

# How a Christian Watches the News and Prays

By Tad Dunne

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My topic tonight is how theological studies affect how a Christian watches the news and how a Christian prays. My aim is to give some reflections on the conference theme, "Theology Outside the Classroom," and to follow the subtitle of the theme, "Exploring how theology mediates between religion and culture." I see that this subtitle reflects Bernard Lonergan's definition of theology, and, as you will see, much of my content and approach here are influenced by him.

## ***What Does a Christian Believe?***

First, however, I'd like to draw on Christian doctrine to identify what I mean by a Christian. Not every Christian adheres to every Christian doctrine, of course, so the picture I draw will be simply about those who adhere to one doctrine that sharply distinguishes a Christian from a Jew or a Muslim. This is the doctrine that "God gives himself to us without reserve." (I apologize for the masculine pronoun here, but I want to convey something about God's self-gift in personal terms.) In Judaism, God gives promises to Abraham, Laws to Moses and warnings through the mouths of Prophets. In Islam, God gives a book, the Quran. In Christianity God gives his own self. So a Christian is someone who welcomes God's self gift.

Moreover, Christians believe that God gives himself to us on earth doubly. God comes into human hearts as love, in the eternal "person" of the Holy Spirit. And God comes into human history as an individual person in time, in Jesus of Nazareth.

Now there are many Scriptural texts about God's love *for* us and gifts *to* us, especially in the grace of redemption in Christ and the gifts of the Spirit, but not many about God's gift of his very self to us. Many devoted Christians can grow up with the impression that God is still at a distance, expecting them to follow his commands and the example of Jesus in living for others. They imagine this relationship as mainly a moral response to a supremely good God. Yet here are some texts that depict the relationship as essentially God's affective engagement of his entire self with humans in love:

First, God comes as the love in human hearts. "As long as we love one another, God will live in us, and his love will be completed in us. We can know that we are living in him, and he is living in us because he lets us share his spirit." (1 Jn 4:12-13) Lonergan remarks about this love in several

places: "Since he chooses to come to me by a gift of love for him, he himself must be love. ... Since love of him is fruitful, it overflows into love of all those that he loves or might love."<sup>1</sup> "When someone transcendent is my beloved, the one to whom my being belongs, he is in my heart, real to me from within me."<sup>2</sup> "The fount of our living is not *eros* but *agape*, not desire of an end that uses means but love of an end that overflows."<sup>3</sup> "It may be objected that *nihil amatum nisi praecognitum*. [Nothing is loved that is not first known.] But while that is true of other human love, it need not be true of the love with which God floods our hearts through the Holy Spirit he has given us (Rom 5:5)."<sup>4</sup> The Greek here has "flooding over *in*" our hearts, not "poured *into* our hearts." ( "εκκεχυται εν ταις καρδιας ημων.") In several places Lonergan seems to understand this as God *living* as an overflowing love *in* our hearts, not as pouring some abstract power to love *into* our hearts from above, as it were.

Lonergan may well have been influenced by following the directives of St. Ignatius in his exercise to experience love. This appears in his "Spiritual Exercises" which, as a Jesuit, Lonergan made at least a few times in his life: "I will ponder with great affection how much God our Lord has done for me, how much he has given me of what he possesses, and finally, how much, as far as He can, the same Lord desires to give Himself to me according to his divine decrees."<sup>5</sup> What Lonergan seems to believe here is that God expresses his love for us by flooding our hearts with *himself* as supreme love. It is the love with which we not only love God but with which we love all that God loves. In theological terms, it is the experience of actual grace, *gratia operans*, in which loving others is an act we share with God. One experiences, regularly and immediately, God's gift of his very self to us as our acts of love.

Second, besides God's self-gift as love in our heart, Christian scriptures also depict God as coming personally as Christ Jesus in our history. "He who did not spare his own son but handed him over for us all, how will he not freely give us all things along with him?" (Rom 8:32) "To have seen me is to see the Father.... Do you not believe that I am in the Father and the Father is in me?... It is the Father, living in me, who is doing this work." (John 14:9-10)

At the same time, care is taken to present the Father, Jesus and the Spirit as always one; they always come together, as it were: "God sent the Spirit of his Son into our hearts—the Spirit who cries, "Abba, Father!" (Gal 4:6) "Out of his infinite glory, may he give you power through his Spirit for your hidden self to grow strong. So that, planted in love, and built on love, you will, with all the saints, have the strength to grasp the breadth and the length, the height and the depth until, knowing the love of Christ, which is beyond all knowledge, you are filled with the utter fullness of God." (Eph 3:16-19.)

It is important to keep in mind here the conviction of Christians that God cannot be divided. In Word and Spirit, the Father freely gives his own complete self to humanity. Christians believe that Christ is “God from God, Light from Light, true God from true God.” As this person, Christ freely, deliberately, gives himself to us in love, as far as humanly possible and as far as divinely possible. Christians also believe that Christ’s spirit is the Holy Spirit, also called “Lord” and “Giver of Life,” and that God in Christ freely offers himself as Holy Spirit to anyone.

### ***Watching the News with the Spirit of Love***

Right away, then, we might say that the Christian watches the news with the heart of Christ. What does this mean? How does any “heart” watch news? In Saint-Exupery’s *The Little Prince*, the omniscient fox tells the Prince, “One does not see well, except with the heart.” This means watching the news with an eye for values. It is important to learn facts and understand situations, but to see with the heart means letting our heart rejoice over good news and feel sad over bad news. This may seem obvious, but don’t forget how enjoyable it is to just learn facts and have insights; nor how spontaneously our hearts can settle for just the experience of strong or excited feelings without much objective concern about the fate of people presented in the news.

How, then, does the Christian watch the news with *Christ’s* own heart? At the level of immediate experience most Christians understand this as watching in the *manner* of Christ—feeling compassion and forgiveness, hope and self-sacrifice. What many do not realize is that, theologically, if the heart of Jesus is the font of his love, and his love is the Holy Spirit, then what many in the Catholic tradition call the “Sacred Heart of Jesus” *is* the Holy Spirit. And it is this same Spirit that makes a home in any human heart that welcomes love.

So a Christian watches the news with the concerns of Christ’s actual Spirit—a Spirit we can recognize, St. Paul says, by feeling love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control (Gal 5: 22). We should add, however, that many Christian doctrines, both official dogmas and theological teachings, affirm that God as Holy Spirit comes into hearts of people who never heard of Christ or have little concern to hear more. Karl Rahner refers to them as “Anonymous Christians.” In this light, mainline Christian teachings support the view that if God is love, and that God is the love that comes to human hearts, then God seeks to enter all hearts as love. This is a love that many Christians consider is a share in the heart of Jesus Christ, but unbeknownst to them.

## ***Watching the News with Jesus Founder***

Besides this self-gift of God as love in the immediacy of our hearts, there is also the doctrine of God's self-gift in the world of history. Here, things are not so obvious. How are we to understand the doctrine that God gives himself to humans not only immediately in hearts as love but also through the mediations of our history? How does God's self-gift as mediated in history affect how a Christian watches the news?

Here, I would like to share some evidence that in our time Christians have largely neglected the implications for our present the doctrine that God's incarnation is historical. I wager that most faithful Christians imagine Christ's presence in their lives mainly as an invisible person at their side or as a mystically transformed Eucharistic bread and wine. It's as if he gave commands for his followers to carry out and then ascended out of any further historical involvement.

### **Evidence of Historical Forgetfulness**

A few months ago, I happened to surf the "vision statements" of a few dozen Christian-based colleges and seminaries. The Jesuit schools described their vision as that of St. Ignatius. For Dominican schools, it was St. Dominic. For Lutherans, it was Martin Luther. What occurred to me is that the vision of any college or seminary that presents itself in the Christian tradition ought to be patently formulated as Christ's own vision. In other words, regard Jesus as founder. But in my sample, the name "Jesus" never appears, and the title "Christ" rarely. Most of the language was about "Christian values" and "Catholic" or "Lutheran" tradition" and, I might add, little indication of what those values and tradition actually are. The teacher in me wanted to stick in a comment in red saying, "Example needed."

Now Jesus of Nazareth is indeed a founder in the ordinary historical sense of that word. Non-Christians see this very well. And it seems evident in the New Testament—especially in Paul and Luke—that the first Christians felt part of a dramatically hopeful trend in history. But today, don't you have the impression that being Christian is being more a part of a stabilizing institution than a forward movement? Jesus called his disciples leaven in the dough, but doesn't it seem like we're still waiting for the bread to rise? Isn't the enterprise of doing "theology outside the classroom" an effort precisely to carry forward God's self-gift to the actual world in a way that changes history? What's missing here? What might Christians do to rekindle the belief that Jesus is somehow present precisely in the ordinary mediations of history?

### **Evidence of Historical Traditions of Desires**

I may be able to move this question forward because I have had the rare luck of living with two people whom, I dare say, most of you would regard as

founders. One is Jean Vanier, the founder of L'Arche, an international movement for care of the adult handicapped. In the summer of 1969, I lived with Vanier at L'Arche—the first home after which the movement is named. And I spent two more summers in other foyers around France. As many of you know, he has dedicated his life to caring for others, and his personal charism has drawn hundreds and hundreds of volunteers like me to be part of what he is about.

At L'Arche, usually there were anywhere from 12 to 16 people at the dinner table on a given evening—residents, assistants, and guests. One evening, there were two sociologists from India at table and one asked Jean what his “secret” is—hoping, I expect, for some quotable words or sociological principle. But Jean just tore off a chunk of bread and pitched it at Lucien, a long-time resident who was acting silly. Then a riotous bread fight broke out that ended with Jean bodily hauling another old-timer, Philippe, out of the dining room and dumping him into the huge kitchen wash tub. With his great smile, Jean then said to the sociologist, “Does that answer your question?”

Obviously Vanier’s “secret” is not a plan. Volunteers don’t show up because of an idea. Articles about L'Arche never speak of any technique. Nor is it even wanting to be around the person of Vanier, although there is some of that. Nor can Vanier’s “vision” be captured in words. What ever it is, I’ve come to believe that this is very much like the “secret” of Jesus. It has to do with wanting to share the life and vitality of someone who is completely self-giving.

The other founder I lived with was Bernard Lonergan. As a fellow Jesuit myself back then, I knew his reputation for brilliance. Like most other seminarians, I was afraid of him. I could barely say a friendly word to him after I arrived at Regis College, Toronto, for theology studies. He had little patience for unfounded opinion and little time for praising others. But one day, as we were passing in the hall, he just said, “Good job on that psalms paper.” It was a paper I had submitted to Brian Peckham in his psalms course and, somehow, it got Lonergan’s attention. That was a tiny grain that grew into an enormous change in my life. I came to love theology, and I had great respect for my teachers, all of whom had a profound dedication to scholarship. I wanted to do what they did. So I went from mostly B’s to mostly A’s, kept at it through a master’s degree and into doctoral work. Since I had to pass a German test, I travelled to a Goethe Institute near Munich. I was planning to really immerse myself by bringing nothing but German books, but ended up bringing one book in English just for an occasional break from the German. As providence would have it, I selected *Insight*. I learned enough German to pass the test, but from *Insight*, I learned far, far more about learning, about myself, about my moral qualms, about God, about community, about love, about joy.

As many of you know, most of these topics are not in *Insight*. What Lonergan did to me is give me both the confidence to pursue any question to

the end and a sense of his own company in my struggles. I could sense that he wanted to share his own journey with people like me.

### **Inheriting the desires of founders**

What is common between Vanier and Lonergan? What is it that makes a founder present to future generations? Vitality, intelligence, and communication skills, certainly. But what seems to me the *sine qua non* of an authentic founder is *desire*. There is a single-minded dedication, a wholehearted commitment, a longing verging on agony to enrich the lives of others. Vanier desires to share his life with the handicapped. Lonergan desired to share his knowledge with the confused. Their desires awaken desires in men and women who hardly noticed them before.

Vanier and Lonergan each has quite a following, but having a following is not their utmost desire. Genuine founders gather a following because desires can be bequeathed and awakened. When Jesus cried out, "Jerusalem, Jerusalem, how often would I have gathered your children together as a hen gathers her chicks under her wings!" (Mt 23:37), we can imagine how quickly his disciples took his desires as their own.

I should point out here that this experience of absorbing the desires of someone else is not a rare thing. Why does a woman love Mozart? Check out her parents. Why does a man love reading? Check out his teachers. Just think of your own enduring desires. They could be about raising your family, or excelling in your profession, or gardening, or leading others in prayer. More often than not, I would bet that you love someone who desires the same thing and has now passed on. That desire of yours is an inheritance, a legacy. You feel confident that the person whose desires you share would be proud of you.

So too with Christian faith. Most Christians can name other Christians whose desires awaken deeply self-transcending desires in them. These others, in turn, can name their own spiritual fathers and mothers. And so on back—50 generations, give or take—until we come to Jesus of Nazareth. Jesus founder. Jesus, who desired to bring good news to the poor, to feed the hungry, clothe the naked, visit the sick and imprisoned, to heal, to forgive. Along the way, Christian institutions and agencies all over the world brought these desires to life in the ways they reached out to others. Christianity stands or falls on how effectively his desires are passed on to and awakened in his followers. So a properly *historical* meaning of the Christian doctrine of the Incarnation is that the historical Jesus, the person Christ, the eternal word of the Father still gives himself to the world through a "pay it forward" bequeathing of his desires over the centuries along a continuous spiritual dynasty of his Christians heirs.

## **A Philosophical and Theological Perspective**

To understand this process more clearly, let me share two reflections. The first is Lonergan's own philosophical view of values. In many places he stresses that the good is concrete, not abstract. He says that "the human good is a history"<sup>6</sup> I take this to mean that all values are incarnate values. All values are the desires of some person or group. For the sake of speaking and reflecting, we often must give names to values. We speak of *justice* or *compassion*. We formulate moral principles. But when we do, we risk stripping away great layers of the actual values of actual persons in actual history. We forget that all moral principles are history lessons. So when it comes to *promoting* values it is far more effective to rely on biographies, dramas, and poetry. And when it comes to *awakening* values, it is most effective to live with someone whose desires awaken noble desires in ourselves.

My second reflection moves from philosophy to theology. I have been speaking of awakening desires that are already present within us. I have also been speaking of inheriting desires, as if we would not have them otherwise. What goes on in us when we take on the desires of our forebears? How do our awakened desires connect with our inherited desires? The connection lies in the fact that we live in two worlds. We live in our private stream of curiosity, but this is a stream fed by the concerns of generations of our forebears and that flows out to feed desires of others. Our personal desires are *awakened* in the world of immediacy, the world of pure experience prior to our naming these experiences. And desires are *inherited* in the world of history, a world mediated to us by acts of naming, explaining, understanding and motivating us through inherited desires. The desires awakened in us give us the power to carry them out, but the desires we inherit give us the concrete direction. Power without direction is chaos, and direction without power is a map never followed. The theological point for Christians here is that God shares the divine self with us—God's own inner life—both as power in the Spirit that moves us to action and as Word in the Son, whose faithful friends, generation after generation, give Christians specific directions for their unique times and places.

## **A Tradition of Desires**

What Christians need to rekindle, I suggest, is the sense of the Christian church as a tradition of desires—a "tradition" in the sense of actually passing forward and awakening certain desires over generations. In 325, bishops at the council of Nicea formulated four "marks" of the church: one, holy, catholic, and apostolic. And by apostolic, they meant that the church is founded on the faith of the apostles. They recognized that the desires of Jesus were inherited by his followers, and, should a community not posses

this characteristic it would not have a fundamental mark of a Christian church.

Personally, as a Roman Catholic, I would welcome any move to make baptism and confirmation sacraments administered by parents or sponsors—those people close to the young who desire to pass on to them their faith-driven desires. It would be similar to the Jewish bar- and bat-mitzvah, where it is the parents who physically pass on the Torah for their son or daughter to read. And I would encourage Christian colleges and seminaries to consider their vision as Jesus' own, growing more complete as generations of Christians inherit, refine and adapt his desires to bring his good news to the needy and fearful. I realize that vision statements that smack of Christian fundamentalism would scare away some students, but I also believe that most of those who come will get over their fear as they encounter teachers of faith who take seriously historical-critical approaches to traditions, particularly in a manner that traces the threads of Christ's desire as it weaves its way into history.

One of the main ways second and later generations of great religious movements keep the engendering desires alive is through some symbolic repetition of the founder's journey. So Jews long to visit Jerusalem. Muslims journey to Mecca. Catholics re-enact the Last Supper and make the Stations of the Cross. About 90 percent of the meditations on gospel texts in the Spiritual Exercises of St. Ignatius are spent walking somewhere with Jesus. The basic purpose of religious rituals is to help us stay in love with God. We speak of "falling in love," but rituals can become just the formalities that go with belonging to a group. Given the work involved in staying in love (and who is not aware of this!), given the ever present danger of slipping out of love, the more appropriate metaphor might be to "rise to love." Rituals that fail to raise hearts in love are appropriately called empty.

### ***A Dialectic of Desires***

Still, as everyone knows, not all the visions and desires of Christians line up well with Christ's vision and desires. So there are two further traditions that serve to scrutinize them. One is the practice of discerning the spirits. Not all personal visions and desires are reliable; even seemingly good inspirations can mask purely self-absorbed concerns. The other tradition is a theology that takes a dialectical attitude toward history. The Christian Crusades in Muslim countries, early Christian missionary efforts to convert native Americans, the Church's opposition to earning interest on loans, and the practice of slavery among Christians have all been roundly criticized.

So how does God's self-gift as mediated in history affect how Christian watches the news? It is not primarily a list of issues to watch out for. Basically it is a set of inner experiences to notice. It is a matter of a Christian's horizon, the questions he or she regards as important. The



Christian doctrine of God's self-gift raises two highly important questions that Christians watching the news need to keep in mind. The first is: What movements of my heart are God's own love? This is the core question in the classic tradition of discerning the spirits. The second is: What specific desires are inheritances from the authentic stands of the Christian tradition? This is the core question in the classic tradition of ever testing and purifying the tradition in light of what God desires for one's time and place. These two questions occur more and more naturally when one has Christian friends and realizes the importance of a theology that features a dialectical attitude toward its own tradition.

In practice, paying attention to inner experiences like this is not a technique. It is more an inner alertness. Nor is this alertness always about seeing the better. Lonergan's experience was that being an authentic person is regularly a matter of withdrawing from what is not authentic. Regarding desires, this alertness is largely a withdrawal from the images and feelings that are entirely secular or self-absorbed, movements usually fraught with craving, or fear, or anger.<sup>7</sup> When the appropriate act or word is not evident, one stands still or holds the tongue, waiting for the actual grace of experiencing transcendent desires.

In short, the Christian watches the news with the desires of Christ both as immediately surfacing in consciousness and as inherited from the tradition. But the Christian scrutinizes these desires through discernment of spirits and a dialectical theology.

## ***The Christian's Prayer***

This leads to our second topic: How might a Christian pray? There are many excellent methods for prayer taught across world religions. Here, I will offer only a few reflections that have to do with inheriting and awakening divine desires in us.

### **Beginning Prayer**

First, when beginning prayer, believers can ask God to give them what they desire to experience in that time of prayer. A man might ask for the effective desire to respect and care for his body. A woman might ask for the effective desire to care for a friend in more direct ways. A community might ask for the effective desire to forgive the hatred they feel from another group. I say *effective* desire because while we wish we could bring ourselves to act in certain ways, we are often simply unable to *bring ourselves* to do it. So one needs to ask God for the effective desire to really *want* to do it. What is basic is whether or not God actually gives such an effective desire when asked. There is plenty of evidence to support this belief in the writings of holy women and men, but the only convincing evidence I know of is by personal experiment. Ask and see.

## **Praying over Scripture**

When praying over scripture, we can focus on desires as well. For this, I can speak from my own horizon as a Christian. Those of you who do not consider yourselves Christian will find, I hope, that the underlying focus on desires applies to meditating on any sacred texts.

When praying over scripture, Christians can focus on the desires of Christ. For example: "The apostles said to the Lord, 'Increase our faith.' The Lord replied, 'Were your faith the size of a mustard seed you could say to this mulberry tree, 'be uprooted and planted in the sea,' and it would obey you.'" (Luke: 17:5-6) There's an obvious lesson here: Faith is far more powerful than most people believe. But besides drawing lessons from narratives about Jesus, we can also let ourselves wonder what desires brought Jesus to say these things. It's one thing to learn from the words and deeds of Jesus, but quite another to feel his desires—here, his intense desire that his companions deepen their faith. In prayer, we can simply ask Jesus to give us an intimate sense of this desire and even such a share in it that we desire it with him for our companions. Praying like this can feel something like finding the diary of your deceased mother. The pages are luminous with her desires. You weep because of how deeply you realize she is still with you.

With other scriptural texts, we can focus on the desires of the author. Here's St. Paul:

I think I have some good reason to be proud of what I, in union with Christ Jesus, have been able to do for God. What I am presuming to speak of, of course, is only what Christ himself has done to win the allegiance of the pagans, using what I have said and done by the power of signs and wonders, by the power of the Holy Spirit. (Rom 15:17-19)

Some commentators see this as Paul's strategic claim to his status as a true apostle. Paul may well have had this in mind. But in prayer, we can let ourselves wonder what Paul, the Christian, actually desires. He actually desires to feel proud. But it is a pride shared with Christ, because his acts are also Christ's acts. So in meditating on Paul's desire to feel proud with Christ, we can inherit his desire as our own.

## **Dry Prayer**

Finally, there are those days when hearing or reading the clear proclamation of scripture and of our spiritual forebears can seem just functional—exercises to keep us trying to be holy, without any actual grounds in reality. New Testament accounts of Christ's desire for the Kingdom, his desire to walk with us in life, and his desire for a mutual gift of our selves can seem little more than beautiful myths. Likewise for accounts in the Hebrew Bible of

God's fidelity to his Chosen People, and beliefs of Muslims that the words of the Quran are God's own caring words. We can forget that they may be true. Our minds can slip away from the awesome realization that these doctrines about God engagement with humanity represent the true character of the world. And we can forget about actual grace—the experience of asking for, and receiving, specific ideas and feelings from God that carry us toward what he desires.

On those dark days, when our sense of God's engagement with us has evaporated, we can notice what Lonergan calls that "deep but obscure conviction that one cannot get out of trying to be holy."<sup>8</sup> If we start our prayer by asking God for what we desire to experience during the time of our contemplation, we might ask for an intimate knowledge of the world as it really is, and for help against sliding into a hazy-minded humanism about reality. For there really is a supernatural order. Life really is an invitation from on high. You may find that this sort of petition works better when made with eyes wide open. For what we see with our eyes and hear with our ears are truly signs of God's desire to give the uncreated self to created selves as far as this is possible.

Second, we can recall the actual history of our condition:<sup>9</sup> If I may, I'd like to suggest what Christians might recall here and leave it to others to see how recalling the history helps to stay open in prayer to God's engagements no matter what religious doctrines apply. So here is the sort of history that a Christian might call to mind when the sense of God absent:

Jesus did indeed live, love, and die. My Christian ancestors did indeed live, love, and die in union with Jesus' own life by loving their neighbors with Jesus' sacred heart, by forgiving every wrong, and by keeping the fire of this love burning. Christians all over the globe today do indeed recognize that God moves individual hearts by flooding them with love (Rom 5:5). They do indeed welcome that love as the Holy Spirit of God, an intimate share in Christ's own spirit. They do indeed welcome the faith born of that love, a faith that relishes the revelation that God raised Jesus from the dead as a pledge to all humanity of resurrection with him. And my own desires are inherited from my parents (or teaches or pastors or friends). These are the people, my spiritual caregivers, who desire that I take their desires to heart.

### **A Prayer of Tagore**

I'd like to close with a prayer that illustrates what I am talking about. It's an adaptation of a prayer I found in Tagore's, *Gitanjali*:<sup>10</sup>

*Life of my life,  
I shall ever try to keep my body pure,  
knowing your touch is the life in all my limbs.*

*I shall ever try to keep all untruth out of my thoughts,  
knowing you are The True who kindles  
the light of reason in my mind.*

*I shall ever try to drive all evil away from my desires  
and keep my love in flower,  
knowing you make your home  
in the inmost shrine of my heart.*

*And as inheritor of the love in Jesus,  
it shall be my endeavor to be for others  
your loving body and mind and heart,  
knowing your love is all their daring and strength.*

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1 Lonergan, Bernard, *Method in Theology* (New York: Herder, 1972), 109.

2 Lonergan, "Faith and Beliefs," in *Philosophical and Theological Papers 1965-1980*.  
Collected Works of Bernard Lonergan, v. 17 (U of Toronto P, 2004), 41.

3 Lonergan, "Existenz and Aggiornamento," in *Collection* (Montreal: Palm, 1967), 249;  
Collected Works v.4, 230;

4 Lonergan. *Method in Theology*, 278.

5 Loyola, Ignatius. *The Spiritual Exercises*. (Many editions are available), para 234.

6 Lonergan, "The Human Good as Object: Its Invariant Structure," in *Topics in Education*.  
Collected Works of Bernard Lonergan, v. 10, 32.

7 The notion that engagement with God is often simply a withdrawal from what is not of  
God aligns with Lonergan's experience that authenticity "consists in a withdrawal from  
unauthenticity, and the withdrawal is never a permanent achievement" but rather a  
development that takes place "largely through the resolution of conflicts." See *Method in  
Theology*, 252.

8 Lonergan, "Horizons," in *Philosophical and Theological Papers 1965-1980*, Collected Works  
of Bernard Lonergan, v. 17, 20.

9 Here I follow the concern of Ignatius Loyola to keep people in reality. This is evident in his  
references to "the history." See *Spiritual Exercises*, paragraphs 102 (the Trinity decree that  
the Son become incarnate), 111 (the birth of Christ), 191 (the Last Supper), and 219 (the  
Resurrection). These texts represent what we call "historical" events. Ignatius also uses  
"history" to depict the reality that Christ desires all under his flag, and Lucifer wants all  
under his own.

10 Tagore, Rabindranath, *A Tagore Reader*, ed. Amiya Chakravarty (Boston: Beacon Press,  
1961), 294-95.