, Greek PP, Latin, Byzantine scholasticism, western scholasticism renaissance culture, modern culture, communications

7 Not related but radicated (its root, radix) Sanctifying grace makes its citizens of the heavenly city, the city of God; it makes the infused virtues, virtuous in us. The good qualities of a lion would be good qualities in a man
not The good qualities of a man would not be the good qualities appropriate in a Christian.

The central form ~~x~~ makes the lion a lion and not a tiger a man a man and not a lion so sanctifying grace radicated in the form of a man makes that man a Christian and a good citizen in the city of God.

8 Organon was the title of a collection of six of A's treatises that were considered instrumental to science but not science itself (episteme)

Bacon entitled his book praising the fruits and setting forth the conditions of science

My method in theology deals with the contemporary question, Is theology a science in the modern sense? I believe the modern sense is to the effect that a discipline, a field of learning and teaching, is a science if it follows a method, and a method is a normative set of recurrent and related ~~operations yielding cumulative and progressive results.~~ operations yielding cumulative and progressive results.

My book aims at showing how contemporary theology is to be done if it is to satisfy that definition.

Fr Crowe thinks that is a good idea and would like to see people putting into practice.

9 Political economy became economics to ~~be~~ satisfy the requirements of secularist science.

Keynes contended that economics is a moral science.

My aim is an economic analysis that is the premise of moral precepts.

The analysis makes clear what causes recessions and how they can be avoided and what kind of education is needed to put that good counsel into practice.