

D0266

Theo 128

Sec. 91

Mar. 21

Last 2 classes before exams: Finish 2<sup>nd</sup> part. live authentic lives, promote auth. in others.  
Our main effort: what is auth.?  
"Future of Christianity" → living religion as experience not as theory.

We are discussing living religion

as a component of the human good. We discussed especially

the problem of discovering God in modern life as this is

dealt with by Lonergan in AGMC:

Today: { What is living religion?  
          faith?

1<sup>st</sup>, review: a qu. for each point?

a) God is absent from the modern ~~science~~ reinterpretation of man and of man's world that has come from the Enlightenment. This modern reinterpretation is not simply something for intellectuals in the superstructure but it has been popularized at the everyday level and influences our everyday lives, our setting of goals for ourselves, our criteria of what is good, our economic philosophy, our evaluation of the meaning of human life. Religion: at best privatized, compartmentalized.

The Church has been slow in responding to this reinterpretation because of its involvement in classicist cultural forms. In many cases today, the tendency is just the opposite-- to accept everything that is modern, throw out all that is old.

Neither response is real renewal, updating, aggiornamento. Lonergan's suggestion is: a discriminating disengagement from classicism and an equally discriminating involvement in modern culture.

But: what is the basis of this discrimination?

b) God is absent from man's technological control over nature and from our reordering of social arrangements. God appears to be an intruder to most of those people intent on modern technological control and modern politics.

Here too the Church has been slow in responding, and Lonergan traces the main reason for this to what he calls an integralism, i.e. a rigidly codified set of laws that kept Catholics, and especially priests and religious, from moving with the times, from being on the spot, from responding to modern needs in a modern way.

But here, too, he offers a beginning of a solution: again, free the Church from the classicism that locks it into outmoded patterns of response.

But: again, what is to be the basis of a new kind of response to human problems?

- c) There is an absence of God, finally, from man's concern today with the future. Religion has been caricatured as blind traditionalism, with no concern for changing things so the future can be better.

Lonergan denies that this is the essence of religion. Rather, he says, an authentic concern for the future is a rare moral achievement. It calls for what Christians have called heroic charity, and it is the essence of true religion to call and inspire people to such heroic charity, to a sacrifice of one's own livelihood & even life itself for the sake of others, for the sake of future generations.

But again, the question arises: what is the basis or ground of an involvement in the future of humanity that is motivated by a heroic charity?

How would you answer these questions:

Living religion.

Which is —? Accepting the love of God into one's life. 153.

How related to faith?

beliefs (words, rituals, laws)?

How discovered? (Conversion -- religious cv: how related to moral cv?)

How related to: a proper engagement in modern culture? a genuine

Mar 22.3

Response to today's human problems? Heroic charity?

I. e., why do we need religion? What is its function in human living?

cf. scale of values, how higher are needed for lower:

religious ↘

personal ↘ (cf. L's analysis of subjectivity.)

cultural ↘

social ↘

vital

+ analysis of human subjectivity.

Several classes ago, I posed a problem:

The vocation of the Church is to transform the meanings & values by which people live their lives today.

The Church is going through the process of reformulating its own meanings & values.

How can it transform others' mgs & values if it is itself in a period of uncertainty?

Does L. have any response to this?

Is it an "easy answer"?

a copout?

Why not? What does it mean to turn to what is inner & vital

in religion? "Something very profound and very dynamic,

(Heiler's seven points).

Take each, highlight experiential quality.

that promises Christianity a future: "The discovery of God."