

D0267

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1. Announce Baum lecture

? 2. ~~Postpone exam to Wed. There will be review, optional.~~

3. "Theol. in its New Context"

1. Louergan on faith and beliefs.

4. Material for exam.

L's distinction is related to a traditional dist'n in Catholic theology: fides qua creditur: the habit or orientation of believing, and fides quae creditur, the truths that are believed. In L's transposition, the former becomes "faith," the latter "beliefs." Faith grounds the fact that we can believe. Faith is the knowledge born of religious love, the knowledge expressed in the judgments of value of a person in love with God. Such a person apprehends, in however clouded & veiled a manner, the absolute intelligence and intelligibility, the absolute truth & reality, the absolute goodness and holiness of God (cf. Heiter). Such a person has an apprehension of all other values in the light and shadow of God. Such a person reaches in his concerns beyond the human world to God and God's world, understands human community in a new way, and perceives human development as a matter not only of skills, feelings, & values, but also as a growth in holiness. Such a person knows that God too is self-transcending and that the world is the fruit of God's self-transcendence, of his goodness, his knowledge, his love. Such a person knows that, if God is s-t & we can be s-t, then we are made in the image & likeness of God, and thus that when we are s-t, authentic, we are like him--also origins of true value.

W/o faith, L. says, w/o the eye of love, the world is too

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evil for God to be good, for a good God to exist. But faith recognizes (knows) that God grants men freedom, wills them to be persons, calls them to overcome evil with good. The universe for faith is basically friendly to human efforts. Human achievement does have some ultimate significance.

Faith is related to beliefs in that faith recognizes, knows, that it is good, worth-while to believe the judgments of fact and the judgments of value that ^a religious ~~proposes~~ community proposes.

~~A religious community arises from the sharing of the gift of God's love, from a common communion with God. Faith recognizes~~

~~that it recognizes that, in addition to God's gift of his love, there~~ In all religions, they include 7 pts. fr. Heiler.
These judgments of fact and of value are beliefs. ^{They include} such things ~~in Christianity as:~~

- ~~a) the commandment to love God above all things and to love one's neighbor as oneself;~~
- ~~b) the story of the church's origins and development;~~
- ~~c) the teachings ^{about} of the way to grow in the love of God;~~
- ~~d) the various statements that teach what is true about God.~~

The form these judgments take, the words in which they are expressed, may remain unchanged for ages, or may periodically develop and adapt to different social and cultural conditions.

Now, says Lonergan, at least in Judaism and Christianity, there is really a three-fold distinction to be made:

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- a) there is faith, that comes from God;
- b) there are some beliefs, ~~religious traditions, stories, commands, laws, that originate in the community,~~ as the community expresses its experience of the gift of God's love; 7 pts. from Heiler;
- c) there are other beliefs that come just as much from God as does faith itself. There is a dimension of ^{the} tradition itself that comes from God, for the tradition is not just man's expression of faith, but is itself in some way and in some respects the work of God. One of the beliefs of Judaism and even more so of Christianity is that God has not only given to us as to all men the inner gift of his love, but has also personally entered into human history, has communicated to his people, has entered into the world of religious expression. So the outer word of religious tradition also comes from God--doctrines. "The word of religious expression is not just the objectification of the gift of God's love...; in a privileged area it also is the word communicated to us by God himself." Read last ¶ of "Religious Commitment."

2. Why is religion a component in the human good? What is its function in human living?

a. Scale of values

b. How does religion promote personal values?

1) p. 154 - relation to love of neighbor

2) pp. 151 f.: relation to the structure of human consciousness, establishment of a new horizon, makes it possible to be

attentive, intelligent, reasonable, responsible.

how does religion do this? (crowning point of our s-t)

3. The uniqueness of Christianity, 156

4. The need of the Church, 156 ff.

Community, group, is what will transform modern culture, not individual.

close reading,
careful analysis.