

D0112

1. Class lists

2. Books. Order:
- 1- Religion in the Making
 - 2- Transformations of Man
 - 3- Denial of Death
 - 4- Man and His Symbols
 - 5- Varieties. Question for final exam.
- } for class discussion
- Comparison of James' approach to evaluation of religious phenomena with ours.

3. Assignments. Three examinations, the first on Monday, Feb. 16, covering lectures, 1st 86 pp. of Religion in the Making, and however much of Trans of Man we will have covered by that time.

No mid-term

1 paper, on a topic from the syllabus, which I will hand out on Monday. 15-20 pp.

Re: syllabus. 1st time I have taught this course. Includes all I would cover in a course on Religion & Culture. I don't know how much we'll get through.

4. I gave Wed. - Theology & Religion
a preliminary notion of
theology as a form of knowledge: exp-und-judg
definition
moments of ultimacy = religion. A moment in

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which, in the course of my experience as a self
and in reflecting on myself

and affirming myself as this individual self,

I find myself grounded in a Power beyond me
which enables me to be myself,

which posits me as a self.

Those moments, then, in wh. I find that I do

not catch only what I have thrown myself,

in a more or less skillful juggling act

but that a ball has been thrown to my centre

from elsewhere

and catching that ball is the power to

be myself.

5. Title : Religion and Culture

If we have said something
about religion,
how we will use this term,

must now do the same re: culture

Three Two presuppositions.

6. 1st, we will be studying
 both religion & culture (can best, most radically,
 as functions of human consciousness. be studied)

Thus, religion = what the ind'l does with
 the moments of ultimacy in his or her
 experience.

This def. has to do w. consciousness.

Cs = the presence of the human subject
 to himself or herself
 in all of the operations
 of which he or she is the subject.

I am the subject of certain operations

" I know "

" I feel "

" I believe "

" I decide "

" I see "

etc.

I + an active verb

Cs is not knowledge:

I may be the subject of a certain operation
 or set of operations

w/o knowing that I am the subject of that operation,

w/o knowing what I am doing when I perform
 that operation.

Thus: I may know much about many things
 w/o knowing what I am doing
 when I am knowing.

Or, perhaps more clearly to us
in a psychological age,
I may feel many things
w/o knowing what I feel.

"How are you?" "Fine."

("I really don't know. I'm confused").

Psychotherapy = in part, a rendering known
of what is already conscious.

To the extent one knows what he or she is doing
in one's conscious operations,
one can tell one's own story.

But the story may go forward, will go forward,
irrespective of whether or not I can tell it.

Psychotherapy = telling the story,
catching up with the story.

If I am only conscious of myself & not knowing
of myself,

I may be being dragged through life
i. th. walking thru life.

To the extent I know myself & act on that knowledge,
I walk through life.

1st immediacy & 2nd immediacy: (Licoeur)

1st immediacy = consciousness

2nd immediacy = knowing ourselves in
our consciousness.

Self-knowledge is result of coming to know
the data of consciousness

e.g. Self-kn. of myself as a knower
If kn. is exp.
und.
judg.

Knowledge of knowledge is
experiencing, i.e. attending to
myself as experiencing
understanding
judging

understanding myself as experiencing
understanding
& judging

and affirming that this is what I do
when I come to know something.

It is exp., und., & judging, not some external thing,
^{operations of}
my own experiencing, understanding,
& judging -- these various moments
in my own consciousness.

In a 1st immediacy, consciousness
I may know something -- e.g., a
scientific law. I am present to myself in
the part of certain operations. ^{e.g.}
In a 2nd immediacy, I know what I am ^{op.'s}
doing when I know something.
I have rendered known
what previously was only
conscious -- my operations as a knower.

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So much for consciousness, at least for now.

7. 2nd presupposition: Teilhard de Chardin

Human consciousness is the principal arena of ^{the process of} continuing evolution.

The process of biological evolution that resulted in the species homo sapiens and cultural has become a process of psychological ^{and cultural} evolution within the domain of human consciousness.

The same process is now transformed to a new level but it is the same process and it follows the same probability scheme -- with the same features:

- blind alleys that lead nowhere

- breakdown along the way

- yet through it all

a dimly perceivable course

of progress

to expanded consciousness

and to the wholeness

of consciousness that is freedom, that we refer to when we use the term liberation.

~~Third presupposition:~~

Because the arena of evolution
is now the domain
of human consciousness,
evolution is now not only intelligible
but potentially intelligent.

I. e., it can begin to know itself.

To the extent it knows itself, ^{understands its own}
it is free. ^{laws & the degree of}
^{their flexibility &}
^{probability,}

And to the extent it is free,
it can ~~can~~ be directed.

Thus the course of evolution is in our hands.

To the extent we are intelligent
reasonable
& responsible

regarding our own consciousness,
wh. is the field of evolution,

to that extent ~~we~~ evolution will not
travel a blind alley

but will continue, even if with fits and
starts,

to move forward.

To: more complete humanity -
in the conscious differentiation
and integration
of the various capacities
of human consciousness.