

## Review of Class of October 3, 2007

- 40 The transcendent exigence gives rise to three forms of the question of God: Could the universe be ultimately intelligible, as we assume it is, if it did not have an intelligent ground? Is the fulfilment of conditions possible without an unconditioned reality that has no conditions whatsoever? It is ultimately worth while to ask whether anything is worth while? The question of God is thus implicit in all our questioning. It lies within our horizon.
- 41 These questions for intelligence, reflection, and deliberation manifest our capacity for self-transcendence, and it is in self-transcendence that human authenticity lies. That capacity is fulfilled to the extent that we are in love. Lonergan consistently speaks of three forms of love: the love of intimacy, love in the community, and the love of God. They are not, of course, mutually exclusive. And the love of God is distinguished into our natural love of God manifest in the relentlessness of our questioning and the supernatural love that is God's give of God's own love poured out in our hearts by the Holy Spirit who has been given to us.
- 42 Being in love with God in this second sense is the basic component in specifically religious experience. As experienced, it is being in love without restrictions, qualifications, reservations, conditions. It is a gift, not the product of our knowledge and choice. It is really what is meant by the term 'sanctifying grace,' for it is a created participation in God's own life. In the third stage of meaning this gift is first described as an experience and only then objectified in such theoretical categories as 'sanctifying grace.'
- 43 Such experience entails a withdrawal from the world mediated by meaning and motivated by value to an unmediated experience of love and awe and to the mediated return to immediacy in the experience of the mystics.

## Outline for October 10, 2007

- 1 Expressions of religious experience
  - 1.1 In general
  - 1.2 What's the evidence?
- 2 Religious development dialectical (tie in with 'Expressions')
  - 2.1 Spontaneous expressions
  - 2.2 Expressions concerned with the *mysterium tremendum et fascinans* (connection with Girard)
  - 2.3 The word
- 3 Faith and beliefs
  - 3.1 Faith
  - 3.2 Beliefs
  - 3.3 The significance of the distinction
- 4 Interiority, transcendence, and theology