

Do 275

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(Begin both sections with Thesis 8, but spend more time on 8 & 9 in Sec. 1.)

One effort has been to understand why Lonergan places so much emphasis on analysis of the subject and on conversion in his efforts to clarify the task of a modern empirical theology. We saw in the last class how one's basic horizon determines one's assumptions, how this horizon is a function of the presence or absence of conversion, and how reconciliation of radically opposed theological positions can occur only by conversion or its opposite.

We are now trying to state in a positive fashion what each of the conversions is:

Thesis 8. Religious conversion is variously described by different authors. It is God's love flooding our hearts through the Holy Spirit who has been given to us (St. Paul). It is being grasped by ultimate concern (Paul Tillich). It is falling in love with God, vertical self-transcendence, entering into and becoming familiar with the realm of transcendent mystery (Bernard Lonergan). It is the experience of living in the presence of the mystery that is both fascinating and awe-inspiring (Rudolf Otto).

Thesis 9. Moral conversion is the shift of the criterion of one's decisions from satisfactions to values.

SKAGERBERG'S QUESTION →

Thesis 10. Religious and moral conversion can and do happen in people's lives without the rigorous analysis of the subject that brings about self-appropriation -- i.e., they occur on the everyday level.

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Thesis 11. Intellectual conversion, however, occurs through self-appropriation. (Use questions to get at what it is). It is the discovery:

- a) that human knowing consists in a series of operations on the three inter-related levels of experiencing, understanding, and judging;
- b) that while these operations are subjective, what I know when I perform them properly is, not just what I think or feel or suppose, but what is so, the real, being, the way things are; and
- c) that I can know what is so only by performing these operations.

Against a) there is the myth that knowing is taking a good look at the already out there now;

b) there is the immanentist subject, for whom his knowledge is not self-transcendent;

c) there are all other accounts of realism.

Thesis 12. Religious conversion usually precedes moral conversion, and both religious and moral conversion usually precede intellectual conversion.

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Thesis 13. The second phase of theology, which attempts to mediate the Christian religion with modern culture, begins with the analysis of conversion and with a statement of the categories that are intelligible within a converted horizon. (5 points):

1. As we have seen, theology has two phases. Its first phase, the study of the past, shows how the Christian religion was mediated with the cultures of the past. Its second phase effects the mediation of Christianity

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and culture today. In this second phase, the theologian assumes a personal responsibility for:

- a) judging what the Christian religion really means,
- b) stating this meaning in a coherent fashion in relation to the discoveries of modern science, modern human studies, and modern philosophy;
- c) finding ways of communicating this meaning to the men and women of different contemporary cultures, of different walks of life, and of other religions.

2. As we saw, this second phase is not independent of the first. One must know one's religious past if one is to judge what one's religion means. But as we have also seen, just a methodical study of the past is not enough, for it reveals conflicts that are rooted in the presence or absence of religious, moral, and intellectual conversion. So the first step in the second phase of theology is for the theologian to say exactly where his commitments lie in these three areas of religion, morality, and knowledge. For this is where he is coming from: this is his foundation. For Lonergan as for myself, the correct place to be coming from is expressed in our 8<sup>th</sup>, 9<sup>th</sup>, and 11<sup>th</sup> theses, i.e., from the three conversions. In this sense, then, the second phase begins with <sup>is founded in,</sup> an analysis of or reflection on conversion.

3. But the theologian will also have to indicate the categories he will employ when he constructs his theology. What are the principal concepts he will use? What does he mean by them? How did he arrive at them? For ~~an~~ instance, it may be that the category, alienation and liberation, will be central in a person's modern theology. One may want to make one's central theological

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affirmation the following: Authentic faith in Jesus Christ brings about liberation from all forms of human alienation. This may be one's modern way of stating the authentic meaning of Christianity, <sup>one's modern transposition of that meaning.</sup> If one wants to be able to state and defend this affirmation, then one will have to clarify all the categories employed: authenticity, faith, Jesus Christ, liberation, human alienation and the various forms it can take. As one clarifies each of these categories, one will be forced to clarify others. Finally, one must show how these categories make sense within the horizon established by one's analysis of conversion.

4. Lonergan's analysis of just how one derives categories is complex, and we will not be able to go into it in detail. But we can indicate that all the categories that will be employed in a modern empirical theology will be verifiable in the data of consciousness that one has analyzed in one's analysis of the subject. Each category will be explained in terms of experiential referent in the data of consciousness. This is to meet the demands the modern world makes upon theology that it be empirical. (but cf. I's meaning of "empirical").

5. Finally, an empirical theology that mediates Christianity with modern culture will employ two sets of categories: general categories, which are also used in other disciplines besides theology, and special categories, which are proper to theology. The use of the general categories will keep theologians in communication with others. The special categories will contain the specific contribution theology has to make

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to the organic whole of human knowledge. E.g. "Authentic faith in Jesus Christ brings about liberation from all forms of human alienation."

Both general & special categories are present, and they are mediated with each other in this statement.

The special categories will include such things as:

- 1) the categories needed to elaborate religious experience
- 2) " " " " " " " " " community or a theology of the Church
- 3) the categories one will use to speak of God, of Christ, of the Holy Spirit
- 4) the categories one will use to explain religious conflicts
- 5) " " " " " " " " " sin and grace and their effects on society, culture, and history; and redemption.

We may close this thesis with a reminder that all of this work of constructing a contemporary empirical theology<sup>founded in an analysis of the subject</sup> still remains to be done. What P. is doing is showing us how theology can really meet the problems of the modern world and genuinely mediate the Christian religion with modern culture.