

**Essays in Systematic Theology 52:**

***The Trinity in History: First Steps beyond Volume 1*<sup>1</sup>**

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*The Trinity in History* has been conceived as a two-volume work in which an attempt is made to carry forward Bernard Lonergan's systematics of the Trinity on the basic presupposition that the historical divine missions of Son and Holy Spirit are identical with the eternal processions of the same two divine Persons, plus the respective created external terms that are consequent conditions of the processions being also missions in history.<sup>2</sup>

In the case of the mission of the Son, the relevant external term is what Aquinas called the secondary act of existence that is the created base of a created relation of the assumed human nature of Jesus to the eternal uncreated divine Word. As the base of a relation to the Son, the secondary act of existence is said by Lonergan to participate in and imitate the Father. 'Whoever sees me sees the Father,' says Jesus. The eternal Word immanent to the triune God does not speak but is spoken; but the incarnate Word speaks what he is told by the Father. The Christology of the fourth Gospel would seem to be compatible with this speculative hypothesis.<sup>3</sup>

In the case of the mission of the Holy Spirit, the relevant external terms are two: sanctifying grace and charity. Sanctifying grace, the elevation of the subject's central form to participation in divine life, is the created base of a created relation to the eternal uncreated Holy Spirit. As the base of a relation to the Holy Spirit, it is said to participate in and imitate the Father and Son together as they actively 'breathe' the Holy Spirit. That divine relation is termed 'active spiration.' Charity, on the other hand, proceeds from sanctifying grace, and so is the created base

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<sup>1</sup> This paper was delivered at the Lonergan Workshop, Boston College, 18 June 2014.

<sup>2</sup> See chapter 3 in *The Trinity in History: A Theology of the Divine Missions*, vol. 1, *Missions and Processions* (Toronto: University of Toronto Press, 2012).

<sup>3</sup> See Lonergan's references in thesis 12 of *The Incarnate Word* to the continuity in John's gospel between God the Father and the words that Jesus the man speaks. Bernard Lonergan, *The Incarnate Word*, vol. 8 in *Collected Works of Bernard Lonergan*, trans. Charles C. Hefling, Jr., ed. Robert M. Doran and Jeremy Wilkins (Toronto: University of Toronto Press, forthcoming).

of a created relation to Father and Son breathing the Holy Spirit; thus it participates in and imitates the eternal Proceeding Love that is the Holy Spirit passively spirated.

The first volume of *The Trinity in History* is devoted to an attempt to understand the relation of divine processions and divine missions, especially by suggesting conscious correlatives to the created external terms of sanctifying grace and charity. In this sense the volume is concerned primarily with the relation between the mission and the procession of the *Holy Spirit*. In the background there lurks the methodological doctrine that, if the missions are the processions, then one can now *begin* a systematic theology of the Trinity with the missions without abandoning the traditional *ordo doctrinae* starting point of the processions. The missions give access to the processions, and they do so by identity. Thus, the first volume has the title ‘Missions and Processions.’

The anticipated title of the second volume is ‘Missions, Relations, and Persons.’ As I worked through Lonergan’s chapter on the divine processions fairly thoroughly in order to write the first volume, so I wish to do the same for his chapters on the divine relations and persons in writing the second volume. I foresee that this volume will have far more to say about the invisible and visible missions of the *Word* than did volume 1, and that it will relate the ‘religious values’ constituted by the divine missions more fully to cultural and social values than did volume 1, which was primarily concerned with the relation of religious values to the personal value of the authenticity of subjects. While volume 1 introduced the category of ‘social grace,’ volume 2 will expand on it considerably. It will present a Trinitarian theology of social grace.

With this background, let me indicate briefly how this second volume is progressing to date. What I say is subject to a great deal of reorganization and correction. This is fitting, since I have from the beginning viewed systematic theology as necessarily and inescapably collaborative in nature.

I have written a draft of a first chapter and of the first part of chapter 2. I am mainly concerned in the present paper to share with you what is happening in chapter 2. Chapter 1 is largely, though not exclusively, a rephrasing of many of the points covered in volume 1. It

contains a general introductory note on Lonergan and Girard, a restatement of the central hypothesis linking the missions and the processions, a clarification in terms of invisible and visible missions of both the Son and the Holy Spirit, a restatement of the notion of autonomous spiritual processions, a linking of these to the duality of consciousness, and a renewed clarification of the significance of Girard within this context. Thus it is ‘book-ended’ by Girard, whose work, I submit, will be very important as systematic moves are made to the treatment of both sin and redemption.

Chapter 2 is at present called ‘The Relations that Are Imitated.’ In its present form, the material that has already been written of the chapter consists of two major sections. The first is called simply ‘The Program,’ and the second takes up the task of interpreting Lonergan’s theology of the divine relations.

I will share with you in this paper the clarification regarding the invisible and visible missions of Son and Holy Spirit touched on in chapter 1, as well as the program with which chapter 2 begins and several instances of the comments in section 2 of chapter 2 that go beyond the pure exposition of Lonergan’s treatment of the divine relations.

## **1 Invisible and Visible Missions**

On the two divine missions and their relations to each other I followed for a number of years without qualification the theological doctrine of Frederick Crowe, which Crowe claimed to be also the position of the later Lonergan: ‘God first sent the Spirit, and then sent the Son in the context of the Spirit’s mission, to bring to completion, perhaps not precisely the work of the Spirit but the work which God conceived as one work to be executed in the two steps of the twofold mission of first the Spirit and then the Son.’<sup>4</sup> I realize now that this statement stating Crowe’s proposal requires (1) a terminological refinement that distinguishes common and proper

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<sup>4</sup> Frederick E. Crowe, ‘Son of God, Holy Spirit, and World Religions,’ in Crowe, *Appropriating the Lonergan Idea*, ed. Michael Vertin (Toronto: University of Toronto Press, 1989) 325.

predication, and (2) further doctrinal refinement in terms of invisible and visible missions of both the Son and the Holy Spirit. The doctrinal refinement is demanded by the prescription that the order of the divine missions must be that of the divine processions, since the missions are the processions joined to a created external term. Thus, the mission of the Holy Spirit cannot precede the mission of the Son unless further qualifications are added. Crowe has set us on a right path, but more must be said to fill out his basic hunch.

I believe the following five-point position, which includes both the terminological and doctrinal refinements needed, is more adequate.

(1) The universal gift of God's love establishes invisible missions of the Word and the Holy Spirit: the Father (not 'God') sends the Word in whom human beings participate through divinely originated insights and judgments of fact and value (actual graces) that in acknowledging the gift reflect the faith that is knowledge born of God's love; and concomitantly the Father and the Son (again, not 'God') send the Holy Spirit in whom we participate through acts of charity that flow from the *verbum spirans amorem* that is faith.

(2) These invisible missions are universal.

(3) The Father (not 'God') sends the Son in Jesus, in the 'fullness of time' that itself is established by the effective history of the invisible missions, in order to *reveal* the work that the Father, the Son, and the Holy Spirit together conceive as one work to be executed first in the invisible missions of the Son and the Spirit and then in the visible, revealing mission of the Son.<sup>5</sup>

(4) The Father and the Son (not 'God') send the Spirit in a visible, palpable fashion at Pentecost to manifest, confirm, and celebrate the revelation that takes place in Jesus.

(5) The goal of the totality of divine mission is the establishment of the reign of God, where friendship with God, communication of and participation in divine Trinitarian life, is the

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<sup>5</sup> As Charles Hefling has argued, the primary locus of that revelation is in the human knowledge of Jesus himself. See Hefling, 'Revelation and/as Insight,' *The Importance of Insight*, ed. John J. Liptay, Jr, and David S. Liptay (Toronto: University of Toronto Press, 2007) 97-115.

foundation of an integral scale of values that may be regarded as a theological attempt to flesh out what the reign of God would be in human history.

What is *revealed* in Jesus consists partly but also constitutively in the Law of the Cross, whereby the evils of the human race are transcended not by power but by the saving pattern of non-violent love. That same Law is a central feature in the actual graces through which the invisible missions of the Son and the Holy Spirit occur throughout history.

The visible mission of the Son is thus primarily the *revelation* of the love of God poured out upon humanity in the universal gift of the Holy Spirit, a gift which itself is intimately connected with and dependent upon the Son's invisible mission in faith. The visible mission of the incarnate Word has as its purpose to make explicit and known what has always been present and operative, often without being objectified. The revelation in Jesus enables explicit and deliberate personal relations of human beings with the three divine persons and with one another. Thus the mission of the Son is constitutive of the friendship with God that is inaugurated on God's part by the invisible missions but that requires the outer word of revelation if it is to come to completion. The visible mission of the Son articulates the meaning that renders this friendship not simply conscious in some unobjectified fashion but also known. The first and foundational set of personal relations made possible by the whole structure of divine mission consists of relations with the three divine subjects, and indeed with each of them distinctly. Each of the divine persons is a distinct term of a relation on the part of the human spirit.<sup>6</sup> We now know that, but even before and independently of the revealing visible missions of the Son and the Holy Spirit this was the case, even though it was not known; and it is the case today even beyond the boundaries of explicit Christian belief.

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<sup>6</sup> The issue of the extent to which these are distinct relations is a question that I will not pursue here. For Lonergan relations are really distinguished, not by a multiplication of terms, but by a multiplication of orderings. See *The Triune God: Systematics* 248-51. It is sufficient for my present purposes to emphasize that there are three distinct terms of our explicit created human relation to the triune God. But see the next note.

I argued in volume 1 that the structure of the grace that makes *all* who accept it pleasing to God (*gratia gratum faciens*) by initiating them into participation in divine life is itself Trinitarian. It is a created participation in and imitation of the Trinitarian relations of active and passive spiration.<sup>7</sup> The offer of such grace, once again, is universal. We are able to articulate it in Trinitarian terms due to the revelation that is the principal function of the visible mission of the Word.

First, then, through the gift of God's love the uncreated Holy Spirit dwells in us, not as a form or quasi-form, but as the uncreated term of a created relation. That relation to the Holy Spirit requires a base called sanctifying grace, a base that must be a created participation in active spiration, since active spiration is the divine relation of Father and Son to the Holy Spirit. We share through sanctifying grace in the relation of the Father and the Son to the Spirit. This is the basic or foundational gift. As Thomas Aquinas started to work out as early as *De veritate*, q. 27, a. 5, it is communicated not only sacramentally through baptism; rather, 'every effect that God works in us from his gratuitous will, by which he accepts us into his kingdom, pertains to the grace that makes one pleasing.' On Lonergan's interpretation Aquinas here began to entertain the possibility that there are certain moments of what will come to be called actual grace that are also 'sanctifying graces.'<sup>8</sup> This development is crucial to my position.

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<sup>7</sup> See Doran, *Missions and Processions*, esp. chapter 2. See also 'Sanctifying Grace, Charity, and Divine Indwelling: A Key to the *Nexus Mysteriorum*,' now available on [www.lonerganresource.com](http://www.lonerganresource.com), as Essay 32 in *Essays in Systematic Theology: An E-book*, and published in *Lonergan Workshop 23*, ed. Fred Lawrence (Boston: Boston College, 2012) 165-94. See also 'What Is the Gift of the Holy Spirit?' and 'Social Grace and the Mission of the Word,' available as Essays 34 and 37 in the same e-book. In terms of the question raised in note 3, if in fact grace is structured in this way, there would be two distinct relations, because there are two distinct orderings: the relation to the Holy Spirit based in sanctifying grace, and the relation to the Son and the Father is based in charity. But there are three distinct terms, and that is my present point.

<sup>8</sup> See Bernard Lonergan, *Grace and Freedom: Operative Grace in the Thought of St Thomas Aquinas*, vol. 1 in *Collected Works of Bernard Lonergan*, ed. Frederick E. Crowe and Robert M. Doran (Toronto: University of Toronto Press, 2000) 35.

Next, our participation in active spiration must reflect a participation in the Father and the Son together, since active spiration is really identical with the Father and the Son. The reception of the unqualified love of the Father establishes a quality of self-presence, a condition in which the mind finds itself, that may be likened to Augustine's notion of *memoria* as the created analogue for the Father. But *memoria* is joined to, equiprimordial with, *mens*, mind, and gives rise to a knowledge born of that love, the knowledge that Lonergan calls 'faith.' *Memoria* and faith together are the created participation in Father and Son together, in active spiration. We share in active spiration by *memoria* and faith, by a transformed disposition and the knowledge born of that disposition, precisely as together they breathe love. Faith, the knowledge born of God's love, is articulated in a set of judgments of value regarding the worthwhileness of the gift and of everything else,<sup>9</sup> but in its basic moment it is an ineffable 'yes' to the gift that has been given. And as such it is a created participation in the divine Word, the external term that is the created consequent condition of the Word's invisible mission.<sup>10</sup>

The reception of love and the faith born of that love breathe charity, our love of the givers of the gift. Charity, then, as proceeding from participation in active spiration, is a created participation in passive spiration, that is, in the Holy Spirit. As the Holy Spirit proceeds from the Father and the Son, so charity proceeds from the transformed disposition that may be likened to what Augustine called *memoria* and the knowledge born of that disposition, the knowledge that Lonergan calls faith.

For Christians charity manifests itself in companionship with the Son made flesh for us and in eschatological hope for the knowledge of the Father through the mediation of the Son. But just as the gift of God's love is universal, so charity is not limited to Christians. For those who do

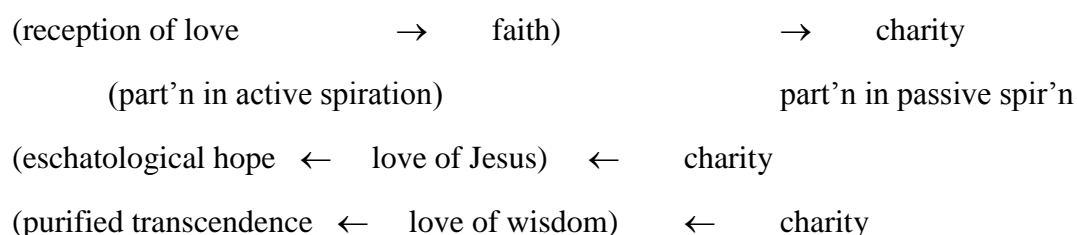
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<sup>9</sup> See Bernard Lonergan, *Method in Theology* 115-18 for an excellent and clear articulation of such judgments of value.

<sup>10</sup> Some disagreement arose after my presentation of this material at the 2014 Lonergan Workshop as to my interpretation of Augustine on *memoria*. At least one respondent thought I was correct, and at least another thought I was not. Ultimately, while I would like to appeal to Augustine's authority, the analogy that I am proposing does not depend on accordance with Augustine. It stands on its own.

not know the revelation of this Trinitarian gift, charity takes the form of a love of wisdom and a purified transcendence that in fact if not in name is a love of God with all one's heart and all one's mind and all one's strength and a love of one's neighbor as oneself. In Christian and non-Christian alike, the love of God and neighbor grounds the changed attitudes of Galatians 5.22: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control, and the inner disposition to return good for evil done and so to love even one's enemies.

This might be diagrammed as follows, where parentheses signify that the enclosed elements are to be considered as operating together:



Our created relations with the three divine subjects thus establish the state of grace as an intersubjective and indeed interpersonal situation that extends to the establishment of a genuine community of meaning and value among human beings. Even without the revelation of the gift of the Holy Spirit, the religious situation of humankind has always been intersubjective; but the revelation of the gift in Jesus promotes the primordially intersubjective status of human religion to the distinctly and explicitly interpersonal.<sup>11</sup>

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<sup>11</sup> This has implications for Girardian mimetic theory and its significance in theology. Briefly, when religion remains primordially intersubjective, its extension to human relations is what Girard calls 'interdividual,' and is subject to the vagaries of mimetic desire, including notable aberration. The promotion of intersubjectivity to deliberately interpersonal relations should transcend the danger of the deviated transcendence to which Girard calls attention, though clearly religions of the word have their own history of violence, and they have fewer excuses for succumbing to distorted interdividuality. The advent of the religious word does not eliminate human sin. For Lonergan's reflections on religions of the infrastructure (intersubjectivity) and religions of the superstructure (interpersonal relations mediated by the word), see 'Sacralization and Secularization,' in Lonergan, *Philosophical and Theological Papers 1965-1980*, vol. 17 in *Collected Works of Bernard Lonergan*, ed. Robert C. Croken and Robert M. Doran (Toronto:



Pentecost marks the beginning of the community that *knows* these missions, and indeed that knows *both* of them. That knowledge distinguishes the church from all other communities. The beginning of the community is marked by an outburst of joy over the fruitfulness of the divine revelation of God's love. What was hidden is now revealed. What was conscious but not objectified or what remained imperfectly articulated is now known and can be clearly spoken, proclaimed, announced. The mission of the Holy Spirit, previously for the most part invisible, becomes not only visible but also tangible and audible at Pentecost, as the community is born whose mission it is to cooperate with God in carrying on both divine missions and manifesting their unity and complementarity.

Pentecost is thus the beginning not only of the church but also of the church's mission, which is inseparable from the existence of the church.

## **2 The Program of Volume 2**

My concern to date in *The Trinity in History* has been to connect the missions as constituting 'religious values' in Lonergan's scale of values to the realm of personal values in the same scale.<sup>12</sup> The point of this is clear: the processions are understood on the basis of a psychological analogy, and that analogy names precisely what constitutes the realm of personal value, the person in his or her authenticity, the subject in whom what I call autonomous spiritual processions occur.<sup>13</sup>

But the *Trinity in History* is about much more than the relation of grace (understood as participation in and imitation of active and passive spiration<sup>14</sup>) to the personal authenticity, integrity, indeed holiness, of individuated subjects. It is also about the realm of cultural and

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University of Toronto Press, 2004) 68-70. Typically, Lonergan is more generous than Girard: in this case with his evaluation of religions of the infrastructure.

<sup>12</sup> On the scale of values, see Bernard Lonergan, *Method in Theology* (Toronto: University of Toronto Press, multiple printings) 31-32.

<sup>13</sup> On autonomous spiritual processions, see chapter 8 in Doran, *Missions and Processions*.

<sup>14</sup> See *ibid.* chapter 2.

social values, about what I have called ‘social grace,’ about the integrity of the whole scale of values, and ultimately about the equitable distribution of vital goods to the entire family of God’s children. While these points have been constant in my work in one form or another for several decades, the dynamics of the social reach, as it were, of operative and cooperative grace remain to be worked out. It is one of the tasks of the second volume to make a contribution in this direction.

Here the relevant Trinitarian concerns from the standpoint of theological conceptuality are not simply the divine processions but the divine relations and the consideration of the divine persons, not only in themselves but principally in their relations to one another. Social grace is about relations, about the elevation of human relations to the point of being an imitation of and participation in divine circumincession. It is to this that I have to turn next. *What are elevated human relations, and how are they pertinent to the integrity of cultural and social values, that is, to the meanings and values that inform given ways of living and to the social structures that embody those meanings and values for better or for worse?*

There were sixty theses articulated in the first volume, and the numbering here will be consecutive with that alignment.

**Thesis 61:** *Since the reality of the two divine processions with which the divine missions are identical is the reality to be attributed to relations, the missions themselves will have a thoroughly relational structure.*

Lonergan moves closer to his specification of an analogical and obscure understanding of Trinitarian life by asking what *reality* is to be attributed to what have been *conceived* as two specifically distinct divine processions. ‘Now that we have *conceived* the two specifically distinct divine processions, we must ask what *reality* is to be attributed to them.’<sup>15</sup> The reality to

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<sup>15</sup> ‘Postquam duae divinae processiones specific distinctae sunt conceptae, quaeritur quamnam realitatem iis attribui oporteat.’) Lonergan, *The Triune God: Systematics* 230-31, emphasis added.

be attributed to the divine processions is the reality proper to relations. But if the relations *are* the processions<sup>16</sup> and the processions when joined to a created external term *are* the missions, then the missions must also be understood as the relations, and the created external terms that make the missions possible must (1) be related to one another in a manner that shares in and imitates the order of the divine relations of which they are created external terms, and (2) have implications for an elevation not simply of individuals in their authenticity, that is, of ‘personal values,’ but also of human relations, and so of ‘cultural values’ and ‘social values,’ to a participation in divine relations. These, I believe, will be the major emphases of the second volume.

Lonergan’s celebrated ‘four-point hypothesis’<sup>17</sup> already bears out the connection of the missions to the relations. It correlates the preeminent created graces – hypostatic union understood in terms of the secondary act of existence of the Incarnation, sanctifying grace, charity, and the light of glory – with the four divine relations. But there remains an issue of specifying the *relations among the four created participations* in the divine relations. The first issue, then, in correlating divine missions with the divine relations is to specify relations among the four principal *entia supernaturalia*, the created external terms that are consequent conditions of divine missions, that correspond to, imitate, and participate in the divine relations.

From there we may move to an attempt to understand the social realization of such imitation and participation in the realms of cultural and social values and in the equitable distribution of vital goods to the whole human family. Since interpersonal relations are at the heart of what Lonergan means by the human good,<sup>18</sup> conceiving the missions in terms of relations moves us directly into the relation between the missions and the levels of cultural and social values. To participate in the divine relations must be shown to have a connection with human relations, and so with the human good, with the equitable distribution of vital goods, with

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<sup>16</sup> See *ibid.* 236-39.

<sup>17</sup> See *ibid.* 470-73.

<sup>18</sup> See Lonergan, *Method in Theology* 48.

the good of order that conditions that distribution, and with the meanings and values constitutive of authentic ways of living.

The link from elevated personal values to social grace will be located in the *word* precisely as a cultural reality. In this way the invisible and visible missions of the *divine Word* will assume a prominence that I believe will already have been assigned them by taking up the preliminary task of relating the external terms of the missions to one another.

Thus first we must attend to the issue of the relations among the four participations in the divine relations. The terms of the divine relations as immanent to Pure Act are the opposed relations: paternity to filiation, filiation to paternity, active spiration to passive spiration, and passive spiration to active spiration. The missions add a created external term to each relation, and these created external terms also must be understood in relational terms that follow the order of the divine relations.

We have already seen in volume 1 that the created external terms are the bases of created relations to uncreated divine Persons. In addition to the secondary act of existence, sanctifying grace, and charity, we should mention the light of glory, the created base of a created relation to the Father, a base that participates in and imitates the uncreated relation to the Father that is the Son, who leads the children of adoption perfectly home in the reign of God.

But that is not enough. A second set of relational terms must be established. For if the Father, the Son, and the Holy Spirit are themselves relations to one another, there must also be a set of created relations *among* the created terms of those relations, and not simply a relation *between* each of the created terms and the uncreated reality to which that base, as the term of a mission, is related. Since the reality of the two divine processions with which the divine missions are identical is the reality to be attributed to relations, the missions themselves and the external terms that allow the processions to be missions not only will have a thoroughly relational structure, but that structure must be a participation in the structure of the divine relations themselves. We must construct a relational system that unites the created terms in the

foundational reality of the created supernatural order. Their relational unity must be a created participation in and imitation of the order of the divine relations.

We have already seen in volume 1 (especially in chapter 2) two of these relations among the terms: the relation of sanctifying grace to charity and the opposed relation of charity to sanctifying grace. But we must construct a relational system that unites all of the created terms in the foundational reality of the created supernatural order, the order of grace in its fullest extent.

We must consequently face the questions:

- What is the relation of the secondary act of existence of the Incarnation not only to the Word but also to sanctifying grace, to charity, and to the light of glory?
- What is the relation of sanctifying grace not only to the Holy Spirit, and not only to charity (which we have already established), but also to the secondary act of existence and to the light of glory?
- What is the relation of charity not only to the Father and the Son, and not only to sanctifying grace (which again we have already established), but also to the secondary act of existence and to the light of glory?
- And what is the relation of the light of glory not only to the Father but also to the secondary act of existence, to sanctifying grace, and to charity?

The answers to these questions must establish a relational unity that follows, imitates, participates in, the order of the divine processions and relations. The missions, again, are the processions and relations joined to created external terms. The terms must be related to one another in a manner that reflects the internal relations among the divine persons.

**Thesis 62:** *The affirmation that the missions that are identical with the divine processions are real relations and the consequent affirmation that the created terms of these relational missions participate in the relationality that is divine life together constitute the firm theological ground of the theology of social grace already introduced in the first volume.*

I discovered in assembling the index to *The Triune God: Systematics* that ‘relation’ is the single most significant category in that work. My purpose now is not only to explicate why this is so in a pure theology of the immanent Trinity but also to articulate the importance of this significance for the historical participation in divine life that is our major concern.

Our leitmotif hypothesis expresses grace as primarily participation in the divine relations, and so the affirmations with which I have begun this chapter should come as no surprise. Moreover, I suggested in the first volume that graced participation in the divine relations of active and passive spiration provides the ‘special basic relations’ of systematic theology in its entirety, in a transposition of the notions of sanctifying grace and charity, which are respectively the created participations in active and passive spiration, into the language of intentionality analysis and religious self-appropriation.<sup>19</sup> These are immanent to and constitutive of the subject, ‘personal value,’ as elevated to life in God, or what Lonergan calls the subject in Christ Jesus.<sup>20</sup> We have no direct conscious access to the created terms of the other two elements in the four-point hypothesis, namely, the secondary act of existence of the Incarnation and the light of glory. We must work from our experience of grace and extrapolate to these other supernatural realities as best we can, making the necessary changes as we proceed. But whether our participation in divine life through created imitations of and participations in active and passive spiration be *vécu* (as it almost always is) or *thématique* (which perhaps is one of the great theological and ecclesial challenges of our age), it is constitutive of ‘religious values’ in the normative scale of values. I have already studied in abundance the relation between religious values and personal development and integrity, both in the previous volume of this work and earlier in *Theology and*

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<sup>19</sup> ‘... general basic terms name conscious and intentional operations. General basic relations name elements in the dynamic structure linking operations and generating states. Special basic terms name God’s gift of his love and Christian witness.’ Lonergan, *Method in Theology* 343. To this list I add, ‘The special basic relations are the created participations in the divine relations of active and passive spiration, through being on the receiving end of God’s love in *gratia gratum faciens* and loving God in return in charity.’ Doran, *Missions and Processions* 39.

<sup>20</sup> Bernard Lonergan, ‘*Existenz and Aggiornamento,*’ in *Collection*, vol. 4 in *Collected Works of Bernard Lonergan*, ed. Frederick E. Crowe and Robert M. Doran (Toronto: University of Toronto Press, 1988) 230-31.

*the Dialectics of History* and *What Is Systematic Theology?* But as we move to the explicit connection between the divine relations and the divine missions, it is time to move as well to a consideration of *the relation of religious values to cultural and social values*. Charity is relational not only to God but also to neighbor, and from there the missions take on their historical significance in establishing the realms of cultural and social values. Thus, as we move to the explicit connection between the divine relations and the divine missions, we move as well to a consideration of the relation of religious values to cultural and social values.

That relation is mediated through personal values, many of whose constitutive aspects we saw in considering Lonergan's chapter on the processions. Personal value can be understood largely in terms of the autonomous spiritual processions of word and love that form the natural and graced analogues for the divine processions. In fact, no specifically theological theme is more appropriate for considering cultural and social values than that of the divine relations and our created participation in them through grace. For that participation will itself not only be relational – and personal relations are at the heart of the social mediation of the human good – but also will be mediated by the autonomous spiritual procession of genuine words expressive of meanings and values constitutive of good ways of living. Grace will make these to be words in the Word, words spirating charity. In fact, the state of grace is for Lonergan an interpersonal situation, where the founding persons are the divine Three, and where we are all invited to allow ourselves to be caught up, in prayer and in life, individually and communally, in the circumincession of divine life, through participation in the emanations of Word and Love that constitute God. Our participation in the divine relations through grace is an elevation also of our relatedness to our fellow men and women, and in fact to all creation. That elevation will be mediated historically through cultural and social values. Social grace is a matter of *elevated human relationality*. That is the next part of our theological vision to be established and communicated.

Thus, there are two distinct new issues here, beyond the already established created relations of the created terms to divine persons: first, the establishment of a relational system

*among the created terms*, a relational system that participates in and imitates the order of the divine relations; and second, social grace as a participation in and imitation of divine circumincession as this participation and imitation become effective in the transformation, through word and love, of cultural and social values. Clearly, these two issues are connected, since they are parts of the answer to one question: how do created relations imitate and participate in divine relations? But the first task is to establish a relational system among the four created terms that are required for the divine missions: among the secondary act of existence of the Incarnation, sanctifying grace, charity, and the light of glory.

### **3 Several Issues from Section 2 of Chapter 2**

Now let me share three short sets of considerations based in appendix 3 of *The Triune God: Systematics*, and a more complex speculation based in assertion 6, which has to do with ‘Three Really Distinct Relations.’ I do not yet have a thesis-type formulation of these matters.

#### *3.1 Internal and External Relations*

Lonergan argues in appendix 3 that relations may be either internal or external. An internal relation is so intrinsic to the subject that, if the relation were negated, the subject itself would be negated, whereas an external relation is a relation that can be present or absent without such an ontological effect on the subject. Quantitative examples are given in illustration. It is intrinsic to this stone that it have *some* quantitative relation to every other quantified reality, but not that this quantitative relation be ‘twice’ or any other determinate number. That so-called external relation is constituted *only* by the existence of the quantified reality to which ‘this stone’ is being compared. It is not intrinsic to the reality of ‘this stone.’

While such quantitative examples are easy to point to, they are of little existential, historical, or theological significance. The significant issue for our purposes will be to determine what constitutes internal relations among human beings. There are ideologies that would treat all



relations among human beings as external, as depending only on the existence of the person to whom 'this person' is being compared, and not on a primary internal relationality constitutive of what it is to be a human being. Thus, whatever Margaret Thatcher meant when she said, 'There is no such thing as society; there are only individuals,' it can be and often is taken to mean in effect that there is no such thing as internal relationality among human beings (except in nuclear traditional families, which even Thatcher conceded). Neo-liberal economic theory and the varieties of politics that exist only to promote such theory and the practices that implement it operate as if this were the case. It will be crucial for the expansion of the theology of divine missions to argue for primary internal relationality as constitutive of the subjects of autonomous spiritual processions. Radical individualism, philosophies of selfishness, trickle-down economic ideology, and the embodiment of such intellectual inauthenticity in political and economic theories, systems, and budgets display a denial of internal human relationality. They represent on a social scale the dynamics of sociopathic behavior, perhaps even a social objectification of such disease.

### *3.2 Explanatory Knowledge of Internal Relations*

Lonergan also emphasizes in the appendix that the explanatory knowledge of internal relations must remain hypothetical. Explanatory scientific understanding is required if we are to know a real internal relation, and the terms and relations of natural science remain hypothetical. But a question arises in this regard with respect to *human* science. If one accepts the argument of chapter 11 of *Insight*, which I do, one will affirm that there are some terms and relations in human science that are not subject to basic revision, namely, those specified in generalized empirical method, that is, those that one has affirmed in making the self-affirmation of the knower and in the expansion of that judgment to other levels of consciousness. May we also reach, on the basis of these terms and relations, some firm explanatory understanding of primary internal relationality *between and among* human beings? The terms and relations of generalized

empirical method, as they have been worked out to date, are constitutive of individual subjects in their authenticity. But do they also ground explanatory relations between and among human subjects? Can they be used to provide foundations in the realm of general categories for a theology of social grace? The fact that we have already begun such a theology with a *scale of values that is isomorphic with the constituents of individual authenticity* might argue for the possibility of an affirmative answer, but, if so, that answer remains to be worked out.

### *3.3 Simply and Qualifiedly Absolute and Relative Realities*

Again in the appendix, Lonergan treated four questions having to do with simply and qualifiedly absolute and relative realities. The first two questions were, Are there in creation any simply absolute realities? and, Are there in creation any simply relative realities? Lonergan's answer to both was negative, and the reason had to do mainly with the fact that every absolute reality in creation was also marked by internal relations, and such internal relations are not identical with the subject that is their base.

To this discussion perhaps we may add, first, that social, political, and economic theories that would in effect deny internal relationality to human subjects would tend to affirm individuals as simply absolute realities, and, second, that without the breakthrough beyond the primordial mimetic interdividuality so deftly analyzed by René Girard, to the capacity for autonomous spiritual processions, one is in fact living as if it were the case that there are in creation simply relative realities. One is living the life of a simply relative reality, with a center that does not hold. Both Girard and I would maintain that for this breakthrough to become systematic and consistent, for it to set up schemes of recurrence, the operation of God's grace is a requirement. And I would add that this involves introducing into the reality of the subject the created participations in trinitarian life that are at the heart of any theology of the Trinity in history.<sup>21</sup> While individualism is in effect a denial of internal relationality in human beings,

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<sup>21</sup> For the background to this discussion, see *Missions and Processions*, chapters 8 and 9.

primal interdividuality prior to any individuation on the part of the subject of autonomous spiritual processions is *in actu exercito* an existence as if there were a *simply* relative reality on the part of the subject.

### 3.4 A Meditation on Active Spiration

Lonergan's sixth assertion, and the third on the divine relations, is to the effect that three of the real divine relations, namely, paternity, filiation, and passive spiration, are really distinct, because of mutual opposition.<sup>22</sup> Mutually opposed relations are relations the subject of each of which is term of the other: e.g., father-son, son-father; spirator-spirit, spirit-spirator. Active spiration is really identical with paternity and filiation together, and so is only notionally or conceptually distinct from them. But it is of course really distinct from passive spiration, as are the Father and the Son, who, as Father and Son, Speaker and Word, Begetter and Begotten together, *are* the active spiration of Proceeding Love.

Lonergan's argument here is perhaps the most complex in the book. I can be selective in presenting it here.

What constitutes a real distinction of mutually opposed relations is that these mutually opposed relations are themselves real, not simply conceptual. Thus, what makes the distinction between active spiration and either paternity or filiation not real but conceptual is that there is not a real mutual opposition between active spiration and either paternity or filiation. In fact, for the Father to beget the Son and for the Son to be begotten of the Father is for them together to spirate the Spirit of love. To beget and to be begotten are, together, actively to love (*notionaliter diligere*). For the Father to speak the Word and for the Word to be spoken is for them together actively to breathe Proceeding Love. The mutual opposition of Father-Son, Speaker-Word, Begetter-Begotten actively spirates the Holy Spirit.

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<sup>22</sup> Ibid. 246-47.

Paternity and active spiration each regards a distinct term: paternity regards the Son as term, and active spiration the Holy Spirit. But the reason for the multiplication of relations lies not in distinct subjects or in distinct terms but in distinct orderings. The same may be said of filiation and active spiration. The terms are distinct, since the term of filiation is the Father and the term of active spiration is the Holy Spirit. But the ordering is one: for the Father to beget the Son and for the Son to be begotten of the Father is for them together to breathe the Holy Spirit.

In the case of the human intentional operations that provide an analogy for the Trinitarian processions and relations, the ordering can be interrupted or broken due either to underdevelopment or inauthenticity. The integrity of the order and so of the relation is contingent. Not so with God. The relation of what utters the Word to the Word that is uttered, and the relation of what utters the Word to the Love that proceeds from the Word uttered, are conceptually distinct, but really one relation. Again, the relation of what is uttered to the Speaker that utters it is conceptually distinct from its relation to the Love that proceeds from it, but these two conceptually distinct relations are really one. To utter the Word and to be the Word uttered by the Father are, together, actively to spirate Proceeding Love.

The analogy in this case is very remote, because in us there are two distinct acts actively spirating love: understanding as uttering a judgment of value and the judgment of value thus uttered. In God there is but one infinite act by which God understands and speaks and conceives and judges. In God the relation of understanding as uttering a word to the word uttered is *conceptually* distinct from the relation of understanding as uttering a word to the love that proceeds from the word thus uttered, but they are *really* one relation. God cannot utter the value judgment that is the divine Word without Love proceeding from the utterance and the judgment. In us, on the other hand, there is an *exigence*, not a necessity, that the value judgment that is spoken from the grasp of sufficient evidence also breathe love. The ordering can and often does break down. Again, in God the relation of the Word uttered to the Speaker that utters it is *conceptually* distinct from the relation of the Word uttered to the Love that proceeds from it, but these two conceptually distinct relations are *really* one. In God the value judgment as an inner

Word proceeding from the grasp of sufficient evidence necessarily joins the Speaker in breathing Love. In us there is an exigence that the value judgment breathe love, but that exigence can be violated.

An upshot or implication for the divine missions is that there is never Spirit without Word or Word without Spirit, whether the mission be ‘visible’ or ‘invisible.’ Why? Because the missions are the processions joined to an external term. For the Son to be uttered by the Father is also for the Father and Word actively to spirate the Holy Spirit. Therefore, for the Father to send the Word is for the Father and the Word to send the Holy Spirit. Because the missions are the processions, for the Son to be sent by the Father is also for the Father and the Word to send the Holy Spirit. This fills out what might correctly be viewed as something incomplete in *The Trinity in History: Missions and Processions*. In that book there are acknowledged both invisible and visible missions of both the Son and the Holy Spirit. But in its treatment of the historical order of the missions, the book states clearly only the following: (1) invisible mission of the Holy Spirit, (2) visible mission of the Son, (3) visible mission of the Holy Spirit. But the order of the missions *must* be the order of the divine processions, since the missions are the processions joined to an external term. There must, then, be acknowledged an invisible mission of the Son ontologically (not temporally) *prior* to the invisible mission of the Holy Spirit. Its created term is the universalist faith already described in the book, while the created term of the invisible mission of the Holy Spirit is the charity that proceeds from faith.

One of the most interesting things about this analogy is that two really distinct mutually opposed relations together make up one relation that is mutually opposed to the love that proceeds from them. So the relations of speaking to ‘yes’ and to love, and of ‘yes’ to speaking and to love involve (1) the mutually opposed relations of speaking to ‘yes’ and ‘yes’ to speaking, and (2) the mutually opposed relations of speaking-and-‘yes’ together to love and love to speaking-and-‘yes’ together. The two mutually opposed real and distinct relations posited in (1), taken together, are one subject of the mutually opposed real and distinct relations posited in (2), namely, speaking-and-‘yes,’ and are the analogue of active spiration in the Trinity; and the other

subject of the relations posited in (2), namely, love proceeding, is the analogue of passive spiration. Thus in God, the Holy Spirit as Proceeding Love is really distinct from the Speaker and the Word spoken, from which together the Spirit proceeds, and that real distinction is a really distinct relation of passive spiration. But the Speaker and the Word spoken, paternity and filiation, while really distinct from each other as Speaker and Word, Father and Son, are only conceptually distinct from the combined principle of active spiration from which the Proceeding Love proceeds. Paternity and filiation, which themselves are really distinct and mutually opposed relations, taken together really *are* active spiration precisely in their real mutual opposition. Active spiration is constituted by their mutual opposition. Divine Love proceeds as the Father speaks the Word and as the Word is spoken by the Father.

Let us relate this to the version of the analogy that we are suggesting.<sup>23</sup> The structure of the psychological analogy is the same whether the analogy be that proposed by Augustine, by Aquinas, by Lonergan, or by anyone else. What differs is principally the analogue for the Father, the Speaker of the divine Word. In Augustine, that analogue is called *memoria*. In Aquinas, it is *intelligere*, understanding precisely as *dicere*, as speaking an inner word. In the early Lonergan, it is the same as for Aquinas, but in a much more fully articulated and differentiated expression of cognitional process. In the later Lonergan, it is *Agapē* uttering a judgment of value. In the analogy that I am suggesting, it is again *memoria* now understood as *the retrospective appropriation of the Befindlichkeit or state of mind in which one finds oneself gifted by unconditional love*, with this appropriation *grasped* (reflective understanding) as sufficient evidence for a judgment of value. From that fundamental disposition grasped in evaluative insight as sufficient evidence for a judgment of value, there emerges the judgment of value, the knowledge born of such love, faith – perhaps in the form of a word of gratitude. And from the disposition and word, the silent ‘yes’ of gratitude, there flows the love of God in return, coalescing through repeated acts of self-transcendent generosity into a habitual universal

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<sup>23</sup> See *Missions and Processions*, chapter 2.

willingness, that is, into charity as state of mind emanating from the original giftedness. Here too, the initial *memoria* and the word that emanates ineffably from it are themselves the terms of mutually opposed relations, but they operate together as a single principle to which the love that flows from that single principle is opposed. The analogue for the eternal Father is the *memoria* of loveliness revealed, the analogue for the eternal Son is the silent ‘yes’ that is the knowledge born of being gifted and loving with that gift, and the analogue for the eternal Holy Spirit is the love-in-return that proceeds at once from the retrospective appropriation of the gift and from the word acknowledging the gift.

The stirring opening words of Pope Francis’s Apostolic Exhortation *Evangelii Gaudium* express this analogy in words that all can identify. ‘The joy of the Gospel (the evangelical disposition) fills the hearts and lives of all who encounter Jesus. Those who accept (the ‘yes’ of faith) his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Christ joy is constantly born anew. In this Exhortation I wish to encourage the Christian faithful to embark upon a new chapter of evangelization (love manifest as mission) marked by this joy, while pointing out new paths for the Church’s journey in years to come.’ In a subsequent paragraph Pope Francis expands this structure to communal dimensions: ‘Memory is a dimension of our faith which we might call “deuteronomic,” not unlike the memory of Israel itself. Jesus leaves us the Eucharist as the Church’s daily remembrance of, and deeper sharing in, the event of his Passover ... The joy of evangelizing always arises from grateful remembrance: it is a grace which we constantly need to implore ... The believer is essentially “one who remembers.”’ This is a communal embodiment of the *memoria* and word that I am referring to in my suggested analogy.

### **Concluding Word**

I hope that the foregoing considerations convey something of the direction that I propose to take in the second volume of *The Trinity in History*. Most of this remains to be developed, and

especially the details of the structure of graced cultural and social values. Much remains to be done, and it is likely that its final execution will be collaborative.

I concluded the oral presentation of this material at the Workshop by noting a complication of the four-point hypothesis that Lonergan introduced in a letter to Philip McShane dated August 25, 1976. ‘... to shift the *esse secundarium* from *participatio Patris* to *participatio Patris et Spiritus* seems fine if one wishes to identify the *esse secundarium* with the *gratia sanctificans Christi*. The relation of *participatio Filii* to the *Spiritus* as well as the *Pater* seems to flow by implication from the real identity of *filiatio* with *spiratio activa*.’ If the second point mentioned in this complication has been anticipated in this paper, the implications of the first point remain to be worked out. I hope to turn to that consideration quickly.