

D0162

Review: We spoke last time  
of the development of feelings,  
distinguished intentional from non-intentional feelings,  
indicated their relationship,  
and concluded by characterizing affectivity as the context of  
religious experience.

Only the discovery of a good w/o qualification  
can establish us in fundamental and long-lasting  
peace,  
what Christianity calls the peace the world cannot give.

For Christianity,

the discovery of such a good  
or the gift of such a peace  
is the discovery of God,  
whether it is explicitly acknowledged as such or not.

One further point:

The development of feelings  
is a matter of increasing self-transcendence (criticism)  
in one's feelings, both intentional and non-intentional.

A person is developing affectively

if he or she is not wrapped up in him/herself,  
but is responding with <sup>greater</sup> ease

to other people as other,

and is ready for the new differentiations

that will move him/her beyond

the present identity to becoming a richer self.

\* its fund'l  
peace.

And the height of self-transcendence

is ~~also~~ reached in the discovery of the good w/o qualification.

← The love of God is the basis of all further act., renders it possible w. ease.

3. How does this third kind of religion differ from that of Jung? From Jung's myth? seven ways?

1) It is a religion that

changes the psychic and affective

center of gravity of our being, not just by making us feel better,

but by conversion,

where conversion means

a change for the better,

where one frees oneself from what is unauthentic,

where misleading satisfactions

and paralyzing fears

have less and less power over one's life;

Jung's religion is a notion of development,

to be sure,

but it does not view conversion to the good,

and indeed to the supreme good,

as the essence of that development.

2) Conversion is dependent

on the experience of a love

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that is all-powerful  
and all-benevolent,  
able to heal,  
willing to heal,  
able and willing to bind and integrate  
us at the level of our affectivity. *Cv is falling in  
love w. that love.*

This is the love of God  
which St. Paul speaks of  
when he says

"God's love has been poured forth into our hearts  
by the Holy Spirit who has been given to us." (Romans 5.5)

And: "~~Nothing~~ What can separate us from the love of God  
in Christ? ~~Jesus our Lord?~~

I am sure that nothing in life or death,  
not angels, nor principalities,  
nor things present, nor things to come,  
nor height, nor depth,  
nor anything else in all creation,  
will be able to separate us from  
the love of God in Christ Jesus our Lord" (Romans 8.  
35-39).

Yang never discovered this love in his life,

or, if he did,

he does not seem to have accepted it into his life, or at least

He said he was going in pursuit of the Holy Grail,  
but really he was searching for Merlin,  
the nature spirit

*to have formu-  
lated it appro-  
priately.*

who claims to be beyond good and evil

-- a devastating claim --

and for whom integration

is the reconciliation of good and evil.

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3) It recognizes that integration, wholeness, individuation is not the integration of good and evil in our lives, but the victory of good over evil, the fruit of <sup>conversion</sup> redemption, so that we are no longer the slaves of passion and emotion, so that we are no longer driven by every kind of energy that wells up from the depths, so that we become whole persons by becoming better persons -- where "better" means  
more selfless,  
more moral, more responsive to genuine value  
more self-transcending, <sup>wherever we find it,</sup>  
more really loving, <sup>& not just to satisfaction,</sup>  
generous,  
self-sacrificing.

4) Its notion of God is different in at least <sup>three</sup> ~~two~~ ways:  
a) God is not identified with anything in creation or nature, but is beyond all created and material reality; he is not identical with the forces of material and psychic energy, as he seems to be in Jung's myth;  
b) God enters into human life in a deep and intimate way, as Jung would insist, but not indiscriminately, not in every impulse that wells up from the depths, but only in some of them, only in those impulses that can be said to come from God, those impulses which lead the person

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to self-transcendence,  
to self-sacrificing love;  
those impulses which enable the person  
to face life's demands  
and new situations  
with courage and strength;  
those impulses which attempt to change  
the heart that is in search of mere satisfaction in life,  
of pleasure and money and honor and prestige;  
those impulses which heal  
the heart that is broken and fragmented,  
the heart in which there is a gap  
between the context as it is  
and the context as it needs to be  
if the person is to move forward;  
those impulses that enable the person  
to be a better person morally,  
to pursue value and not just satisfaction,  
to temper his angry, bitter, hostile, & violent impulses;  
those impulses, finally,  
that ultimately will lead to the only solid and  
substantial peace we can find in life,  
the peace that comes when our supreme love  
is the love of God  
and when all other persons and things  
are loved in God.

c) This God, then,  
is all good,  
and seeks only the good of his creation,

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only the good of his beloved creatures,  
individual men and women,  
only the good of human society,  
and exposes himself to the possibility,  
even the probability,  
that his transforming power in our lives  
will be rejected by us,  
even though it alone can bring us to happiness.

It is rejected for two reasons:

first, it is very different at times  
from what we expect;

Jesus says, he who would save his own life will lose it,  
but he who loses his own life for my sake  
and the sake of the gospel  
will find it; i.e., it calls us to self-  
transcendence

secondly, it is rejected

because our restlessness  
is also <sup>the root of</sup> our sinfulness;

it seeks its rest where it cannot <sup>find</sup> it;  
and we don't like to be told that we are  
sinners, that we are deluded,  
that we are misdirected in our pursuits,  
that we are slaves of our emotions,  
or of society's standards,  
or of foolish desires for riches, honors,  
comforts,  
in which we will never find peace.

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Such is religion No. 3.

and it differs quite substantially  
from Jung's myth.

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But it is not a reversion to the religion of No. 1 either.

It is not a religion of the ego,

with no depth of conviction,

no center of gravity,

no relations between what we say we believe  
and what we experience.

5) It has a very different notion of Jesus Christ  
from that put forward by Jung.

This we will go into in much greater detail  
later in the course.

I just mention it now.

6) It presents a very different notion of the will of God  
from that of Jung.

For the religion I am proposing

the will of God is the <sup>conversion,</sup> ~~redemption~~ sanctification, & <sup>redemp-</sup> ~~tion~~  
of the human person, & all that is conducive to it,  
and the consequent liberation of human society  
from the evils wrought by unconverted people.

The <sup>conversion,</sup> ~~redemption~~ and sanctification of the person

is not all sweetness and light,

and sometimes demands surrender and self-abnegation,

the relinquishing of what prove to be obstacles to  
one's growth in the spirit;

but the suffering that this entails

does not mean that God is evil,

for the conversion and sanctification of the human person  
is the highest good, the greatest development,  
the person can be brought to:



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it is wholeness, for it is the love of the supreme good  
for which we are made,  
and without which our hearts will find no rest.

7) It presents a different notion of faith.

For faith is not the lifeless, dull, shallow, superficial thing  
Fang thought it to be,

the religion of an ego that has no depth of conviction.

It is rather

the knowledge of those who are in love with God,

a knowledge not enjoyed by those who are not in love w. God.

Faith is the eye of religious love,

the knowledge born of religious love.

Love introduces a knowledge

not enjoyed by those w/o love.

Example from human relationships:

if you genuinely love another person,  
you have a knowledge of that person

that is quite different & fuller

than the knowledge of those who do not love  
that person.

So too, with the love of God:

to the extent a person grows in the love of God,

that person has a knowledge of God & his ways

that is not enjoyed

by those who do not love God.

So the opposition is not

one of faith & knowledge,

but of loving & not loving God.

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And the knowledge born of religious love  
is not a secret  
one hordes to oneself, as Jung's "knowledge" was,  
but is precisely what gives rise to genuine religious community,  
where the love

and the knowledge are shared,  
where people share  
common experiences,  
common meanings,  
common judgments,  
& common evaluations.

Christianity is no secret knowledge.

The only secret is the love of God,  
and that is really no secret at all,  
for it is offered to everybody,  
if only we would listen,

discern,  
discriminate what makes for genuine  
growth & peace  
from what leads us  
down avenues that lead nowhere  
and into situations that  
do not satisfy the restless heart,  
but only render it more ill at ease,  
anxious, bored,  
fearful, or angry,  
covetous & restless.